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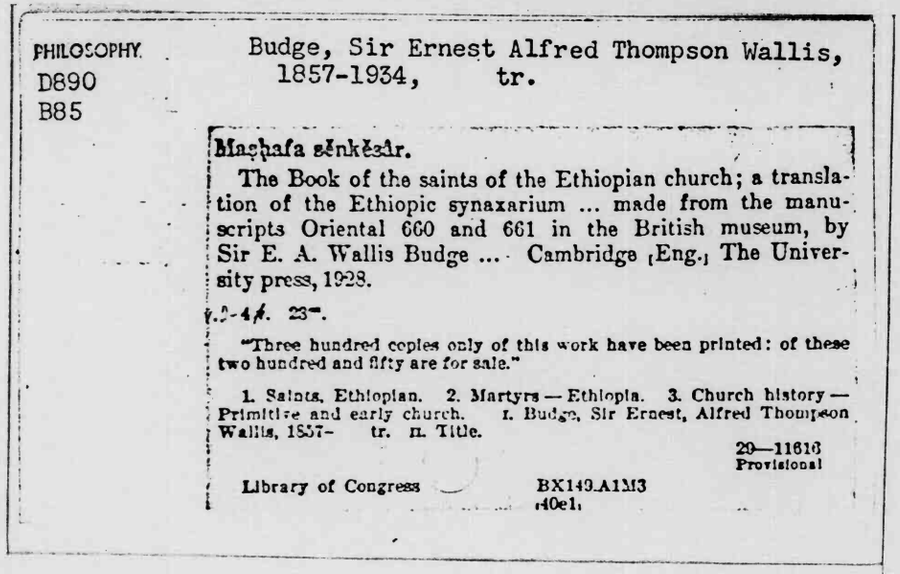

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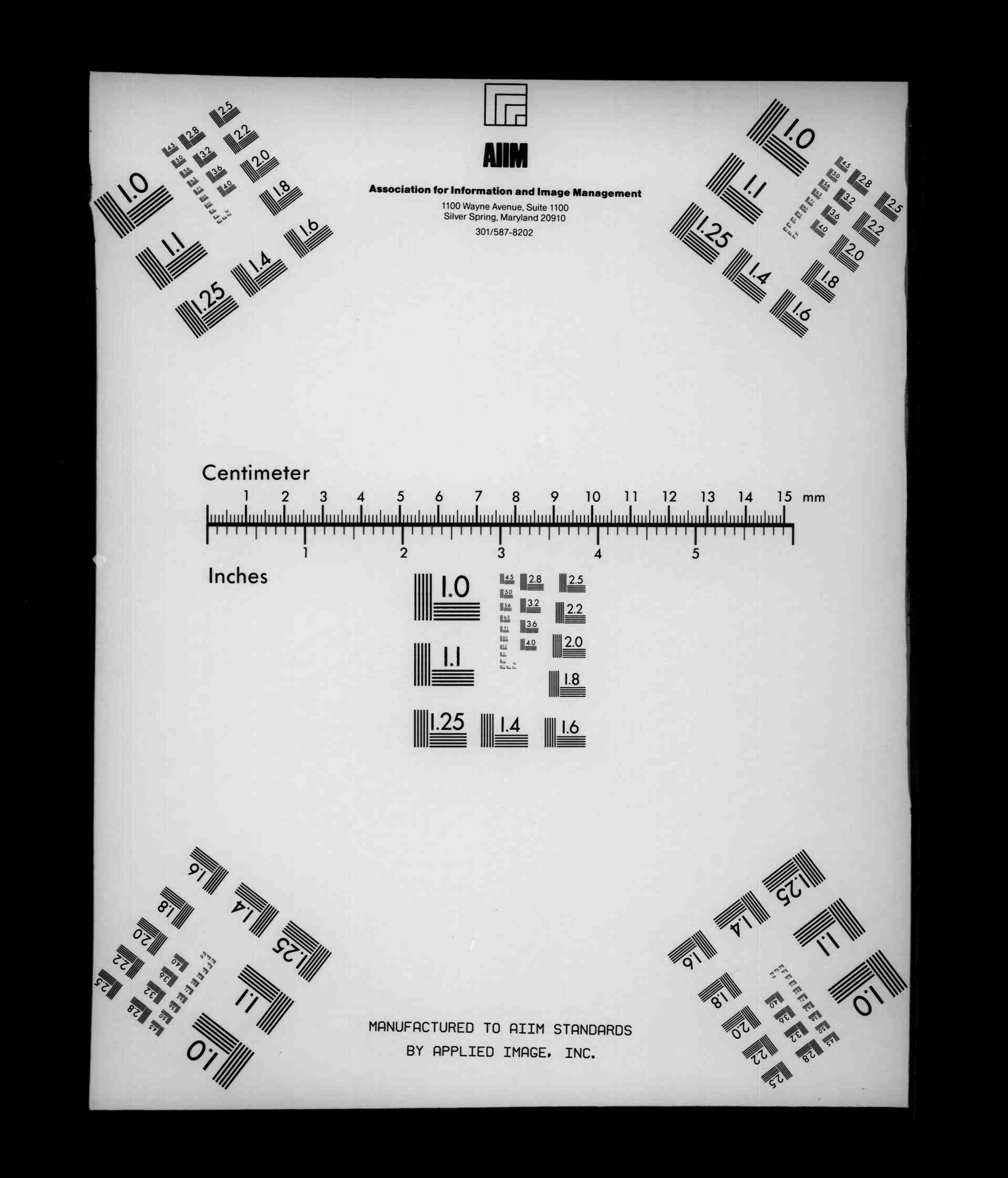
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THE
BOOK OF THE SAINTS
OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME TWO

Cambridge University Press
Fetter Lane, London

New York
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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

መጽሐፈ፡ስንክሳር፡

made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*

M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

Star of Ethiopia, 3rd class

Volume II

Tâkhshâsh Ṭĕr Yakâtît

(December 7—March 6)

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The Saints commemorated in the month of Yakâtît . 571

LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF TÂKHSHÂSH, ṬĚR AND YAKÂTÎT

TÂKHSHÂSH

DAY

I ELIAS ZELOTES.
NABOTH the Jezreelite.
PETER of GÂZÂ.
JOHN, Archbishop of Alexandria.
ATHANASIUS, Archbishop of Alexandria.
PETER, JAMES the Persian, ELIJAH the monk, and BARSÂBÊḤ (BATHSHEBA), the mother of SOLOMON.

II The deliverance of the Three Children from NEBUCHADNEZZAR'S fiery furnace.
The 733 (var. 7003) slaves of BASILIDES martyred at Antioch.
SEFTEN, 'ANBAS, NATHANIEL, the worker of miracles, and Abbâ ḤÔR.
EUTYCHIANUS.

III The entrance of MARY into the Temple.
PHÂNÛÊL, the ladder of prayer.

IV ANDREW, brother of SIMON PETER.
Abbâ 'Ôṣ and the Virgins.
JAMES, ZACHARIAS, SIMON, THEODORE and THEOPHANA.

V NAHUM the prophet.
ISIDORE the martyr.
EUGENIA the martyr.
VICTOR of SHAW, the martyr.
FILGAT (?), ANANIAS, BARACHUS (?) and JOHN.
PHILIP, the father of EUGENIA.

VI ANATOLIUS the martyr.
ABRAHAM the Syrian, Archbishop of Alexandria.
Consecration of the church of 'ARSÎMÂ, and the translation of her body, and the bodies of 26 fellow martyrs.
BAṬELSÎS, a priest.
ABRAHAM SÔRĚYÂWÎ II, a carpenter.
TA'AMÂNÎ, SÛFÎT and MÊRYÂN.
MICHAEL, YÔLSÂWÎS and PTOLEMY.

DAY

VII DANIEL, Abbot of SCETE.
DIONTYRAS, a blessed woman.
MATTHEW, Archimandrite of DABRA 'ASWÂN.

VIII HIEROCLIS, Archbishop of Alexandria.
BARBARA and JULIANA.
Abbâ MARÎNÂ.
Abbâ SAMUEL of ḲALMÔN.
'ÊSÎ and his sister THECLA, and 407 fellow martyrs.
JOHN of Damascus.
YERES ḲELÂ, 'ELḲÔLÔNÎṬÔS.
EUGENIUS, father of Abbâ MARÎNÂ.

IX BA'AMÎN, a bloodless martyr.
BADLÂMÔ.
YÂWAREMYÂ, and ZACHARIAS the monk.

X Translation of the body of SEVERUS, Archbishop of Antioch, to DABRA ZĔGÂG.
THEOPHANIUS, Archbishop of Alexandria.
NICOLAUS the archbishop.
TALÂSĔS the Babylonian.
LAZARUS the Persian.
SÛRSET of Constantinople.
Abbâ ṬĔWÂSHÎ.
MÎLÂSĔS and TÂWFYÂ.
PAUL, a desert monk.

XI BAKÎMÔS the Egyptian.
BARTHOLOMEW, a bishop, and BAṬLÂN the martyr.
THEODORE of the joyful face.

XII MICHAEL the archangel.
SAMUEL of WÂLDĔBBÂ.
KHADRÊ of DABRA 'ASWÂN.
JOHN the confessor.
The General Council of the Sixty Bishops in the reign of DECIUS, which condemned BEṬNÂS, a priest of SCETE.
ANICETUS and his fellow martyrs.
PHOTINUS.

XIII PARSNUPHIS the martyr.
ABRACIUS the Egyptian.
The conception of ḤANNAH, mother of the Virgin.
MICHAEL of DABRA ḲALMÔN.
MACARIUS, who fed upon partridges.
ABRANICUS the martyr, ḤÔRASAFÔN.
CORNELIUS the governor.
WARḲTĔPÔS and 'ARFRÂ.

DAY

XIII RAPHAEL, the healer-angel.

XIV SIMON of MANÛF, a martyr.
Abbâ BĔḤÛR and Abbâ MÎNÂS.
MARHAMNÂM, his sister SÂRÂ, and 12 fellow martyrs.
GABRA KRĔSTÔS, Archbishop of Alexandria.
AMMONIUS, Bishop of ESNA.
NASÂḤÎT, a princess.
ARIANUS, a priest, and his brother 'ARKÎSÔS.

XV GREGORY, Archbishop of Armenia.
LUKE the Stylite.
YEMSÂḤ, a martyr.
ḤERWÂG, ANANIAS, KÂZÎ, SANSARÂDÎN, EUGENIUS of GÂWER.
MIRIAM, sister of AARON.

XVI GIDEON, judge of Israel.

XVII Translation of the body of LUKE Stylites.
AULARIANUS, 'EUTHYÔS, SÛRYÂN, MARK, BARṬELÊL, and NATHANIEL the ascetic.

XVIII Abbâ SALÂMÂ.
Translation of the body of TITUS from Crete to Constantinople.
'ARKÎLÂ and PHILEMON, a martyred priest.
FARḲAYÔN, SILIKION, GALINICUS and 'EUNÂS.
Translation of the bodies of 'ARSÎS, DACIA, DÎMÔN and THOMAS the apostle.

XIX JOHN, Bishop of BÛRLĔS.
The casting of the Three Children into the fiery furnace.
The Annunciation of GABRIEL to MARY.

XX HAGGAI the prophet.
THEOPHANIA the queen, EUGENIUS and MÂRDIO.

XXI Festival of the Virgin MARY.
BARNABAS and MARK.

XXII GABRIEL the archangel.
DEKESIUS, Bishop of ṬĔLṬĔLYÂ.
ANASTASIUS (ANTONIUS ?), Archbishop of Alexandria.

XXIII TIMOTHY, a monk.
DAVID, King of Israel.
Abbâ SAMUEL, Abbâ GABRIEL and Abbâ SIMON.
MACARIUS, ANDREAS, PHILIP, EITELTÂS, CORNELIUS, MERCURIUS.

XXIV ESTHER, the niece of MORDECAI and JEREMIAH.
'ABÔLÎ, whose head was cut off.

DAY

XXIV FELḤASIUS, BASIL and ARIUS.
The fathers of KAḎÎḤ of 'ASWÂN.
The birth of TAKLA HÂYMÂNÔT.
PAWLÎ, the debater.
IGNATIUS, Archbishop of Antioch.
FULGOSIUS, Archbishop of Antioch.

XXV JOHN KAMÂ.
Abbâ DÂRÛDÎ.
The MACCABEES 'ABYÂ, SÎLÂ and PANṬÔS.
NICOLAUS the governor and his wife.
DANIEL the Less.

XXVI ANASTASIA the martyr.
JULIANA the martyr.

XXVII 'ABSÂDÎ, a bishop, and HELLANICUS.
Abbâ BAG'Û and PHILIP, an ascetic.

XXVIII The Nativity.
PAUL and his fellow martyrs of ANTINOË, 174 in number.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity.
JOSHUA, the Judge of Israel.
The martyrs of AKHMÎM.
ḴUORÎL the camel man and Abbâ GÎZÊ.
JAMES, PÎLĔS and THEODORE, martyrs.
ABGAR, King of Edessa.

XXX JOHN, Abbot of SCETE.
KERION, PHILEMON, and 40 soldiers.
JOHN of LÎḴÔS (LYKUS).
ZACHARIAS the monk, who fed serpents.
The Holy Innocents.

ṬĔR

I STEPHEN Protomartyr.
LAVENDIUS (LEONTIUS ?).
MACARIUS, Archbishop of Alexandria.
DIOSCURUS and SAKLABIUS of AKHMÎM, and 8140 fellow martyrs.
LYDIANUS, THEODORE and PAUL, and 9005 fellow martyrs.

II ABEL.
HELLANICUS, Bishop of WĔSHÎM.
THEONAS, Archbishop of Alexandria.
Consecration of the church of the Virgin in the Monastery of Abbâ SHENUTI.
PHILOTHEUS and SYBIL, and 9700 fellow martyrs.

DAY

III The Holy Innocents 18,000 (var. 144,000) in number.
LÎBÂNÔS (MAṬÂ'A).
Abbâ AMMON, who cursed women's hair.

IV JOHN the evangelist.
GEORGE, MÂTÊNÂ the archbishop, THEODORA and Abbâ LÎḴÂNÔS.
NÂRDÔS of DABRA BÎZÂN, who killed a serpent by a prayer.
SYBIL, the interpretress of dreams.

V EUSEGNIUS.
MATTHEW, Archbishop of Alexandria.
YÂRÊWĔNYÔS and his fellow martyrs.
NEGÎRUS of Rômê.
ALEXANDRA, who visited ARSENIUS and 'AWSHÎA.

VI The Circumcision of Christ.
NOAH.
The Ascension of ELIJAH into heaven.
MARCIANUS, Archbishop of Alexandria.
BASIL, Bishop of Caesarea.
Abbâ MOSES, who dwelt in the desert for sixty years.

VII SILVESTER, Archbishop of Rômê.
Abbâ EPHRAIM.
MÔSÔLÔN, GREGORY, MARK, ANTIANUS, LÛYÂ, MAYLEN, SOSYÂS and MÂRTĔYÂ.

VIII Consecration of the church of MACARIUS of SCETE.
ANDRONICUS, Archbishop of Alexandria.
BENJAMIN, Archbishop of Alexandria.
MALACHI the prophet.
ANDRONICUS the Stylite.

IX Abbâ ABRAHAM.
GEORGE, NÔSMĔSÂ and DIOSCURUS.

X TÂWBENṬÔS (THEOPANTUS ?).
CYNARIUS, PATRICIA the queen, and TÔMIÂNÎ.

XI Baptism of Christ.
ANATOLIUS.
JOHN, Archbishop of Alexandria.
JUSTUS and FÂYYÔS (var. GUEDET).
Abbâ WAḴRÎS.
JOHN, who gave 20,000 *dînârs* (about £10,000) to the poor.

XII MICHAEL the archangel.
THEODORE, LAVENDIUS and BANIḴÔRÔS and 250,000 fellow martyrs.
JULIAN the martyr and DANIEL the monk.

DAY

XIII The miracle of Cana of Galilee.
The Seven Sleepers: 'ARSALÎDÂS, DÛAMÊDÔS, EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS.
CARINUS and MÎNÂS the anchorite.
Abbâ NAKARÔ, who wore thorns under his shirt.

XIV MEḤRÂ'ÊL the virgin.
CYRIACUS and JULITTA, and forty-four (var. 5434 and 4034) fellow martyrs.
ARCHILIDES of Rômê.
'ĔMRÂIS the virgin.
MAXIMUS.
'ABDĔYÛ, a follower of ELIJAH.

XV 'ABDĔYÛ (OBADIAH).
GREGORY of NÂḲSĔSÂ.
PETER, SOPHIA, 'ADMÎRÂ and ISAAC.
CYRIACUS and JULITTA, and 11,434 (var. 2004, 10,400) fellow martyrs.
GREGORIUS, a member of the Council of 150 Bishops.

XVI PHILOTHEUS.
PALLADIUS, who lived in a cell for 50 years.
The 1500 (var. 10,500) men and three prefects of the company of martyrs with PHILOTHEUS.
ṢAḤMÂ, one of the Nine Saints.
JOHN, Archbishop of Alexandria.
DANIEL the Syrian.

XVII MAXIMUS and DUMATHEUS.

XVIII The burning of the bones of St GEORGE (GREGORY ?).
JACOB, Bishop of NISIBIS.
MARY and MARTHA.

XIX The finding of the bodies of BĔḤÛRÂ, BÂSÔRÂ and 'ENÎRÂ, and the consecration of their church.
Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ and Abbâ ṬĔRSÎNÂ.

XX PROCHORUS.
'AKLÔG (ECLOGIUS).
Abbâ BEHNÛ.
Consecration of the church of JOHN of the Golden Gospel.
Abbâ NOAH.
Consecration of the church of Mâr MEHNÂM.
'ALVANUS, NABYÛD of SCETE, and BENWÂH the martyr.
Abbâ KALÛZ of FANT.

XXI The Assumption of the Virgin.

DAY

XXI HILARIA, daughter of ZENO.
GREGORY, brother of BASIL.
NICOLAUS the martyr and VICTOR the bishop.
PAUL the governor and SILAS the priest.
BAKHÂYLA MÂRYÂM.
JEREMIAH, JOHN and CAUSTUS.

XXII ANTHONY the Great.
MÎNÂS, Bishop of MÂFEN.

XXIII TIMOTHY the Apostle.
ATHANASIUS and CYRIL, and the Emperor THEODOSIUS.

XXIV MARIA of Alexandria.
Abbâ 'ABSÂDÎ and Abbâ BÎFÂ.

XXV PETER the ascetic.
SEBASTIANUS and 'ASKÊL.

XXVI The nine and forty martyrs of SCETE.
ANASTASIA of Constantinople.
MESRATIUS, SORENUS and JOSEPH.

XXVII SERAPIUS (or, SERAPION).
Translation of the body of TIMOTHY.
SÛRÎ'ÊL the angel.
BÎFÂMÔN.
THEOPHILANTUS and SARNÎS.
The Ascension of ENOCH into heaven.

XXVIII CLEMENT the martyr.
'AKÂWĔḤ and his 800 fellow martyrs.
ABRAHAM, ISAAC and ISRAEL (JACOB).
JOSEPH, son of MÂḤAWE.
TABÊLÂ and her sons.
The blessing of the loaves and fishes.

XXIX XENAE the virgin.
CYRIACUS.
PHÎLEMÛNMÂ, JULIANA, SARABÂMÔN.
GABRA NÂZRÂWÎ and the saints of DABRA DAGÎ.
The Nativity.
STEPHEN the "stranger."

XXX PISTIS, ELPIS, 'AGÂPÎS and SOPHIA.
MÎNÂS, Archbishop of Alexandria.
THECLA and her four virgins.
IRENE.
GREGORY the theologian.
CHRISTOPHER and his followers, 130,030 in number.

YAKÂTÎT

DAY

I Council of Constantinople, at which 150 Bishops were present.
Consecration of the church of St PETER, the archbishop.
'ASKENÂFER and his wife.

II LONGINUS, Abbot of ZĔGÂG.
PAWLÎ, the desert monk.
The miracle of THOMAS.

III JACOB the monk.
Translation of the body of EPHRAIM the Syrian.
'EBĔLÔ, chief of the anchorites.
ZÊNÔN, the wonder worker.

IV AGABUS.
ZACHARIAS.

V 'AḲREPÎNÛ, Archbishop of Alexandria.
BĔSÔY, surnamed PETER.
NÔB.
'ĔBLÔ.
Translation of the bodies of 49 (var. 32) martyrs of SCETE to the cave of BENYÂMÎ.
HIPPOLYTUS, Archbishop of Rômê.
'ĔBĔLÔ the shepherd.
BANWÂ, BÛLÂ, 'AMÔNÎ and 'ĔSÎA.

VI The raising of the body of HIPPOLYTUS from the sea.
'ABÛḲÎR, JOHN, THEODORA, THEOPHANA and ANASTASIA.
MARY, who anointed our Lord.

VII ALEXANDER, Archbishop of Alexandria.
THEODORE, Archbishop of Alexandria.
The companion of 'ĔBĔLÔY for seventy years.
'ABRÂḲEN, 'ABÂDÎR, 'ABÂRIANUS and NEBDÊLMÂS.

VIII The entrance of Christ into the Temple.
ḤANNAH, daughter of PENUEL.
'AMMATA KRĔSTÔS and her two maids.
ELIAS of SCETE.

IX BARSÔMÂ the Syrian.
PAUL the Syrian.
PETER the martyr.

X JAMES, son of ALPHAEUS.
JUSTUS.
ISIDORE of FARMÂ.

DAY

X FÊLÔS, Bishop of Persia.
NICOLAUS, SIMON and SADALÂKÔS.

XI BELÂNTEYÂNÔS.
'EULÔG, the friend of lions.
ABRAHAM, a bishop, KANTÎ and MAḲÂBÎS.
PATRÂ.

XII MICHAEL the archangel.
GELASIUS.
DERḲÂLÂS.

XIII SERGIUS of Athribis and his fellow martyrs.
EUSEBIUS.
PHILEMON the musician.
TIMOTHY, Archbishop of Alexandria.
SEVERUS the lion.
JOHN of the incense fingers.
JACOB, restorer of monasteries.
VICTOR.
THEODORE, KAPHES and ḤEPHES.
Birth of VICTOR.

XIV SEVERUS of Antioch.
JACOB, Archbishop of Alexandria.
DARIUS, PAUL, 'ABÛDÎRÂS and SĔDNÂ.
CYRIL, Archbishop of Alexandria.

XV ZACHARIAH the prophet.
The consecration of the church of the Forty martyrs of SEBASTIA.
PAPHNUTIUS.

XVI ELISABETH, mother of St JOHN the Baptist.
The gift of the Covenant of Mercy to MARY.

XVII MÎNÂS the martyr of AKHMÎM.
Death of MOSES on Mount Nebo.

XVIII MELANIUS, Archbishop of Antioch.

XIX Translation of the body of MARTIANUS from Athens to Antioch.

XX PETER, Archbishop of Alexandria.
BASIL, THEODORE, and TIMOTHY of Alexandria.

XXI GABRIEL, Archbishop of Alexandria.
ZACHARIAS, Bishop of SÂḤÂ.
ONESIMUS, the disciple of PAUL.
PETER, Bishop of Damascus.
'AKYÔS and GABRIEL, Bishop of Ethiopia.

DAY

XXII MÂRÛNÂ, a Persian bishop.
BÛLÂ.
The 380 martyrs who suffered with NICOLAUS.

XXIII EUSEBIUS, son of BASILIDES.
'AWSEGNEYÔS, ṬHEODORE and AGAPETUS.

XXIV AGAPETUS the bishop.
TIMOTHY of GÂZÂ and MÂTYÂS of Cyprus.

XXV AUSANIUS, PHILEMON and LÎKAIA, a virgin.
ḲÔNÂ of Rômê, MÎNÂS of ḲÛS, DELMADIUS of GÂZÂ.
ḲÛMÛTA and ANTONIUS.
DAMÂYELNÔS, REGÎNÔS and ANTONY (RAWEḤ).

XXVI HOSEA the prophet.
SADOK and his 128 fellow martyrs.

XXVII EUSTATHIUS, Archbishop of Antioch.

XXVIII THEODORE the Roman, and his companions.
ABRAHAM, ISAAC and JACOB.

XXIX POLYCARP, Bishop of Smyrna.

XXX The finding of the head of JOHN the Baptist.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE FOURTH MONTH—TÂKHSHÂSH

(DEC. 7–JAN. 5)

And now I begin to write [the histories] which shall be read during the blessed month of Tâkhshâsh, the month of joy and gladness, the name of which is in the language of Syria the "First Kânûn," and in Greek "Yasabyô," and in Hebrew the "First Teshrîn."

[fol. 82*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Tâkhshâsh the [length of the] first day is nine hours, but subsequently it groweth longer.

I. TÂKHSHÂSH

On this day ELIAS, that is ELIAS ZELOTES, appeared before Israel. He was of the tribe of LEVI. His father's name was ÎYÂSÊNYÛ and that of his mother TÔNÂ. Concerning him it is said that on the day of his birth his father saw two men shining with light bowing down before him, and they wrapped the boy in fire instead of the rags in which they wrap children. And after his birth his father came to Jerusalem and told the priests this, and they said, "Is it that his abode shall be in light, and that he shall cut (*i.e.* decide) with his words, and shall judge Israel with the sword and with fire?" Now the story of the miracles which he wrought in the days of AHAB the king and his wife JEZEBEL, and the story of his ascension into heaven, are written in the section for the sixth day of the month of Ṭĕr (Jan.–Feb.), and concerning his death also. The Vision of JOHN ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) saith that he will come with ENOCH and will rebuke the False Christ, and they shall perform miracles before him. And he shall call them the two olive trees, and the two lamps which are before God. And having conquered them, and slain them, and cast out their dead bodies for three days, the Spirit of God shall come and shall enter into them, and they shall rise up alive and

all those who see them shall be afraid. And when a voice shall call them they shall go up to heaven upon a cloud, and then there shall be a great earthquake, and men shall die, one hundred souls. [fol. 82*a* 2] Salutation to ELIAS who shut up the heaven that there should be no rain.

And on this day also died NABOTH the Jezreelite. This NABOTH was the possessor of a vineyard near the threshing floor of AHAB, the king in Samaria; and AHAB said unto NABOTH, "Give me this thy vineyard so that it may become the place of an oil press, for it is nigh unto my house, and I will give thee gold, the price of thy vineyard." And NABOTH said unto AHAB, "God forbid that I should give thee the inheritance of my fathers"; and AHAB was very sorry and he went and lay down upon his bed, and he covered his face and refused to eat. And JEZEBEL his wife came unto him and said, "What maketh thee so sorry that thou dost not eat?" And he said unto her, "I talked with NABOTH and I said unto him, 'Give me thy vineyard at a price'; and he said, 'I will not give my father's inheritance for gold.'" And JEZEBEL said unto him, "Dost thou thus act the king for Israel? Rise up and eat and I will give thee the vineyard of NABOTH the Jezreelite." And she wrote a letter in AHAB'S name, and she sealed it with his seal, and she sent that letter to the elders of the city who lived with NABOTH, and in it she spake thus, "Proclaim ye a fast, and place NABOTH before the people, and set up two men, sons of iniquity, who shall say, [fol. 82*a* 3] 'He cursed God and the king'; then take him outside [the city] and stone him to death." And the men of the city did according to the message which JEZEBEL sent to them, and they proclaimed a fast and they set NABOTH before the people, and two men, sons of iniquity, came, and they testified against NABOTH, saying, "He cursed God and the king"; and then they took him outside the city and stoned him and he died. Salutation to NABOTH who was killed by King AHAB for the sake of his vineyard.

And on this day also died the holy father Abbâ PETER of the city of GÂZÂ. This holy man was a native of the city of

RÔḤÂ (EDESSA) and belonged to a noble family, and his parents gave him to the Emperor THEODOSIUS so that he might appoint him a governor, and he made him a governor. And he renounced rank and glory, and fought spiritually and devoted himself to the worship of God in the palace of the emperor, and he had with him some of the bodies of the holy martyrs from the country of Persia; now at that time his days were twenty years. Then he went out and became a monk in a certain monastery, and he fought a great spiritual fight. When the bishops heard of his holiness, and his spiritual strife, they took him and against his will made him Bishop of GÂZÂ and all the neighbouring district. And it is said of him [fol. 82*b* 1] that when he read the Office for the consecration of the Offering, so much blood flowed from the Offering that [the vessel] was filled with His Blood. And when they brought the body of Saint JAMES the "dismembered" he took it and dwelt in one of the monasteries of Jerusalem. And it came to pass in the days of MARCION the heretic that he fled to the land of Egypt, and with him was the body of JAMES the "dismembered"; and he dwelt in a monastery for some days. Once when he was preparing to consecrate the Offering certain men who were standing there talked together at the time of the preparation, but Saint PETER did not rebuke them. And he saw the angel of the Lord holding him back from them, and he wished to cast himself down on the ground for he honoured them and was afraid to rebuke them. When the days of MARCION the infidel were ended, Saint PETER returned to the land of Palestine. And he strengthened the churches, and the people foregathered with him, and they assembled about ISAIAH the Egyptian. And the report of him was heard by ZENO the emperor, and he wished to see him, but PETER neither wished it nor desired it, because he fled from the affairs of this fleeting world. Then he came to the shore of the lake (or sea) of GÂWER and dwelt there. And there came the feast of Saint PETER, Archbishop of the city of Alexandria, and he made arrangements to consecrate the church on the day of his festival. And Saint PETER appeared unto him and said, "Behold, our Lord Christ will call thee to come to us," and from that [fol.

82*b* 2] day Saint PETER knew the time of his death. And he summoned the people to him, and he commanded them to be strong in the True Faith; then he stretched out his hand, and delivered up his soul into the hand of God. Salutation to PETER, for when he broke the bread of the Offering blood distilled therefrom until the whole of the paten was filled therewith.

And on this day died the holy father Abbâ JOHN, the thirtieth (*sic*) Archbishop of the city of Alexandria. This holy man was a priest, and he was a native of the city of GAMNÛDÎ. And in the days of this father the church of SERGIUS and BACCHUS, the holy martyrs, was built, and also the church of 'ABÛḲÎR and the church of JOHN in the inner wall of MĔSR (CAIRO). And a certain God-fearing man, an Egyptian, a Jacobite, whose name was ANDRIAS, and who was a scribe of ÂBDAL-AZÎZ, the son of MERWÂN, took care of them. And it was this father Abbâ JOHN who was building the church of Saint MARK the evangelist in the city of Alexandria which is known as "ḲÂMÔS" for a period of three years in the days of King ADEL. And during the days of this father a great famine, [which lasted] for three years, took place. And he was careful for the poor, and the needy, and those who were in misery, and he used to give them silver [fol. 82*b* 3] and bread twice a week, and he gave many alms and gifts to the poor, and was a doer of good works. In his days the Khalîfah YAZÎD died, and MERWÂN reigned in his stead. This father sat upon the throne of MARK the evangelist for nine years, and he died in peace. Salutation to Archbishop JOHN with whom, on the day of his death, is associated the Patriarch ATHANASIUS.

And on this day also died the holy father ATHANASIUS, the seventy-third (or seventy-sixth) Archbishop of the city of Alexandria, who was known as PAUL, the son of the priest MAKRAM, the son of KALÎL, and PETER, and JAMES the Persian, and ELIJAH the monk, and BARSÂBÊḤ (BATHSÂBÊḤ), the mother of SOLOMON.

II. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God performed an act of power for the Three Children, that is to say, ANANIAS, AZARIAS and MISAEL, the sons of ELIAKIM, the King of Judah, whom NEBUCHADNEZZAR carried off into captivity with their father, and he reared them in his house and sold them in the country of Babylon. When [fol. 83*a* 1] NEBUCHADNEZZAR had made the image of gold he commanded his officers and the people of his kingdom to worship it. And when certain men informed against them and told the king that the saints had refused to worship it, he commanded his soldiers to cast them into a fiery furnace which they had heated seven times hotter than usual; and they prayed for a long time with their hands stretched out. Then the angel of the Lord went down and made the fire to become like a cool wind, and he brought them out, and the fire had neither touched them nor singed the hair of their heads. When NEBUCHADNEZZAR saw this he bowed down and worshipped God, and he honoured the Three Children exceedingly. Salutation to SHADRACH, MESHACH and ABEDNEGO, who were preserved by God in a fiery furnace which was heated with pitch and asphaltum.

And on this day also seven hundred and thirty-three (or seven thousand and three) souls were martyred by DIOCLETIAN and they died in the city of Antioch; these were the slaves of FÂSÎLADAS (BASILIDES) and his kinsfolk.

And on this day also [are commemorated] the deaths of 'ABTESFEN (SEFTEN), and 'ANBAS, from the West; and NATHANIEL the monk, the worker of miracles; [and Abbâ ḤÔR the monk.]

[fol. 83*a* 2] Salutation to EUTYCHIANUS who finished his course and kept his Faith.

And on this day also died Saint Abbâ ḤÔR the monk. This holy man was a native of the city of GAWRAH in Upper Egypt. And he became a chosen monk, and he fought the fight and he was superior to very many of the saints in his piety and spiritual strife; and he loved to live by himself, and he went out into the desert, and he dwelt there, a devoted ascetic, for many years. And Satan, the enemy of good things, appeared unto him openly and said unto him, "In the desert thou canst conquer us, because there are no men here; but if thou wouldst [shew thyself] to be mighty and strong [go] to the city of Alexandria." When Saint Abbâ ḤÔR heard this he rose up and went to Alexandria, and he drew water for those who were in prison and for the poor. And at that time three horses used to pass through the city galloping, and one of them kicked a child and he died immediately. And Satan entered into the hearts of the men of the city, and they meditated in their hearts and said, "No one killed this child except this old monk." And Abbâ ḤÔR came and took the child in his arms, and he prayed in his heart and made entreaty to God, and he made the sign of the Cross over him, and the soul of the child returned to him, and he rose up alive, and Abbâ ḤÔR gave him to his mother. And Abbâ ḤÔR fled out of the city and they sought for him, [fol. 83*a* 3] but could not find him; and he went to the desert and lived there for many years, and he fought the spiritual fight continually, and he devoted himself to righteousness and doing works of excellence. When the time for his departure drew nigh he saw many saints calling him, and he rejoiced exceedingly. And he sent and gathered together his sons, and he commanded them to be strong in the path of the ascetic life, and in working righteousness, and he told them that he was about to depart to our Lord Jesus Christ; and they were exceedingly sorry. Then he became sick a little and he delivered up his soul into the hand of God. Salutation to Abbâ ḤÔR, whose prayer restored the dead to life.

III. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the entrance of our holy Lady the Virgin MARY, the God-bearer, into the Sanctuary (*i.e.* Temple) of Jerusalem, when she was three years old, and she was the daughter of a vow to God. Because her mother ḤANNAH was childless the [other] women who were in the House of God kept themselves away from her, and she was exceedingly sorry about this; now JOACHIM her husband was an old man. And God heard [fol. 83*b* 1] their cry. And the blessed ḤANNAH vowed a vow to God, saying, "The fruit which He shall give me I will devote to God." And having brought forth our Lady MARY she reared her for three years in her house, and after this she took her to live with the virgins in the Sanctuary of God. And MARY dwelt in the Sanctuary for twelve years, and received her sustenance from the hands of angels, until the time when our Lord Christ came into the world, and took flesh from her, the elect of all women. And when she had completed twelve years in the Sanctuary, the priests took counsel together about her so that they might give her unto one who would protect her, for she was vowed to God, and it was not right in their sight that she should blossom in the Sanctuary and become after the manner of women therein. Then they called her by a name of honour for him that should be worthy to see her. And ZACHARIAS, the high priest, answered and said, "Bring MARY hither so that I may find out what is in her heart"; and they called her and she came and stood before him. And ZACHARIAS said, "Know, O MARY, that thou hast grown up and that thou art mature like any other woman. Dost thou wish to be married? [If so] we will seek out for thee a good, and blessed, and God-fearing young man, and we will marry thee to him. Or, wouldst thou rather remain in the Sanctuary and minister unto God all the days of thy life? [If so] we will lay upon thee the prohibition which is written in the Tôrâh that thou shalt not approach [fol. 83*b* 2] the gates of

the Sanctuary during the days wherein there happeneth to thee what happeneth to women." And our Lady MARY answered and said unto him, "Behold, I am the handmaiden of the Lord before you; I have neither father nor mother. Ye are to me in the place of my father and my mother before God, holy and blessed be His Name! What ye know to be the command of God in respect of me that do for me." And the priests and all the Sanhedrim said unto ZACHARIAS the priest, "Go to the Sanctuary and pray to God, and God shall make it clear to thee concerning MARY." And ZACHARIAS put on his priestly vestments, and went into the Sanctuary, and prayed to God concerning MARY. And the angel of the Lord appeared unto him and said unto him, "ZACHARIAS, go forth and gather together all the men of the House of DAVID whose wives are dead, both young men and old men, and take their staffs, and write the name of each man upon his staff. Then gather together all the staffs into the Sanctuary, and pray to God; and after this go forth and give unto each man his staff. And the man on whose staff the Lord God shall make a sign to appear is he who is worthy that MARY shall be given unto him to protect." And ZACHARIAS the priest went forth and told the assembly what the angel of God had said unto him. And straightway he sent criers out into every land of Israel and into the cities and villages, [fol. 83*b* 3] and they cried out, saying, "Let every man of the House of DAVID, whether he be young or old, whose wife is dead, go to Jerusalem." When JOSEPH of the House of DAVID heard this he took his staff and went from Nazareth to Jerusalem, where he found very many men gathered together. And ZACHARIAS the priest took all their staffs and wrote their names upon them and the staffs were in number seventeen hundred and eighty-five. And he prayed to God inside the Sanctuary, and all the men who were standing outside the Sanctuary prayed likewise. And when ZACHARIAS had finished his prayer he brought out the staffs, and gave unto every man the staff which belonged to him. When JOSEPH, the carpenter, drew nigh to take his staff, there appeared from out of it the form of a white dove and it flew up and stood upon his head. And when the priests and all the people saw this they

marvelled exceedingly and they glorified God greatly. And ZACHARIAS said unto JOSEPH, "Take MARY the Virgin and keep her in thy house, even as the angel of the Lord saith"; and JOSEPH took our holy Lady, the Virgin MARY, and she dwelt with him until GABRIEL, the angel of the Lord came to her, and told her that the Son of God was to take flesh from her. Salutation to the coming of MARY, according to the Law of MOSES.

[fol. 84*a* 1] And on this day also is celebrated the festival of the glorious angel, PHÂNÛÊL the archangel.

Salutation to thy office in the court of God, O PHÂNÛÊL, thou ladder of prayer, and expeller of Satan.

IV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy Apostle ANDREW, the brother of SIMON PETER, became a martyr. The lot of this holy man went forth that he should preach in the city of LĔDYÂ (LYDDA), and in the cities of AKÔRÂḲÔD. When he came into the city of LĔDYÂ (LYDDA), many of the people thereof believed through PETER his brother; and he had with him PHILEMON, his disciple, who had a sweet voice, and he was wise, and a good reader, and pious. And ANDREW the apostle commanded him to go up on the top of certain steps and to read (or sing) in a sweet voice, and he went up and read in a sweet voice. And when the priests of the idols heard of the coming of ANDREW the apostle, they rose up and took their weapons of war and went to the church so that they might hear whether [the Christians] cursed [fol. 84*a* 2] their gods [or not]. And when they heard PHILEMON reading and saying, "The gods of the nations are gold and silver, the work of men's hands. They have mouths and speak not, they have eyes and see not, they have ears and hear not, they have noses and smell not, they have hands and handle not, they have feet and walk not,

they cry not out with their throats, and there is no breath in their mouths. May those who make them and those who put their trust in them become like unto them!" (Psalm cxv). And through his beautiful voice and the sweetness of his words their hearts were opened, and they came into the church, and bowed down at the feet of ANDREW the apostle, and they believed on our Lord Jesus Christ. And the apostle taught them the doctrine of the Church and baptized them with Christian baptism; and many of those who worshipped idols believed with them. After this Satan came into the city and he found playing together two youths, one of whom was the son of JOHN, the priest of the city, and the other the son of one of the great men of the city. And whilst one of them was amusing himself with the other he smote the other a blow, and he died. And the father [of the dead boy] made a charge against [the father of the living boy] and he said unto him, "Bring me thy son so that I may kill him in the place of my son whom he killed." When JOHN heard this he was very sorry, and he said unto the men of the city, "Be surety for me whilst I go to my father ANDREW who shall come and raise up the boy who is dead"; and they became surety for him. And JOHN the priest came to Saint ANDREW and he found him baptizing [fol. 84*a* 3] all the people. And ANDREW answered and said unto him, "I cannot go with thee at this moment because of the people whom I have to baptize, but take PHILĖMON with thee, and he shall raise for thee the boy who is dead." So PHILEMON and JOHN the priest departed from ANDREW, and when he came to the city of NAWÂ [he found] ṢÔRÔS the governor searching for the murderer, for Satan had told him all that had happened, and he imagined that a grown up man [had been killed]. And the people said unto PHILEMON, "Go not into the city lest the governor kill thee"; and PHILEMON said, "I cannot transgress the command of my lord and teacher, but I must go and raise him up; and if they kill me my teacher will come and raise me up and him that is dead likewise." So PHILEMON came into the city, and he met ṢÔRÔS the governor who commanded his guards to kill him. And the governor said, "Who knoweth whether

this man killed the boy who is dead [or not]?" And the guards went to kill PHILEMON, and they seized him and hung him up. And PHILEMON answered and said unto ṢÔRÔS the governor, "Why dost thou scourge me? I am a little person who hath done no sin, and torturing ought not to be inflicted upon me. Where is ANDREW my teacher that he may see what they are doing to his disciple?" And he turned his face to the guards, and said unto them, "Is there anyone among you who is merciful and will take compassion upon me, and will go to my teacher ANDREW and will tell him in what state I am, how I am scourged and hung up [upon a tree]?" When the guards heard this they wept because of the sweetness of his voice. And straightway certain [fol. 84*b* 1] birds came and talked with him as they talked to NOAH in days of old, and they said unto him, "Behold, whatsoever thou wishest from us we will send unto thee." And a small bird came nigh unto him, and she said unto him, "I am lighter in body than these [other] birds, and I will go to thy teacher to bring him to thee." And PHILEMON said unto her, "Thou art a whore, and thou shalt not tempt me. Get thee gone from me, and if thou canst find anyone of thy kin dwell with her, and return not in a hurry speedily." And a raven drew nigh unto him and said unto him, "I will go to him." And PHILEMON said unto the raven, "In days of old when thou wast sent [from the ark] thou didst not return to report to NOAH who sent thee forth, and shall I send thee?" And PHILEMON called the dove and said unto her, "O excellent pilgrim, whom God hath named as the gentlest of all the birds who brought news to NOAH, when he was in the ark during the days of the Flood, and whom our father NOAH, the righteous man, blessed, get thee to the country of LĔDYÂ (LYDDA) to my teacher ANDREW and tell him to come hither and see his disciple PHILEMON, whom they have hung upon a tree to scourge him." And the dove went and told ANDREW and she returned and answered and said unto PHILEMON, "Be strong and fear not; behold ANDREW is coming and he will hear thy word." When ṢÔRÔS the governor heard this, he rose up quickly and he released PHILEMON with his own hands from the scourging, and he believed on our

Lord. And Satan was jealous, and he entered into the heart of the governor's wife and she killed her sons, and her slaves returned and seized her, and they told the governor and PHILEMON. And PHILEMON called the dove [fol. 84*b* 2] and sent many messages unto the house of the governor [by her]. And when the people heard the dove talking, they were amazed, and they all thronged to the place where PHILEMON was. And behold ANDREW came and commanded PHILEMON his disciple to raise the dead youth, and he prayed to our Lord Christ and raised the young man from the dead. And they went also into the house of the governor, and Saint ANDREW prayed and made his wife and his sons, who were dead, to live. And the youth who came to life told everything that had happened [to him] and what he had seen in heaven. And behold whilst the dove was flying about ANDREW'S head and in front of him, the apostle said unto her, "How many are thy days?" and the dove said unto him, "Sixty years are my days." And the blessed ANDREW said unto her, "Because thou didst hearken to the voice of PHILEMON, my disciple, get thee into the desert, and thou shalt be free from the work of the men of this world, and no man shall have any authority over thee"; and the dove went forth into the desert as ANDREW commanded. And when the people who were gathered together saw this, they all believed and were baptized in the Name of the Father and the Son and the Holy Ghost. Then he went forth from them and departed to the cities of 'AKRÂD, and 'AKSÎS, and 'AKSĔYÂS, and HÊNÊFÔRES, and after this he departed with BARTHOLOMEW to 'ÂZRÎ-GÂZRÎNÔS; and what happened to him [from the time when he met] the Dog-faces until he returned is in the knowledge of God [only]. When Saint ANDREW had entered that city and preached to the people thereof, now these men were exceedingly evil, and they would neither submit nor obey, some [fol. 84*b* 3] of them believed because of the signs and wonders which they saw [worked] by Saint ANDREW. And those who did not believe took counsel together with evil intent against Saint ANDREW, and they sent a message to him with deceit asking him to come, meaning to rise up against him and to kill him. When their

messengers came to Saint ANDREW, and heard his good doctrine, and saw his shining face, they believed on our Lord Christ, and returned to those who had sent them. And there were some who tortured them, and these belonged to those evil men who had taken counsel together, saying, "We will rise up and burn him in the fire." And there gathered together about him many evil men, and they came to Saint ANDREW to kill him. And the blessed man asked Christ that fire might come down from heaven and consume them, and straightway fire came down from heaven and burnt them up; and those who were left were exceedingly afraid. And the report of the blessed ANDREW the apostle was heard throughout all that country and many people believed on our Lord Christ. And the priests of idols saw all these signs and wonders and did not believe, but they sought out Saint ANDREW the apostle in all that country that they might kill him. Afterwards they gathered together and came and took the holy Apostle ANDREW, and they beat him severely and dragged him round about the city naked, and they cast him into the prison house, so that they might kill him on the following day. Now the custom of these people was when they wanted to kill a man to take him and hang him up on a tree, and stone him until [fol. 85*a* 1] he died. That day ANDREW the apostle asked our Lord Christ that fire might come down upon them from heaven and consume them as it did before. And our Lord Christ appeared and said unto him, "Be not afraid, be not sorrowful, be not dismayed, for thy departure from this world is nigh"; and He gave him "Peace," and disappeared from him; and the soul of the blessed ANDREW the apostle rejoiced. When the morning came they hung him up upon a tree and stoned him with stones until he died. And certain believing men came and took the body of the saint and laid it in a grave, and great signs and wonders were made manifest. Salutation to thee, O disciple of Jesus, who preached the Gospel and taught in NICOMEDIA, and who roused up the country of LĔDYÂ (LYDDA) from the dead.

On this day are commemorated Abbâ 'ôṣ and the VIRGINS,

and JAMES, and ZACHARIAS, and SIMON, and THEODORA, and THEOPHANA.

V. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died NAHUM the prophet. This holy and righteous [fol. 85*a* 2] man was of the tribe of SIMEON, and he was in prophecy the seventeenth from MOSES the prophet. This righteous prophet prophesied in the days of AMOS, the son of YÔDÂĔ and he was also named ÎYÔAS (JOASH) in the days of 'ÔZYÂ (UZZA) his son. And he rebuked the children of Israel because of their backsliding and because of their worship of idols, and he revealed in his prophecy that although God the Most High is merciful and compassionate, and abundant in mercy, yet will He take vengeance upon His adversaries, and upon those who are His enemies and heap up judgement for them. And he prophesied concerning the preaching of the Holy Gospel, and concerning the apostles who should preach it, and he called them "heralds of good things" and "preachers of peace." And he prophesied concerning Nineveh and how waters and fire would destroy it and lay it waste. And it came to pass even as he prophesied, for God made a great earthquake to take place in it, and a fire broke out in it and burnt up the half of it, and those who had turned from the path of righteousness and worked iniquity died. Now upon those who continued steadfast in their repentance before God no evil whatsoever came. And having finished his prophecy and pleased God by his work he died in peace. Salutation to him that preached the coming of the God Whose path from SÎNÂ (SINAI) was in the earthquake.

[fol. 85*a* 3] And on this day also Saint ISIDORE became a martyr. Salutation to ISIDORE the blessed martyr.

And on this day also the blessed EUGENIA became a martyr. This holy woman came from Rômê, and her father's name was

PHILIP. There was an emperor in the city of Rômê who was an infidel and worshipped idols, and whose name was MAMDĔYÂNÔS, and her father was a worshipper of idols. This holy woman was born in the city of Alexandria and her mother was a Christian, and taught her the Christian Faith, and when she was grown up [her father] betrothed her to a great nobleman. When her father told her this she said unto him, "Permit me first of all to go forth into the desert of Alexandria, and let me open my eyes, and rejoice in the sight of the monasteries." When her father heard this he assigned two eunuchs to her, and permitted her to do what she wished. And she went out into the desert and travelled about to the monasteries of the monks, and she came to a church where there was a holy and righteous bishop whose name was THEODORE. And when she had come in to him she told him everything which was in her heart, and she and her eunuchs were baptized. And she became a monk there [fol. 85*b* 1] and the abbot called her name "EUGENIUS," not knowing that she was a woman. When she did not return to her father he searched for her everywhere, and when he did not find her he made an image in her likeness, and he continued to worship it evening and morning. After she had dwelt there one year, the abbot of that religious house died, and the monks chose EUGENIUS, and appointed her in his place. And God gave her the gift of healing, and she could cast out devils, and open the eyes of the blind; and a certain woman who had a devil in her came to her, and Saint EUGENIUS healed her. After this Satan cast an evil lust into the heart of a certain woman so that she spake to Saint EUGENIUS, and asked him to abandon his ascetic life and marry her. And Saint EUGENIUS hearkened unto her voice and said unto her, "Get thee from me, O my mother, for Satan hath afflicted thee." And having been put to shame the woman departed to the governor of Alexandria, and she said unto him, "When I visited a certain religious house a young man came unto me by night, a monk, and he wished to put me to shame, and when I cried out to my slaves and to my handmaidens, he departed from me." When the governor, the father of EUGENIA, heard this he commanded the soldiers to bring the monks before him bound

in fetters, and when they arrived he handed them over to another governor to punish in his house, and some of them died. And when Saint EUGENIUS saw the miserable condition of the monks she said unto the governor, her father, "O my lord, swear unto me that if I tell thee the mystery [fol. 85*b* 2] which concerneth me that thou wilt not hold me back from my desire." And when he had sworn to her she took him into a secret place and shewed him her mystery, and told him her desire and that she was his daughter EUGENIA. When the governor heard this he said unto her, "Art thou indeed EUGENIA my daughter? I will believe in thy God." And straightway he commanded them to set free the monks and to bury those who were dead. And her father and her mother and all the men of her house were baptized in the Name of the Father and the Son and the Holy Ghost, One God, and became Christians. When the men of Alexandria saw the Faith of PHILIP, they enthroned him archbishop on the throne of MARK, and he sat for many years, and taught the Faith of Christ. And another governor, an evil man (or heretic), sent his soldiers to kill PHILIP secretly whilst he was praying in church; and they killed him and he became a martyr. And when the Archbishop of Rômê heard the story of Saint EUGENIA, he received her into his house and made her abbess of the religious house which he had built, and which contained three thousand women, and three hundred nuns who were virgins; and the two eunuchs who were with her he made bishops of the cities. And the governor seized Saint EUGENIA and tortured her with divers kinds of tortures, and at length she delivered up her soul and became a martyr, for the Name of our Lord Jesus Christ, to Whom be praise! [fol. 85*b* 3] Salutation to THEODORE and to EUGENIA.

And on this day also Saint VICTOR of the city of SHAW, in the district of ASYÛṬ, became a martyr. The name of the father of this holy man was MARMAR, and the name of his mother was MARTHA, and they were righteous folk and they served God without fear. Now they had no son, and they prayed for one continually, and gave large alms to the poor

and needy. And God heard their petition, and that year the blessed woman conceived this blessed VICTOR, and she brought him forth on the ninth day of Genbôt (May–June); and she brought him up most carefully and piously in the fear of God. When he was twenty years old his father took him to the emperor, and the emperor made him a judge in his father's stead; now his father was far advanced in years. Then after a few days there arrived the Edict of the Emperor DIOCLETIAN to the governor of ANṢNÂ (ASNÂ or ESNEH), ordering him to kill the Christians who would not worship the gods; and the governor himself came to the city of SHAW, seeking for Christians. And certain men informed against Saint VICTOR, and told the governor that he worshipped Christ... in sincerity, and the governor forthwith ordered his soldiers to bring him to him; and they did so and set him before him. And the governor tried to force Saint VICTOR to sacrifice to the gods, and when he refused to do so, he commanded his soldiers to bind him in fetters in the [fol. 86*a* 1] prison house. And as he was praying there the angel of the Lord, Saint MICHAEL, came down to him and carried him up into heaven; and when the keeper of the prison house missed him he was exceedingly disturbed. And after three days he found him, and took him to the governor who took him to the Emperor DIOCLETIAN, he himself being pitiful and tender-hearted concerning him, so that he might turn him from the worship of God. And having become weary and being unable to make Saint VICTOR consent, he sent him and deposited him with the governor EUTYCHIANUS, saying, "I have sent him to thee. If he offereth sacrifice to the gods [good and well], and if he will not, hesitate not to kill him." Then the soldiers tied his hands and his feet, and put an iron gag in his mouth, and he commanded them to put him in the hold of a ship; and they took him away. Whilst he was there the angel of the Lord came down and released him from his fetters. Then they brought him before the governor, and the saint kept silent before the governor as before the wicked emperor; and straightway the governor was wroth and condemned him to be tortured severely, and chained him in the prison house. Whilst he was there our Redeemer appeared

in a chariot of light, and made a covenant with him. And from that day the saint performed many signs and miracles, and healed all the sick. When the governor heard this he was wroth, and commanded his soldiers to bring him to him, and he treated him kindly and urged him [to worship the gods]; but the saint reviled him and cursed his filthy gods. And straightway he commanded them to tie him to a horse's tail [fol. 86*a* 2] and drag him about for one day, and after that they threw him into the furnace which heated the baths, and he finished his strife nobly. Now they could not bring his body out from the bath furnace, so they went down the steps, and wrapped it up in costly cloths and anointed it with scented unguents, and they built a church over it. Salutation two-fold to Saint VICTOR.

And on this day also are commemorated PHILIP (FILGAT ?), and ḤANANYÂ (ANANIAS), and BARKYÔS (BARACHUS ?), and JOHN, and PHILIP, the father of EUGENIA the martyr.

Salutation to EUGENIA who pretended that she was a eunuch for the sake of Christ, and who appeared to be like the monks her fellows.

VI. TÂKHSHÂSH

[fol. 86*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint ANATOLIUS the priest and martyr. Salutation to ANATOLIUS.

And on this day also died the holy father Abbâ ABRAHAM the Syrian, the sixty-second Archbishop of the city of Alexandria. This father was a Christian from the country of the East, and he was a merchant and had many possessions. He came to MĔSR (CAIRO) many times when travelling, and he dwelt there, and there appeared in him many virtues, and he was merciful to the poor. And the report of his excellence and understanding was noised abroad, and the fathers, the bishops,

and the elders, and the doctors agreed concerning him, and they determined to make him Archbishop of the city of Alexandria. And when he had been enthroned by the Will of God, he gave all his goods to the poor and needy, and he suppressed every evil custom from his office, and he threatened to excommunicate all the bishops if they took any bribes whatsoever in making appointments [fol. 86*b* 1] to the priesthood; and he excommunicated those who took concubines, and he was wroth with those who had them. And when those who had concubines heard the excommunication which he pronounced against them, they feared the banning of the archbishop very greatly, and they feared God the Most High, and they cast out all their concubines from their houses, and came to Abbâ ABRAHAM the archbishop, and bowed down at his feet and repented; and he accepted their repentance and remitted unto them all their sins. And no man dared to gainsay the archbishop except a certain man who was a scribe in MĔSR (CAIRO), and he feared neither God Most High nor this father. And this father rebuked him many times, and he bore with him for many days, but although he bowed low before him many times he would not accept his rebuke, nor turn from his evil way, and he was not afraid lest God Most High should destroy him. And although he saw a pure and holy old man lying prone on the ground at his feet, (which ought to have been cut off!), beseeching him to turn from his evil, and to cast out that concubine from his house, he neither listened to his command nor turned and forsook his counsel. And even after this the archbishop considered neither his own learning (?), nor his rebuke, but he humbled himself like Christ his Creator, and he went to the house of that man. And when that infidel heard of the coming of this father to his house, he shut the door, and this father remained for two [fol. 86*b* 2] hours standing at the door of that evil man and knocking at it; and the man neither opened the door to him nor spake one word. And when this father heard that the wretched man had separated himself from the community, and was alone, and that of his own free will he had perished from the flock of Christ, and that all his members were rotten, then and then only, not because of the sin which

he had committed against this father, but in order that the rest of the members of his flock might not be corrupted, this father rightly decided to cut him away from his congregation, and to set his blood on his own head, and he excommunicated him, and shook off the dust from the sandals on his feet at the door of the house of that unclean man. And God made manifest at that moment a sign in the presence of the men who were there, for the framework of the door and the large stone were split asunder and became two parts. What an awful and marvellous thing was this! When the massive, solid stone heard the excommunication of this father it split asunder. And the fate (?) which came upon this man who was full of sin was not tender (?), for God worked grievous signs upon that man, and he became the poorest of the poor. And He removed him from his position in disgrace, and of all his possessions he had not left to him one *ṣarîḳ* (*i.e.* farthing); and God afflicted his body with serious illness, and [the soldiers] cut off his hands in the days of ḤÂKIM the khalîfah. And he became a spectacle unto all men, and many sinners were afraid when they saw an evil death come upon him, and they repented. And in the days of this holy father, MEʿĔZ (AL-MUʿIZZ) the Khalîfah of MĔSR (CAIRO), [fol. 86*b* 3] the captain of his host was a certain Jew who embraced with him the Muslim Faith, and he became like unto the Muslims; and that captain had a friend, a Jew, who used to come with him frequently and hold converse with the khalîfah. And when that Jew found favour with the khalîfah, because of his friendship with the captain of the host of the khalîfah, he made a request to the khalîfah, and he said unto him, "I very much wish that thou wouldst bring the archbishop to me so that I might have an argument with him." And the khalîfah sent and brought this father, and with him was SEVERUS, the son of MAḲFÛĔ, Bishop of the city of ESHMÛNÊN. And they disputed with that Jew, and vanquished him in argument and put him to shame. When the khalîfah saw this he rejoiced, and he was pleased with the archbishop and those who were with him, and paid them honour and they departed to their houses in peace. And the captain of the host and that Jew friend were ashamed, and they were seeking to kill the archbishop and all the Christians. One day the captain of the host came to the khalîfah and said unto him, "I would have thee to know, O my lord, that the Christians have no Faith, for it saith in their Gospel, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain, Depart and fall into the sea, it shall depart from this world.'" And when the khalîfah heard this he sent and brought the Archbishop Abbâ ABRAHAM, and he said unto him, "What hast thou to say to the words in your Gospel which saith, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain Depart, and it shall depart'?" And the [fol. 87*a* 1] Archbishop said unto him, "Yea, it is true, the Gospel doth say this" (Matthew xvii, 20). And the khalîfah said unto him, "Behold, there are thousands and tens of thousands of thousands of you Christians in whom there is faith. I wish you to bring to me one of your number to make manifest this sign to me with his own hand, not thyself who art the head of the Christian people, though it would be seemly for thee to make manifest this sign unto me with thine own hand." When the archbishop heard these words he was dismayed and feared exceedingly, and he said unto the khalîfah, "Wait three days," and he replied, "Let it be according as thou sayest." And the archbishop went out from before the khalîfah, and he gathered together the archbishops, and the bishops and the priests, and the monks who lived near him, and they sat in the church of the holy Lady of us all, the Virgin MARY, in MUʿALLAḲAH in MĔSR (CAIRO) for three days and three nights, fasting, and praying, and making supplication to God. On the third night, at dawn, our holy Lady, the Virgin MARY, the God-bearer, appeared unto Abbâ ABRAHAM with a bright and joyful face, and she said unto the archbishop, "What is it that hath come upon thee?" And she said unto him, "Fear not, I have accepted all thy tears which thou hast shed in my church, and now rise up, and get thee out into the 'street of iron' which leadeth into the market, and there thou shalt find a one-eyed man bearing a pot of water on his shoulders, lay hold upon him, for he shall make manifest this sign unto thee. And the name of this man is SIMON, and he is a shoe-maker, [fol. 87*a* 2] and he put out his eye through

the command of my beloved Son Jesus Christ." And the archbishop rose up and went quickly, and he found the man, and laid hold upon him, and he said unto him, "Have mercy on the Christian folk." And he told him how our holy Lady the Virgin MARY had appeared unto him, and how she had told him about him. And SIMON bowed down before him and said unto him, "Forgive me, O my father, I am a sinful man and a transgressor, and I cannot do what thou tellest me, but God's Will be done. By the prayer of our holy Lady the Virgin MARY and by thine own prayer thou shalt help the Christian people. But I beseech thee, O my father, not to reveal my work unto any man, for I have not strength enough to bear this world's honour; but what I say unto thee do. Get thee out to the mountain about which the khalîfah spake unto thee, with thy priests, and let thy people be with thee, and take with thee the Gospels, and the crosses, and the censers, and candles. And let the khalîfah and his soldiers and all the people stand on one side, and do thou and thy people stand on the other side. And I will stand behind thee among the people and none will know me, and let them entreat God, and say, and cry out, 'Kîryâlâysôn,' that is to say, 'God have mercy upon us, Christ,' one and forty times, and then command thy people to hold their peace. Then do thou bow down, and let all the people bow down, and I myself will bow down with thee. And do this three times, at the same time making the sign of the Life-giving Cross before [fol. 87*a* 3] that mountain." When the archbishop heard this, he took the bishops, and the priests, and the monks, and the believing people, and came to the khalîfah. And the khalîfah and his soldiers went out, and with them were all the people of MĔSR (CAIRO) and ḲÂHĔRÂ (CAIRO), and they made haste to that mountain, and the Archbishop Abbâ ABRAHAM and the believing men stood on one side, and the khalîfah and his soldiers and all his men on the other side. Then the archbishop and the believing men prayed, and SIMON with them, and they cried out, saying, "Lord have mercy upon us" one and forty times. And when they had bowed down three times, now at each time the archbishop lifted up his eyes to heaven, and made the sign of the Cross, the mountain moved

itself and rose up in the air before all the people. And when the archbishop and all the believing people bowed down, the mountain descended to its place [again]; and thus he did three times. And when the khalîfah and his soldiers and all the Muslims saw this sign and wonder, they marvelled exceedingly, and they cried out loudly and were afraid with a great fear. And the khalîfah brought the archbishop Abbâ ABRAHAM, and honoured him greatly, and asked him to demand from him whatsoever he wished, but he had no need to ask him for anything whatsoever. And when the khalîfah pressed the archbishop, the archbishop said unto him, "I wish to build some churches, and especially a church [in honour of] Saint MERCURIUS in MĔSR (CAIRO)." And the khalîfah commanded him to build what churches [fol. 87*b* 1] he wanted, and besides this he gave him money from his palace, and paid him reverence. And the archbishop said unto him, "May God lengthen thy days upon earth, and make strong thy kingdom; for myself I do not want money." And when he said this to him the khalîfah loved him exceedingly, for he saw his righteousness proceeding from him in his rejection of the goods of this world. Then the khalîfah leaped upon his horse and [departed] with his soldiers and he stood by the side of the archbishop at the building of the church of Saint MERCURIUS, when certain evil men would have prevented him building the church, and he stayed with him until he had finished building the church of Saint MERCURIUS, and many other churches in the country of Egypt. And having fought a good fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist for three years and six months. And one saith in the story of the life of this father that the scribe whom he excommunicated because of his concubines concocted poison and poisoned himself and he died. And this saint departed to God Whom he loved, and all the people mourned for him. Salutation to ABRAHAM the merchant and archbishop. [fol. 87*b* 2] Salutation to SIMON who was instructed by the mouth of MARY.

And on this day also is commemorated the consecration of the church of Saint 'ARSÎMÂ, the virgin and martyr, and the

translation of her body, and of the bodies of the holy martyrs who were with her; now these were six and twenty holy martyrs. And King TIRIDATES said unto her, "Hath thy heart no desire to live as long as thou canst with us?" And she said unto him, "My desire for heaven, which is better, is greater." And he commanded his soldiers to take her to the fore part of the tent and to strip her naked there, and to cut off her head; and they cut off her head and she received the crown of martyrdom in the kingdom of the heavens. Salutation to the translation of the body of 'ARSÎMÂ.

And on this day also are commemorated BAṬELSÎS the priest, and ABRAHAM SÔRĔYÂWÎ, the second, who was a carpenter, and a Christian, and TA'AMÂNÎ, and SÛFÎT, and MÊRYÂN, and MICHAEL, and YÔLSÂWÎS, and PTOLEMY.

[fol. 87*b* 3] Salutation to ÊLYÂB a pagan on whom God shewed compassion. [This salutation is omitted in the Bodleian MS.]

VII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ DANIEL of DABRA SÎḢÂT (monastery of SCETE ?), the monastery of Abbâ MACARIUS. This holy man buried the Empress PATRICIA, who called herself 'ANṬĔYÔS, and it was not known that she was a woman until after her death. One day he was going with his disciple to Alexandria, and when the turn of the evening had come, he found a fool (or madman) whose name was MARKÂ, and many idiots (?) were following him; now the men of the city thought they were madmen. And Abbâ DANIEL took his hand and brought him to the archbishop, and described to him his virtues, and when they had made him take an oath he told them that he had fled from the war of fornication, and that he had feigned to be a madman; and when they heard this they glorified God. One day he came into a certain city and he found

an old man whose name was EULOGIUS, and who was a worker in stone; and he bought bread and welcomed the poor. And he brought Abbâ DANIEL into his house, and welcomed him with joy, and when DANIEL saw his goodness, he asked God to give money to EULOGIUS, so that he might be able to welcome the poor. And our [fol. 88*a* 1] Lord appeared unto DANIEL in the form of a child, and said unto him, "Wilt thou undertake his duties, and let him change his mode of life, or shall I undertake them?" And then EULOGIUS found a pot of gold, and he went to the emperor and was appointed a governor, and he abandoned his old habit of life. And Abbâ DANIEL heard in the city of the emperor that he (*i.e.* the emperor) had rebuked him, and that his soldiers had beaten EULOGIUS and brought him nigh unto death; [and the emperor ordered them to crucify him.] And whilst he was sorrowing over this matter that child appeared unto him in a dream, and said unto him, "Why hast thou entered into the affair of another?" Then our Lady MARY came and kissed the feet of the child and delivered EULOGIUS. As for EULOGIUS, when another emperor reigned he wished to kill him, and EULOGIUS took to flight, and having arrived in the city, he returned to his former work. And one day when they were journeying along the road by the light of the moon, he found a woman on a hill, and her hair covered her whole body, and she had dwelt there for eight and thirty years, carrying on the spiritual fight, and she told him all her secret history and died. And one day they brought the Book of the LETTERS OF LEO and read it before all the people, and Abbâ DANIEL leaped up and rent the book and cursed the Faith of Chalcedon; and when the soldiers heard of this they beat him severely, and drove him away from his monastery. One day he was going to visit some virgins, and he knocked at the door, and they knew that he was Abbâ DANIEL, and they opened the door to him and welcomed him with joy; and among them was one who made herself out to be mad, and she lay by the door [and moved not]. And Abbâ DANIEL asked about her, and the abbess said, "She is mad"; and Abbâ DANIEL told her that she was a holy woman and a spiritual fighter. [fol. 88*a* 2] And during the night she wrote a

letter, saying, "Forgive me because I made you angry"; and having said this she disappeared; and when the [other] virgins heard of this they were exceeding sorry and repented. And there was a nunnery wherein very many virgins dwelt, and its gates were strong, and Satan raised up against them certain thieves to plunder their goods. And the captain of the thieves said, "I will disguise myself as Abbâ DANIEL, and they will open the door to me forthwith"; and he did even as he had thought. And he said unto the virgins, "I am Abbâ DANIEL," and when the nuns heard him they welcomed him with joy, and uncovered their faces. And as soon as one of the nuns, who was blind, washed her face in water her eyes were opened; and when the nuns saw this they said, "Blessed art thou, O Abbâ DANIEL!" When the captain of the thieves saw this he repented, and became a monk with Abbâ DANIEL. And Abbâ DANIEL continued to fight strenuously, and when the time for his departure drew nigh the angel of the Lord told him, and he fell sick a little; and he prayed to Christ and died in peace. Salutation to DANIEL, the head of the blessed priesthood of DABRA SÎḤÂT (monastery of SCETE ?).

[fol. 88*a* 3] And on this day also is commemorated the blessed woman DÎYÔNṬERES (DIONTYRAS). Salutation to DÎYÔNṬERES (DIONTYRAS).

And on this day also died the holy and glorious father and fighter Abbâ MÂTÊWÂS (MATTHEW) of 'ASFÔNÎ, Archimandrite of DABRA 'ASWÂN. And this holy man was reared from his youth up in the fear of God, and he became a monk in a certain monastery, and he fought with fasting and with prayer. And he built himself an abode in the desert, and he worked with his hands and made good nets, and the price he received for the same he gave in alms to the poor, according to what his disciples have said about his work, and his fighting, and his miracles. Now these disciples Abbâ SERAPION, and Abbâ KHADRÂ relate as follows: One day when we were sitting outside his abode in the desert, we heard a voice like that of a man who is speaking to his friend inside the abode; and when we

went inside we found no one there except our father, who was alone. And we said, "O our father, we outside heard someone talking with thee, but having come inside we find no one but thee." [fol. 88*b* 1] And he said unto us with very great humility and exceedingly great sweetness, "O my children, I remember my sins, and I talk to myself, and remind my soul of the punishments which are not transient, and the pain of the death which shall find me. Woe be unto poor MÂTÊWÂS (MATTHEW) when they strip off the apparel which is on him, and set him before the throne of the Living God, in the midst of the ladder of the heavenly angels, and all the company of the righteous, who keep purity, which they put on as if it were a garment." With words such as these did he exhort his children and he reminded them of the punishment of sinners and the reward of the righteous. And Saint ABÛNA Abbâ MÂTÊWÂS (MATTHEW) made his prayers, and carried on his fight, and his service in the monastery which he had built and dedicated to our father Abbâ PACHOMIUS, and the monastery of DABRA BAḲALT. And Satans and unclean spirits used to [try to] terrify him by day and by night, and he saw them face to face, and they would run in front of him and follow behind him everywhere, and each one of them would change his appearance, but our father was not afraid of them. And when he stretched out his hands, and made the sign of the Cross with them, at that very moment the devils would melt away and be dispersed like smoke before the wind. One day he commanded SERAPION his disciple to take from the monastery to his cell a skin of water and a little bread and to wait there until the following day whilst he went on a certain business into the desert. When his disciple came to the cell and opened the door to go in he saw two wild beasts who were larger [fol. 88*b* 2] than hyaenas, and very terrifying, lying in the middle of the dwelling, and being afraid he shut the door of brass. And behold our father came walking through the desert, and when he saw his disciple he laughed and he said unto him, "O SERAPION, why didst thou not go into the dwelling [and wait there] until I came to thee?" And SERAPION said unto him, "O my father, I found inside the dwelling two [wild beasts] lying, and I was afraid of

them, and I did not go in." And the old man who was gentle and pure in deed and soul, answered and said unto him, "Believe me, O my son, for twelve years I have lived with them, and I myself have served them, and this bread and water which I commanded thee to bring here is for them." And when he opened the door the two wild beasts came to him, and they licked the soles of the feet of the holy man, and they treated him with the greatest friendliness and were in submission to him; and the saint poured out some water for them from the skin, and they lapped it up and went out through the door and departed into the desert. And this Abbâ MÂTÊWÂS (MATTHEW) continued to work miracles until the report of him was in every place. And the people used to bring unto him sick folk who were suffering from divers kinds of sicknesses, and he healed them by means of the great power of God which was with him. Here is the FIRST MIRACLE. One day they brought unto him a dumb man who was possessed of a devil, and as soon as he saw the saint, the devil cried out with a loud voice and cast the man upon the ground. And the saint prayed over some oil, and made the sign of the Holy Cross over him, in the Name of the Father, and the Son, and the Holy Ghost, One God; and straightway [fol. 88*b* 3] the man was delivered from this Satan, and his heart returned to him, and he heard the words of the saint, and he departed rejoicing. And when certain of the laity came to Abbâ MÂTÊWÂS (MATTHEW) and offered him a table (*i.e.* a meal), he sent them away in peace. And having taken a little of that "blessing" into their houses, when they laid it upon those who were sick, they were healed immediately, and they glorified God. The SECOND MIRACLE. One day they brought unto him a very beautiful maiden who was possessed of the devil, and very often she rent her garments, and no man could approach her, and her parents were in sore trouble about her. And Abbâ MÂTÊWÂS (MATTHEW) cried out and prayed over the oil of the lamp, and he anointed the maiden therewith in the Name of Christ, and she was healed. THIRD MIRACLE. One day they brought unto him a sinful woman who had fallen into great sin, and who was very wicked, and being with child, and the day of her delivery having

arrived, her labour was hard, and she suffered tribulation by day and by night. And the saint said unto her, "My daughter, confess thy sin unto me, and lie not before God." And she said unto him, "I was in the habit of lying with two brothers without knowing which of them was with me; and having conceived, by means of my drugs I made myself to abort the child, and I gave him to the dogs." When the saint heard this he prayed to God, and the earth opened her mouth and swallowed her up, and she became an example to other women. This saint worked very many miracles, but if one tried to recount them he would never come to an end. One day as he was walking in the desert, a hyaena tugged at his garment with her teeth, and she shewed him her cub which had falled into a hole; and when the saint had drawn it out for her she crouched and licked the soles of his feet and departed. And when [fol. 89*a* 1] the time of his death drew nigh he saw a vision on the second day of the month of Tâkhshâsh, and it seemed that they invited him to the assembly at the feast of the Holy Fathers, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, and Abbâ THEODORE, and Abbâ MOSES the Black, and Saint Abbâ SÎNÔDÂ, and they said unto him, "Good is thy coming unto us to dwell with us in the Jerusalem of the heavens." And they brought him to the door of the Great Hall wherein are gardens and seats, and he heard a voice, saying, "Open the door so that MÂTÊWÂS (MATTHEW) may come in." And then he died and received three crowns. Salutation to MÂTÊWÂS (MATTHEW).

VIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the holy father Abbâ YÂRÔKLÂ (HIEROCLIS), the thirteenth Archbishop of the city of Alexandria. The parents of this holy man were deniers of Christ, but after his birth they believed and were baptized with Christian baptism; before they believed they taught their son every kind of pagan philosophy and learning, and all their books, and after

they believed they taught him Christian learning, and he learned by heart the Books of the Church and of the Apostles. After this DEMETRIUS the archbishop made him a deacon, and then he made him a priest in [fol. 89*a* 2] the church of the city of Alexandria, and he protected and cared well for his flock, and fulfilled the work and the Law of the Church. When Abbâ DEMETRIUS died [the bishops] chose this father, and made him Archbishop of the city of Alexandria, and he shepherded the flock of Christ well, and made them strong in the True Faith; and he converted many pagans and brought them into the Faith of Christ, and baptized them with Christian baptism; but he committed to Saint DIONYSIUS the work of judging between believers. And Saint YÂRÔKLÂ (HIEROCLIS) taught them, and rebuked them, and converted the heretics and guided them until he brought them back and made them to enter the True Faith. And he sat upon the throne of Saint MARK the evangelist for thirteen years, and he died in peace. Salutation to the blessed YÂRÔKLÂ (HIEROCLIS).

And on this day also became martyrs the holy women BARBARA and JULIANA, and 'ANBÂ MĔRÊNÂ (Abbâ MARÎNÂ), the righteous man. This holy woman BARBARA was the daughter of a judge, who was exceedingly great in the palace, and he lived in the days of the infidel DIOCLETIAN; he came from the country of the East and his name was DIOSCURUS. And DIOSCURUS made for his daughter [fol. 89*a* 3] a strong palace so that no one should ever see her; and he commanded [the builders] to make two windows which would open in the bath house, and they did so. And when Saint BARBARA saw the two windows she commanded the builders to make a third window, [and they did so,] and then she made over the bath, with the water in it, the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came into the dwelling he saw what the builders had done, and that they had transgressed his command. And he asked them about this, and they said unto him, "Thy daughter BARBARA commanded us [to do] this and we did it." When he asked her, "Why hast thou done this?" she said unto him, "Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a copy of the Cross of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee." When her father heard these words he was wroth, he drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. And after this she returned and her father took her and handed her over to the governor, who tortured her severely. And there was there a certain woman whose name was JULIANA, and she was looking at Saint BARBARA when she was being tortured, and she wept for her. And our Lord Jesus Christ appeared [fol. 89*b* 1] to Saint BARBARA, and strengthened and comforted her. And after this her father commanded his men to cut off her head, and the head of JULIANA, and they cut off the heads of both of them with the sword, and the two women received crowns of martyrdom in the kingdom of the heavens; and fire came down from heaven and burnt up her father and MARCIANUS, the governor. And the bath which Saint BARBARA had made for herself in the bath house, and on which was the sign of the Cross, became a means of healing unto the sick, for all those who bathed therein were healed of their diseases. Then [certain believers] took the bodies of the holy martyrs and laid them in the church outside the city which is called GALÂLYÂ; and the bodies of these holy women and martyrs are this day in the church of Saints 'ABÛḲÊR and JOHN the martyr in the city of MĔSR (CAIRO). Salutation to BARBARA. Salutation to him that made strong her mind, namely 'ANBÂ MĔRÊNÂ.

And on this day also died the holy father Abbâ SAMUEL, Abbot of the monastery of ḲALMÔN. This holy man was one of the [fol. 89*b* 2] men of the city of DÂKRĔLÛBÂ, in the country of MAṢÎL, in the north of Egypt; his parents were holy and pure, and they had no child except SAMUEL. His father was a priest called SÎLÂS, and he saw a vision one night,

and a man with a shining face said unto him, "Needs must: and thy son shall become a true and excellent teacher of God all the days of his life." Now this SAMUEL was pure from his youth up, like SAMUEL the prophet, and he was always thinking in his heart about the garb of the monastic life. One day he found the opportunity and went forth from his father to go to the desert of SCETE, and as he was journeying along the road, the angel of the Lord, disguised as a monk, said unto him, "Whither goest thou?" And Abbâ SAMUEL said unto him, "I want to go to the monastery of SCETE." And the angel who had appeared unto him in the form of a monk said unto him, "I am going there," and they travelled together until they arrived in the desert of SCETE. And the angel of the Lord delivered him to a certain aged monk whose name was AGATHON, and who dwelt in a cave, and was a very righteous man. And the angel of the Lord told Saint Abbâ AGATHON about Abbâ SAMUEL, and he said unto him, "Receive SAMUEL with joy, and array him in the garb of the monastic life; for he shall be thy son in truth, and he shall strengthen thine old age, and thou shalt teach him all the rules of the monastic life." And when the angel had said this to Abbâ AGATHON, [fol. 89*b* 3] he disappeared from him. And when Abbâ SAMUEL came Abbâ AGATHON received him with great joy, and said unto him, "Good is thy coming to me, O SAMUEL, thou man of God, for God hath sent thee to me in mine old age." And forthwith he took him into the church with him, and he blessed the cloak made of cloth of hair, and the girdle, and the cap, and the garment of the monk, and put them on him, saying, "The God of the holy fathers, Abbâ ANTHONY and Abbâ MACARIUS, be with thee, my son SAMUEL, and be a helper unto thee in all thy tribulation." And Saint Abbâ AGATHON taught Abbâ SAMUEL humility and silence, and he was saying always, "Forgive me, O my father, shew me kindness and guide me." And he bowed before Abbâ AGATHON and said unto him, "Remember me, O my holy and blessed father, so that God may make me to do His Will"; and Saint Abbâ SAMUEL learned from Abbâ AGATHON all the path of spiritual monasticism, and Saint Abbâ AGATHON

assisted him in everything. And Abbâ SAMUEL lived with the old man Abbâ AGATHON for three years, and he did everything which he commanded him to do. Then Abbâ AGATHON died, and Abbâ SAMUEL continued to fast for a week at a time, and to fight a great fight. And he was appointed priest in the church of Saint Abbâ MACARIUS in SCETE. After a few days they brought the volume of Letters of LEO of Chalcedon to the desert, and one read them to him. And when the aged monks heard this they were exceedingly sorry, and Abbâ SAMUEL became zealous, with a great zeal of the Holy Spirit, and he rose up among all the men [fol. 90*a* 1] and seized that unclean volume, and rent it in pieces, saying, "Cursed is every one who shall change the Faith of the holy fathers." And when the imperial envoy saw this he was filled with fury, and was exceedingly angry, and he commanded his men to beat the saint with rods of iron, and to hang him up by his arms, and to smite his face; and they did all these things and smote his face even as the envoy commanded. And whilst they were smiting his face one of his eyes was torn out, and then the emperor commanded them to drive him away from the monastery of SCETE. And the angel of the Lord appeared unto Saint Abbâ SAMUEL and commanded him to depart and to dwell in the monastery of ḲALMÔN; and he departed straightway and dwelt there, and he lived there a few days teaching all the men to be strong in the True Faith. And MAḲÂḲAZ, who was governor and Archbishop of the city of Alexandria, and of all the land of Egypt, heard the report of him, and he came to Saint Abbâ SAMUEL, and he beat him very severely and drove him out of the monastery, and the saint went and dwelt in the church in the desert of ḲALMÔN. And in those days the pagan Barbarians came and took him away in order to send him to their own country, and he besought our Lord Jesus Christ to deliver him from them. And straightway they set him upon a camel, but that camel was unable to move at all, and then they beat him very severely; and they agreed together to leave him, and they departed to their country. And Abbâ SAMUEL returned to ḲALMÔN his monastery, and he lived there and devoted himself to asceticism and to the spiritual strife of the

path of the monastic life. Then the Barbarians came a second time, [fol. 90*a* 2] and he was afraid of them, and he heard a voice, saying, "Fear not, O SAMUEL, but go into the church and hold no converse with them, and I will cause them not to see thee," and he remained thus. Then the pagan Barbarians arrived and went into the church with their swords drawn and grasped tightly in their hands, and they had their [other] weapons of war with them; and they cried out with outcries which were exceedingly terrifying. And the saint saw them committing sacrilege in the sanctuary, and he was unable to bear the sight of their audacity in the sanctuary, and spake unto them, saying, "What are ye doing, O ye wicked heretics who have no Lord God to redeem you, according to the evil of your deeds?" And those pagans said unto him, "Dost thou remain here [and think] we cannot see thee?" And they seized him and tied him firmly to a pillar in the church, and they beat him very severely until he was wellnigh dead; and when he was about to die they released him from his bonds and he fell upon his face on the ground and lay there like a dead man. Then the pagans dragged him out, and brought him to the place where the camels were, and they beat him on his head with their sandals, and they fastened him tightly on the back of a camel, but the camel would not move although they beat it severely; and Saint Abbâ SAMUEL wept bitter tears because of his pain. And the camel turned to him and said unto him with the voice of a man who talketh, "It is well that they beat thee. It was meet for thee to die because thou didst transgress the command of the Lord [fol. 90*a* 3] thy God Who told thee to hold thy peace and to speak not." When Saint Abbâ SAMUEL heard these words he wept bitter tears and said, "Verily I have sinned, but God is able to put away my transgression." And then the Barbarians took him to their own country. Now they had already carried away into captivity Abbâ JOHN, Abbot of the desert of SCETE, and Abbâ JOHN and Abbâ SAMUEL met there and they comforted each other. And the master of Abbâ SAMUEL wished to force him to worship the sun, but he would not obey his command in any way. Then he tied the leg of Abbâ SAMUEL to the leg of a maiden with

Satanic intent, and sent them out into the desert to attend to the camels. Now his master thought that Saint Abbâ SAMUEL would fall into sin with her, and that he would submit to everything which he told him; and Diabolus was the counsellor of this man. And in all these things strength was increased in Saint Abbâ SAMUEL, and his heart was strong, and he remained thus until his master fell ill and was nigh to die; and Abbâ SAMUEL prayed over him and healed him of his sickness. And the report of him was noised abroad in that country, and whosoever was sick came to him, and he prayed over him, and anointed him with oil, and the sick man was healed of his sickness. When Abbâ SAMUEL'S master saw this he marvelled exceedingly, and bowed before him and said unto him, "Forgive me my sin which I committed against thee"; and he loved him greatly and he asked him, saying, "Tell me everything thou wishest, and I will perform it for thee." And Abbâ SAMUEL said unto him, "I wish to go back to my own country"; and straightway the pagan made ready many gifts, and he set him on his way in [fol. 90*b* 1] peace, and he departed, and the pagan sent messengers to go with him until he arrived at his monastery. And his sons gathered together about him, and they increased in number exceedingly until they became thousands. And our holy Lady MARY, the Virgin two-fold, the God-bearer, appeared unto him, and she said unto him, "This place shall be my abode for ever"; and from that day the pagans never came to the monastery of Saint Abbâ SAMUEL. And this father composed many discourses, and he prophesied concerning the coming of the Muslims, who are the children of HAGAR, and their kingdom, and the tribulation which they would inflict upon Christian folk in all countries. When the time for his departure from this fleeting world drew nigh, he gathered together his sons and he commanded them to be strong in the fear of God, and to perform His behests, and to fight for Him and for the True Faith until the last breath. Then he fell sick of a slight sickness, and he died in peace, and inherited the kingdom of the heavens. It is said concerning him that one of his sons died, and that when Saint Abbâ SAMUEL came to him, his soul returned to him and he rose up, and he told Abbâ SAMUEL and all the brethren how

he had seen the punishment of sinners, and the repose of the righteous; and that brother turned and lay down, and died in peace. [fol. 90*b* 2] Salutation to Abbâ SAMUEL of ḲALMÔN.

And on this day Saint Abbâ 'ÊSÎ and his sister THECLA became martyrs. This holy man was one of the men of the city BĔDÎR in the West, in the district of 'ĔSHMÛNÂYN; and he had many goods and possessions in abundance, and estates and flocks and herds. He gave the hair of his flocks to the poor and needy, and he gave large alms to those who were in want; he feared God exceedingly, and his goods multiplied very greatly. His sister THECLA also feared God. The name of his father was ELIAS and the name of his mother was MARY. And they asked their son 'ÊSÎ, saying, "O our son, we want to have thee married during our lifetime, and to rejoice in thee before our death"; but he did not wish this by any means, and he said unto them, "Pray ye for me, O my blessed father and mother. Everything else which ye command me to do I will undertake gladly, but this thing I cannot do, and do not speak to me about it." And they left him alone and spake no more to him about marriage, for they loved him very much. And then his father died, being eighty years of age, and after a few days his mother died, being sixty years of age, and in that same year DIOCLETIAN the infidel commanded that all the Christians should worship idols. And Saint Abbâ 'ÊSÎ went to the city of Alexandria to buy goods, and he had in that city a friend [fol. 90*b* 3] whose name was PAUL, who was grievously sick, and Abbâ 'ÊSÎ remained with him until he recovered from his sickness. And in those days the Christian peoples suffered very great tribulation, and Abbâ 'ÊSÎ and PAUL his friend used to buy good food and provisions and take them to the saints who were in the city of Alexandria, and they used likewise to visit frequently those who were shut up in prison in great tribulation for the sake of the Name of our Lord Jesus Christ, and comfort them. And these men used to minister unto them like slaves, and the saints prophesied to them, saying, "Assuredly ye shall receive the crown of martyrdom." And in those days they brought Saint VICTOR, the son of ROMANUS, to the city of

Alexandria. And when Abbâ 'ÊSÎ and THECLA his sister saw the jealousy of him which existed, now he had rejected the royalty of this fleeting world, Abbâ 'ÊSÎ drew nigh unto the governor, and confessed our Lord Jesus Christ. And the governor commanded his soldiers to torture him with severe tortures, and to beat him many times with whips. And they hacked off his limbs with hatchets, and they set lighted torches on his body, and they wound red-hot chains about his body, and they lighted a huge fire in the furnace of an oven, the flames whereof rose to a great height, and they cast Abbâ 'ÊSÎ into that fire. And he prayed, saying, "Thou didst deliver the THREE CHILDREN from the fiery furnace, and DANIEL from the jaws of the lions, O my Lord Jesus Christ, and thy martyr VICTOR from the flame in the furnace of the baths, O my Lord, [fol. 91*a* 1] help me and deliver me, and send thine angel to deliver me from this torture, for Thine is the glory for ever and ever Amen." And when he had said these words, behold SÛRÎ'ÊL, the angel, came down from heaven, and he stood by the right hand of Abbâ 'ÊSÎ the virgin, and he said unto him, "Peace be unto thee, O righteous man, Abbâ 'ÊSÎ, fear not, for God is with thee, and He shall deliver thee from all thy tribulation." And straightway the fiery furnace became like cool dew, and the angel split asunder the walls of the furnace, and he seized the hand of Saint Abbâ 'ÊSÎ and brought him out therefrom, safe and uninjured. And straightway Saint Abbâ 'ÊSÎ went to the governor and cried out, saying, "Be ashamed, O governor, thou and thy infidel emperor, and thy filthy idols." And when the people saw Saint Abbâ 'ÊSÎ alive and uninjured they marvelled exceedingly and cried out with one voice, saying, "We are Christians, and we believe in the God of Abbâ 'ÊSÎ," and the soldiers cut off their heads and they received crowns of martyrdom. Then the governor commanded them to take Saint Abbâ 'ÊSÎ to the prison house, and they did as the governor commanded. And the angel of the Lord appeared unto his sister THECLA, and commanded her to go to the city of Alexandria to visit her brother. And she rose up in the city of ANTINOË and came to the river, and searched for a boat but could not find one, but a spirit boat appeared,

and she embarked in it, and our holy Lady MARY, the two-fold Virgin, the God-bearer, was in that boat, and ELISABETH her kinswoman, [fol. 91*a* 2] and they comforted the sister of Abbâ 'Êsî. And ELISABETH said unto her, "I had an only son, and they cut off his head wrongfully," and the other said unto her, "I had an only Son, and they crucified and slew Him through envy." Now THECLA did not know who they were, and she did not think that what had appeared unto her was merely a vision. And straightway she arrived in Alexandria, and then she knew that what had appeared unto her was a vision. And she asked questions about her brother Abbâ 'Êsî, and they brought her to the prison, and she entered therein. And when she saw [him] she and he rejoiced with very great joy, and they agreed together to become martyrs. And when it was midnight SÛRÎ'ÊL, the angel of the Lord, appeared unto Saint Abbâ 'Êsî, and took him on his shining wings by the command of God and carried him up into heaven, and shewed him the city of God, Jerusalem, which is in the heavens, and all the saints went forth to meet him and to salute him. And the angel also shewed him the habitation of the righteous and the martyrs, who laboured for the Name of Christ, and he saw Jerusalem, the Great City, whereof the greatness, and glory, and beauty, and the appearances of its spaces the tongue of man is unable to describe. The decorations thereof are of gold and silver and precious stones; in it is a light which is brighter than the sun a million times. And the angel of God took him and shewed him an exceedingly great chamber wherein were three hundred pillars of marble, and the decorations of the chamber were of gold, and silver, and precious stones. And in that chamber [fol. 91*a* 3] were one hundred guards, and they were decorated and girded with girdles of gold, and each of them was five cubits in height, and the like of them existed not in the world. And he said unto the angel, "Who [built] this great chamber? for there is no man in the world who could build a chamber like unto this." And the angel said unto him, "O my brother, Abbâ 'Êsî, if all the kings of the earth were to gather together, with all their wealth, they could not buy one of the pillars which is in this chamber";

and as I looked, I marvelled and I praised God. And I said unto the angel, "O my lord, unto whom doth this great, and beautiful, and glorious chamber belong?" And the angel said unto me, "All this hath been given unto VICTOR, the son of ROMANUS, the general, who rejected the sovereignty of this fleeting world, and all its delights, and who bore the cross of his death and who followed his Lord. Therefore did our Lord Jesus Christ give unto him this great and never-ending sovereignty instead of the sovereignty of this fleeting world." And I said unto him, "My lord, I wish thee to inform me what these thrones are, and what are these trees with the beautiful fruit, and what are these shining crowns?" And the angel answered and said unto me, "All this place is the rest and joy which God hath prepared for those who celebrate the commemoration of the holy martyrs upon the earth; hearken now that I may tell thee—Whosoever shall build a church in the names [fol. 91*b* 1] of the holy martyrs, or shall bury their bodies, or make an offering of the fruits of his labour on the day of their commemoration, or light a lamp, or feed the poor, or buy a book for their church, or write a book of the fight and martyrdom, or do good deeds on the day of the commemoration according to his ability, and even if a man cannot do these things and can only give a cup of cold water he shall not lose his reward, and his reward shall be in heaven, saith our Lord in the Holy Gospel. And when the man who hath been wont to celebrate the commemoration of one of the martyrs, or one of the righteous, dieth, that martyr or that righteous man shall come before our Lord Christ, and he shall say unto Him, 'O my Lord and God, give me this soul, for it was wont to celebrate my commemoration when upon earth'; and He will give that soul unto him straightway. And if that soul be that of a great sinner, a voice shall go forth from God, the Sustainer of the Universe, in the face of MICHAEL, the archangel, saying, 'God, the Sustainer of the Universe, hath commanded, saying, "Let alone this soul, cast it into punishment for a single moment, and after this give it to the martyr that he may make intercession for it, and let it be given unto him as a gift from the Lord God."' And they shall do unto that soul as God commanded, and it shall

be given unto the martyr or unto the righteous man, and the martyr shall take it and carry it to his abode. And He will command that that soul shall be washed and arrayed in beautiful [fol. 91*b* 2] apparel, and made to sit upon one of the thrones which ye see, and crowned with an incorruptible crown; and it shall rejoice with all the saints and live for ever." After he had told me these things, that angel of light took me up on his wings and brought me into the prison house, and he saluted me and went up into heaven; and I marvelled greatly at the great gift which God giveth unto those who fight for His holy Name. And in the morning the governor commanded his soldiers to bring him out of the prison house, and they brought him out, and his sister was with them. And he tortured them severely on the wheel, and with burnings with fire, and with iron nails, and they flayed their heads; but the Lord raised them up whole and uninjured. When the executioners were weary of torturing them, the governor handed them on to the governor of the city of ANTINOË in Upper Egypt, so that he might send them away thither. When they had sailed for a period of twenty days, the boat stopped by the river bank, and the governor commanded his men to cut off the heads of the saints Abbâ 'ÊSÎ and THECLA his sister. And the saints rejoiced exceedingly, and they prayed, and after they had finished their prayer the soldiers cut off their heads with a sword, and they received crowns of martyrdom in the kingdom of the heavens. And God commanded a certain priest whose name was Abbâ 'ÔRÎ, from the city of SAṬNÛF, to take their bodies, and to prepare them for burial with costly cloths and pure unguents, and to lay them in a pure place; and he hid them until the end of the persecution, and until a church could be built for them. [fol. 91*b* 3] Then they laid their bodies in it, and great signs and wonders took place through them; now the number of those who were martyred with them was four hundred and seven souls. Salutation to Abbâ 'ÊSÎ and to THECLA, and to the company of people who suffered with them.

And on this day also died Saint JOHN of Damascus. This holy man was the son of MANṢÛR, and he belonged to a great

and honourable family in Damascus, and he was reared in the knowledge and fear of God. He studied and learned philosophy under his teacher ḲUĔZMÂ, a monk and a philosopher of ḲARÎLÎ. When he had finished his studies ḲUĔZMÂ and MANṢÛR, the father of JOHN, agreed together, and he went to the monastery of Saint Mâr SÂBA the martyr. When his father died he became scribe to the governor of the city, and he did not conceal from him his secret. In those days rose up CONSTANTINE, the son of LEO, the heretic and maker of war against pictures of the Godhead, and he troubled the churches. And this Saint JOHN, although he held no office in the Church, sent letters to all the believers to strengthen them in the True Faith, and [he urged them] to bow down before holy pictures, and brought testimony from the Divine Books. And when the heretic emperor heard this he gnashed his teeth upon him, and he had a scribe brought, and he made him write a letter, copying the handwriting of JOHN, and sent it to the governor of Damascus. [fol. 92*a* 1] And he made accusations against JOHN, saying, "JOHN who was with thee hath sent me this letter [urging me] to go to war with thee, and to lay waste and plunder thy city." And having heard these words the governor believed [them], and he cut off the right hand of Saint JOHN wherewith he used to write. And taking his hand Saint JOHN went to the picture (or image) of our Lady, the holy Virgin MARY, and he entreated her with many tears, saying, "O my lady, hath not this thing happened unto me through contending for the worship of thy picture? Heal thou me now by thy prayer and by thy knowledge." And after he had slept a little our holy Lady the Virgin MARY, the Mother of God, appeared unto him, and she made his hand to be as it had been formerly; and when he awoke he gave thanks to our holy Lady the Virgin MARY. And he went to the monastery of Mâr SÂBA, and became a monk under the abbot, and the abbot handed him over to a spiritual old man to teach him the rules of the monastic life. And the old man said unto him, "O my son, do nothing with the learning which thou hast from outside, but learn to be silent"; and through the abundance of his humility JOHN overcame his Satanic pride. And one day one of the old monks

died and he had a brother who asked JOHN to write a funeral discourse and to weep for his brother. And JOHN said unto him, "I am afraid of the command of the old man my teacher." And the brother said unto him, "It will not be known [fol. 92*a* 2] to anyone." And when the brother had made many entreaties to JOHN, he wrote a funeral discourse for him, which made very sorrowful him that heard it. When his teacher heard of it he was wroth with JOHN, and he drove him out of his abode, and JOHN took refuge with the other old men. And when they had pressed the old man [to forgive JOHN] he said unto them, "Can the latrine of the monks be purged of his doctrine?" When JOHN heard this he did as he commanded, and that old man seeing the excellence of JOHN received him with joy and brought him into his house. Then our holy Lady, the Virgin MARY, the God-bearer, commanded the old man to forgive him. And JOHN composed many Discourses, and these Discourses [are extant] to this day. And the Archbishop of Jerusalem made JOHN a priest against his will, and he continued to fight for the retention of sacred pictures, and for the True Faith; and he reviled kings and governors until [he reached] a green old age. And when the time for his removal from this world arrived, he departed to Christ Whom he loved. Salutation to JOHN of Damascus.

[fol. 92*a* 3] And on this day also died YERES ḲELÂ, and 'ELḲÔLÔNÎṬÔS, and EUGENIUS the father of 'ANBÂ MERÎNÂ (Abbâ MARÎNÂ).

IX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BA'AMÎN the faithful, who became a martyr although he did not shed his blood. This holy man was from the monastery of the sons of KHÂDHÎB, to the north of the province of 'ESHMÛNÂYN, in the country of Egypt, and from the city of TÊRSÂ; he was the steward of a certain rich man, and was beloved by everybody because of his

sincerity and justice. And the rich man had a wife who loved Abbâ BA'AMÎN, and she trusted him greatly. And Saint Abbâ BA'AMÎN pondered about the end of the world, and he left the service of that rich man, and he went to a monastery in that [place] and became a monk therein. When the rich man heard that Saint BA'AMÎN had left him, and departed, he was exceedingly sorry. And taking his wife with him he went to him and begged the saint to return to them, and he said unto him, "We cannot part from thee by any means, and we will not let thee go." And the saint said unto them, "I cannot [return], I have vowed myself to God"; and they departed from him sorrowing greatly because of their parting from him. And this holy man fought a great and a good fight, and he lived a life of strenuous devotion to God for many years with [fol. 92*b* 1] fasting, and prayer, and vigil. And this was not enough for him, for he wished to become a martyr and to pour out his blood for the Name of our Lord Jesus Christ. And he went to the city of ANTINOË where he found many Christians suffering tortures, and he confessed our Lord Jesus Christ, and they inflicted severe tortures upon him, and they scourged him, and they burnt his body with fire, and they chopped off his limbs, and threw him on the wheel, and they made iron rods red-hot and burnt his flesh with them. And under all these tortures our Lord Christ strengthened him, and raised him up whole and uninjured. And whilst he was suffering in this wise the worship of idols came to an end, for CONSTANTINE the Just became emperor, and he commanded the keepers of the prisons to set free the Christians who had been shut up in the prison houses by the infidel DIOCLETIAN for the sake of Christ's Name. And our Lord Jesus Christ appeared unto Saint Abbâ BA'AMÎN and commanded him to go unto all those saints who were in prison, and to make them to know that our Lord Christ reckoned among the martyrs those who were called "Confessors"; and the Emperor CONSTANTINE commanded [his servants] to bring seventy-two of them. And there was there with them Abbâ NÔB, the confessor, and they went to him. And Saint Abbâ BA'AMÎN dwelt in a monastery which was outside the city of 'ESHMÛNÂYN, and God gave him a great

gift, and he healed the sick, and the report of him was noised abroad in all countries. [fol. 92*b* 2] Now a very severe illness came upon the empress, the wife of the Emperor of Rômê, and it happened because of a certain God-fearing deacon who was near her, and who used to read to her every day the Book of the Vision of JOHN the evangelist, that is to say "Abûḳalamsîs (*i.e.* the Apocalypse)." And one of the emperor's stewards was jealous of him and he went to the emperor and said unto him, "Know, O my lord, that JOHN the deacon lieth with our lady the empress, thy wife, and maketh the pretence of reading to her the Book of the Vision of JOHN every day." When the emperor heard this he was very sorry, and he rose up straightway and went into his palace where the empress was, and he found the deacon standing before the empress and reading the Book of the Vision of JOHN. And the emperor commanded [his soldiers] to take the deacon and his book and to sink them both in the river; and two men took him and put him in a little boat, and straightway they sunk him in the river. And when they had sunk him, the two men saw the form of a shining man descending, and he came and snatched the deacon out of the river together with his book, and he took him and placed him on an island; and when the two men saw this they marvelled exceedingly, and they went to their houses and told no one connected with the emperor what they had seen. When the empress saw what they had done to that deacon she was exceedingly sorry, and her illness increased, and the disease attacked her belly; and she continued to suffer from this disease for five and twenty years. And many physicians came to her but they were [fol. 92*b* 3] unable to heal her of her sickness. And a certain learned man counselled her, saying, "If thou wert to go to the holy men who are in the land of Egypt, then thou wouldst be healed of thy sickness and tribulation." And straightway she rose up, and there were many soldiers with her, and she arrived in the land of Egypt, and she went about and visited many monasteries and churches, but she was not healed of her sickness. When she came to the city of ANTINOË the nobles who saw her marvelled exceedingly concerning her coming, and she told them everything about

her sickness, and they counselled her to go to Saint Abbâ BA'AMÎN; and she embarked in a ship for the monastery of Saint Abbâ BA'AMÎN. And one told the saint, saying, "Behold, the empress hath come to thee, and wisheth to be blessed by thee." And he said unto him, "What have I to do with the empress of the earth and her greatness?" And the brethren besought him earnestly to go out to her, and he did so; and when the empress saw him she bowed low at his feet. And Saint Abbâ BÂWMÎN (*sic*) prayed concerning her sickness over some oil, and he anointed her therewith, and she was healed of her sickness. And Saint Abbâ BA'AMÎN said unto her, "Know thou that this sickness which hath come upon thee is caused by the deacon whom the emperor drowned in the river, but he is alive at this day and dwelleth on this island in the river, and the Book of the Vision of JOHN Abûḳalamsîs is with him"; and when the empress heard these words she marvelled exceedingly, and she praised God and rejoiced with very great joy because the deacon was alive. And she offered to Saint BA'AMÎN much money and many gifts, but he took nothing from her except money [sufficient to buy] sacred vessels [fol. 93*a* 1] for the church, a paten, a chalice, and a cross of gold; then she returned to the city of Rômê praising God. And when she met the emperor she told him all that had happened to her, and how Saint Abbâ BA'AMÎN had told her that the deacon whom he had drowned was alive at that time; and when the emperor heard this he marvelled exceedingly and sent messengers to the island, and they found the deacon alive, and the Book of the Vision of JOHN was with him; and they returned and reported this to the emperor. And the emperor sent a messenger to him a second time to entreat him to come to him; and they brought him to the emperor; and when the emperor saw him he rejoiced with very great joy, and he bowed down at his feet, and he said unto him, "Forgive me my sin which I committed against thee." And the saint said unto him, "May God forgive both of us our sins." And after this that deacon was appointed Archbishop of the city of Rômê, and he translated the Vision of JOHN Abûḳalamsîs. And Saint Abbâ BA'AMÎN fought by day and by night, ceaselessly, the spiritual fight. And there

was near him a certain holy bishop who made a festival of the martyrs, with several believers, in a certain monastery; and the Arian heretics took to themselves a false bishop and led astray very many of the people, and the bishop of the city came to Saint BA'AMÎN and told him of his sorrow [which was caused] by those heretics. When the festival of the martyrs arrived Abbâ BA'AMÎN prayed and entreated God, and prostrated himself with his people, that He would make the counsel of the heretics void. Then he took a palm rod in his hand, [fol. 93*a* 2] and all the monks who were with him took each his palm rod in his hand, and they went to the place where the heretics were, and drove them away, and God, the Glorious and Most High, made void their counsel, and they have not returned to this day. And Saint BA'AMÎN, being an aged man, fell sick of a mortal disease. And he gathered together the brethren and commanded them, and comforted them, and told them that [the end of] his days was near, and that he was going to God, and the fathers and the brethren sorrowed because of his [approaching] separation from them, and then he delivered up his soul to God his Creator. And the brethren swathed him for burial in costly cloths and they sang psalms, and hymns, and dirges over him, as was meet. And his body was a help unto all those who came to it, or to the church, in the True Faith, and what they asked for came to them. Salutation to Abbâ BA'AMÎN who lay on a red-hot iron bed.

And this day also is the day of the deaths of BADLÂMÔ, and YÂWAREMYÂ, and ZACHARIAS the monk.

X. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day they brought the body of Saint Abbâ SEVERUS, Archbishop [fol. 93*a* 3] of the city of Antioch, to DABRA ZĔGÂG which is outside the city of Alexandria. This holy man having died in the city of SĔḤÂ in the house of a certain

rich man whose name was DOROTHEUS, a Christian and a lover of God, this man sent the body away in a ship under the charge of certain believing and trustworthy men to DABRA ZĔGÂG, which is outside the city of Alexandria; and he commanded them not to travel by the chief stream of the river, and not to land on the quayside. And when they came to the stream ḲARṬÂS, facing the north, having the body of the saint with them, they sailed a little towards the west, but they did not find water enough to float their ship, and the crew laboured very hard to force the ship along. And they wished greatly to tow it, but were unable to do so, and they became sad and sorry, and dismayed, and their courage failed them. And God, Who loveth man, and Who made the children of Israel to disappear before their enemies, and opened out a way for them in the Red Sea and made them to pass over, this same God made the body of Saint SEVERUS to disappear from the heretic MELCHITES who had hated him during his lifetime; now even after his death his words cut their hearts like a sword, and made manifest His miracles. And He made the ship to sail slowly for a distance of seven stadia, until they arrived at the place where they were to disembark. Then they took up the body of the saint and brought it to DABRA ZĔGÂG and laid it in the [fol. 93*b* 1] shrine which that rich man DOROTHEUS had built for it. And there was great joy throughout all the land of Egypt, and especially in the city of Alexandria, and God worked great signs and wonders through the body of the saint. And one of the teeth of the saint fell out in his chamber during his lifetime, and one of the monks of DABRA ZĔGÂG took it and wrapped it up in a silk rag, and it healed everyone who was sick. And the monks used to take it to the city of Alexandria and lay it on the sick, and they would walk. And God magnified Saint Abbâ SEVERUS after his death more than during his life. Salutation to SEVERUS whose tooth, which fell out during his life, healeth those who are smitten with fever to this day.

On this day also died the holy father Abbâ THEOPHANIUS, the sixtieth Archbishop of the city of Alexandria, having sat on the throne of MARK the evangelist four years and

six months; and after this he died by murder. Salutation to THEOPHANIUS, and a petition for his prayers.

[fol. 93*b* 2] And on this day also died the holy father Abbâ NICOLAUS, the archbishop, whose name being interpreted is "Conqueror of the people." This just and holy man was one of the men of the city of MÎRÂ, and his father's name was EPIPHANIUS, and the name of his mother was YÔNÂ; these were rich, God-fearing folk of the city of MÎRÂ and they had no children. And they continued thus in great sorrow because they had no son, and they prayed to God with great frequency and made supplication to Him that He would give them a good son in whom they might rejoice and who would inherit their riches. And they remained without a son until they grew old and their time for begetting children had passed, and having failed to have children they fell into despair, and knowing that they were barren, and that their days had passed, and that they had become very old, they ceased to ask for a son. And from the day when they did this God the Most High took pity upon them, and gave them this holy man NICOLAUS, and He made him holy, and blessed, and perfect, and He revealed with him the beginning of the working of righteousness. When he was born he rose up and stood among men for a space of two hours, and one knew by this concerning his being raised up to work righteousness. When he sucked the breast of his mother, he only sucked the right breast, and by this he shewed that during all the days of his life he would only drink of the fountain of the work of the right hand. And he completed the Canon of the Apostles [fol. 93*b* 3] from his youth up, for on the day of the Eve of the Sabbath (Friday) and on the Fourth Day of the week, he never sucked his mother's breast except at the time of the ninth hour of the day. When he was a little boy and his parents handed him over to the teacher he sat and learned far more from the Holy Ghost than he did from his teacher. And in a few days he learned all the doctrine and Law of the Holy Church, and was appointed deacon, and he added to his spiritual labours. Then he became a monk in the monastery wherein the son of this father was the brother of the abbot, and this

saint fought a great fight therein, and men who were born were unable to do as he did. And because he performed many righteous deeds he was made a priest when the days [of his life] were nineteen years. And God gave him great grace and the power to work signs and wonders and to heal the sick. Who is able to declare his signs and wonders, the which he added to everywhere daily throughout his life? And since he hath departed (*i.e.* died), it is meet for us to mention a few of the things which he did during his life. Now there was a very rich man in his native city, and after many days his riches came to an end, and he became so poor that he had not the wherewithal to get his daily food. And he had four daughters who had grown old and had passed the period for marriage, and besides this no man would marry them because of their poverty. And Satan caused the man to think a filthy thought, namely, that he should make a house for whoremongers, and put his four daughters [fol. 94*a* 1] in it, so that they might play the whore for hire and he and his daughters might get their food from fornication. And God revealed unto Saint NICOLAUS the thought which this man was thinking. And Saint NICOLAUS rose up by night, and he took one hundred *dînârs* in gold of his father's money, and tied it up in a cloth, and before the morning dawned he threw [them] into the house of that man. When the man awoke from his sleep he found the gold, and he rejoiced therein with a great joy, and he gave his eldest daughter away in marriage. And the saint threw another hundred *dînârs* in gold into the man's house, and he gave his second daughter away in marriage. And on the third occasion when the saint threw gold into his house the man woke up, and would not take the gold but went out of his house to see who it was that threw the gold to him. And having gone out he found Saint NICOLAUS and he knew that it was he who had thrown the gold three times. And straightway that man bowed down at his feet, and paid him great homage, and he said unto him, "Thy reward will be great in the kingdom of the heavens, for thou hast saved me from want caused by poverty, and from falling into sin; for I have thought that I shall be able to get my third and fourth daughters married." And then Saint NICOLAUS drove out the Satans,

which were many, from the man, and from the trees wherein they dwell and lead men astray. And this saint healed many sick people, and he pronounced a blessing over a little bread, and satisfied very many people therewith. And they took what was left of that bread, and they found that it was far more [fol. 94*a* 2] than it was originally. Before he was made a bishop he saw a vision wherein he himself seemed to be seated on a great throne, having with him the vestments of the honourable priesthood, and a shining man said unto him, "Put on these vestments and sit upon this throne." And on another night he saw our Lady MARY giving unto him the vestments of the priesthood, and our Lord Jesus Christ gave him the Gospel. When the Bishop of the city of MÎRÂ died, the angel of the Lord appeared unto the Archbishop of the city of Rômê, and spake to him about Saint NICOLAUS, and told him his name, and described what manner of man he was. When the archbishop woke up he told the bishops what he had seen, and they all believed that vision, and knew that it was from the Lord Jesus Christ. And he took Saint NICOLAUS and made him Bishop of the city of MÎRÂ. After a few days DIOCLETIAN the infidel and idolator began to reign, and he arrested many believing men. When he heard the report of this saint, he seized him and tortured him severely for many years; and our Lord Christ strengthened him, and enabled him to endure, and He protected him against the torture, and raised him up sound and unharmed. When DIOCLETIAN was tired of torturing him he cast him into the prison house, and God gave him strength and protected him so that he might become a mighty branch of the tree of the Faith. And he remained in prison until God destroyed DIOCLETIAN [fol. 94*a* 3] and made CONSTANTINE the Just to reign. And CONSTANTINE brought out all the confessors from the prison houses, and with them was Saint NICOLAUS, and he returned to his country in peace. And he continued to teach the True Faith to all the people, and he urged them to be strong, until the assembling of the General Council of the Three Hundred and Eighteen Bishops in the city of Nicea; and this father was one of them, and he rebuked ARIUS and cast him out. And having finished his fight and

guarded his flock Saint NICOLAUS departed to God, having sat on his episcopal throne for more than forty years; and all the days of his life were eighty years. Salutation to Saint NICOLAUS.

And on this day TALÂSĔS and 'AL'AZÂR (LAZARUS) became martyrs. This TALÂSĔS was a man of Babylon, of the province of Nineveh. And SAPOR, the King of Persia, said unto him, "Worship fire and sacrifice to idols." And TALÂSĔS said, "I worship the Lord my God, and to Him I offer up sacrifice." And SAPOR commanded his soldiers to bring all the instruments of torture in order to frighten TALÂSĔS, and when he was not afraid of his terror SAPOR commanded them to beat him with one hundred stripes, [fol. 94*b* 1] and for a long time, and he said unto him, "Offer sacrifice, TASLÂS (*sic*), so that thou mayest have rest from the torture"; and TASLÂS (*sic*) said unto him, "I do not know (*i.e.* feel) thy torturing, for my God delivereth me [from it]." And SAPOR commanded them to beat him with another hundred stripes, and they fixed bandages over his eyes and they beat him with seventy stripes—until he made no answer, and then they cut off his head with the sword. Then they brought out 'AL'AZÂR (LAZARUS), and SAPOR, King of Persia, said unto him, "Sacrifice to the gods"; and when he refused to worship and to offer sacrifice to the gods, they cast him into the fire forthwith. Thus they finished their martyrdom nobly. Salutation to TASLÂS (*sic*) and to 'AL'AZÂR (LAZARUS).

And on this day also died Saint SÛRSET. This holy woman was a daughter of one of the nobles of Constantinia, and they betrothed her to the son of a nobleman. When she heard this she said unto her father, "Permit me first to go and worship in the sanctuary, the place of my conversion; God's Will be done!" And her father said unto her, "Go first to thy bridal bed, and when thy marriage is consummated go with him (*i.e.* thy husband) and fulfil thy vows." And she said unto him, "I made a covenant with God that I would pray in that holy place as long as I was [fol. 94*b* 2] a virgin, and if I falsify my

words a punishment from God will come upon me." When her father heard this he sent her away with guards, and handmaidens to minister to her, and he gave her the sum of three hundred *dînârs* in gold to give away in alms. When she arrived there (*i.e.* Jerusalem ?) she went round to all the holy places, and when she came to the monastery of the Egyptians she found an old monk dressed in sackcloth, and she told him everything which was in her heart; and he said unto her, "God's Will be done!" And when her attendants were ready to go, she went into a secret place and wrote a letter to her father, saying, "I have offered myself to God. Seek me not for thou wilt not find me." And she tied up the letter with her clothes, and placed it with her baggage, and she made her attendants think that she was going with them. And whilst they were going on in front bearing her baggage, she said to a slave, "I wish to pray in the shrine of GOLGOTHA before our departure." And he said unto her, "[The others] have gone on before us, how canst thou travel alone?" And she said unto him, "What hath it to do with thee? I will go by myself and come back." Then she took her handmaid and went into the shrine of GOLGOTHA, and she said unto her slave, "Wait here for me a little"; and then she went away by herself. And she came to that old monk, and when he saw her he rejoiced, and she cast herself down at his feet, and she gave him the three hundred *dînârs* for the poor, and she asked him to make her a nun. Then he rose up and prayed, and he arrayed her in the garb of the nun, that is to say sackcloth, and he prayed over her, and he helped her to follow the way of God. And she entered [her] cell when she was eighteen years of age, and she dwelt therein for seven and [fol. 94*b* 3] twenty years, without seeing the face of a man. Now it happened that there was a certain monk, whose name was SILAS, who was a fighter, from the country of Caesarea, who had a friend who was a pilgrim and a man of the desert, and he lived in the caves of ḲALMÔN. And at each festival SILAS used to visit him, taking a little food [with him], and he was blessed by him. And when Easter came SILAS took a few loaves of bread, and went to seek his friend according to his custom, and he could not find him. And when he was tired

of searching for him, and was wandering about over the mountains and hills, he found the footprint of a man, and he followed the footprints and found a small cave, and he said, "Bless me, O saint!" And there was none who answered. And he went inside the cave and found a monk fasting, and each bowed to the other and asked for his prayer. And the monk of the cave said unto him, "It is meet that thou shouldst pray for me, for thou art a priest." When SILAS heard this he was astonished [and he wondered] how the man knew his secret. And he meditated in his heart, saying, "Is it a woman or a eunuch?" Then she revealed unto him all her story, and he brought her food, but she would not eat, and she died, and he buried her in her cell. Salutation to the lady SÛRSET.

And on this day also died Abbâ ṬĔWÂSHÎ. This holy man was a eunuch from his youth, and he became a monk in a certain monastery and he fought the spiritual fight therein for many days. One day as he was going to Alexandria [fol. 95*a* 1] he found a woman weeping, and when he asked her [why she was weeping] she said unto him, "I am a Jewess and I wish to become a Christian." And he took her with him, wishing to do good to himself, and not to receive punishment from God, and he baptized her with Christian baptism. And he began to go about with her in the bazârs and received alms, and the men of Alexandria were scandalized, for they thought that she was his wife. And they seized him and brought him before Abbâ JOHN, the merciful, and they said unto him, "Behold here is a man who is disgracing the monks. Order [thy servants] to beat them and to separate them, and let the monk be put in fetters." And Abbâ JOHN dreamed a dream, and he saw in his dream that monk who was shewing him his lacerated back, and the monk said unto him, "Why dost thou lacerate my back without any offence on my part?" When Abbâ JOHN awoke he commanded them to bring the monk to him, [and they did so], and he commanded them to strip off his tunic so that they might see his back, and by the Will of God his raiment dropped down and he found that he was a eunuch. And Abbâ JOHN wept and removed from their offices those men who had brought

him and beaten him, and he prohibited them the Eucharist for three years. And he wished to give the eunuch one hundred *dînârs*, but he would not accept them from him; and Abbâ ṬĔWÂSHÎ departed to his monastery and died fighting strenuously as it were to-day.

And on this day also are commemorated the deaths of MÎLÂSĔS and TÂWFYÂ.

Salutation to PAUL who lived in the desert and despised earthly riches. [This and the preceding paragraph are wanting in the Bodleian MS.]

XI. TÂKHSHÂSH

[fol. 95*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BAKÎMÔS. This holy man was a man of the city of FÂS, in the province of MAṢÎL, in the north of Egypt; and when his days were twelve years he guarded and shepherded his father's sheep. And the angel of the Lord appeared unto him in the form of a young man, and said unto him, "Wilt thou come and go with me, and become a monk?" And he said, "Yea"; and the two agreed together, and they rose up and went to the desert of SCETE. And they found three old monks [there], and Abbâ BAKÎMÔS dwelt with them for four and twenty years, when the old men died. And after this Abbâ BAKÎMÔS went a long journey into the desert, a distance of three days. And Satan appeared unto him in the forms of wild beasts, and pigs, and serpents, and they opened their mouths to seize him, and they surrounded him, and he knew by the Holy Spirit their intent; and he blew out breaths at them in the might of God, and they were scattered. Then again he found a valley and he lived in it for three years fasting a week at a time, and at the end of the week he would fill his hand with dates from that valley and eat them, and drink a little water. And he prayed two thousand four hundred prayers during the night and two thousand during the day; and his prayer was "Our Father, which art in heaven." And for

a period of four and twenty years he fasted forty days at a time, and at the end of the forty days he would eat. On one occasion he fasted eighty days, and at length his skin became stretched tightly over his bones; [fol. 95*a* 3] and straightway the angel of the Lord brought him bread to eat, and water to drink. And he lived for many years, and that bread and that water did not come to an end until he died. And the angel of the Lord God appeared in a vision of the night to Saint Abbâ BAKÎMÔS, and commanded him to return to his city. And he rose up and departed and came to the outskirts of his city, and he built himself a small cell there, and he dwelt therein alone; and he was a refuge and a harbour unto everyone who came to him, and the good hope of all men. And they dwelt there and were comforted by him and his doctrine, and they emulated his service, and his righteousness, and his spiritual fightings. And one day the angel of the Lord lifted him up and brought him to the land of the Euphrates (?), for the people had transgressed and had gone out of the way of righteousness, and he converted them all to the True Faith, and returned to his cell. And one day as he was going through the city carrying some baskets to sell in order to obtain food, the weariness of the road overcame him, and he set down the baskets and sat down himself to rest a little; and the power of the Lord lifted up him and his baskets and carried them where he wished to be. And at that time Abbâ SÎNÔDÂ (SHENUTI) saw an exceedingly high pillar made of pearl-stone, and he was astonished, and said, "What is this great pillar?" And the angel of the Lord appeared unto Abbâ SÎNÔDÂ (SHENUTI) and said unto him, "This is Abbâ BAKÎMÔS." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and walked on his feet until he came to the city of Abbâ BAKÎMÔS—now up to that time he had never seen him—and when the two men met they embraced each other. And Abbâ BAKÎMÔS wished to cook a little [food] for the morning, and he said to Abbâ SÎNÔDÂ (SHENUTI), [fol. 95*b* 1] "Take this pot and go, and draw water, and fill it, and bring it to me." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and lifted the pot upon his shoulder, and he drew water, and filled it, and brought it to him, and he found the food boiling and cooked. Then he

knew that the man was Abbâ BAKÎMÔS, and he saluted him a second time, and embraced him, and then he told Abbâ BAKÎMÔS that he had seen a vision concerning him; and he abode with him for a few days. One day when the two of them were walking together, they found the head of a dead man, and Abbâ SÎNÔDÂ (SHENUTI) tapped it with his staff, saying, "Rise up, O dead man, that thou mayest tell me and make me to know what thou hast seen." And God commanded the soul of the dead man, and the soul returned to the skull, and became a body, and the man rose up from the dead. And the dead man did homage to them and told them everything about Sheol, and about those who are punished therein, each in their degree, and he told them about himself and that he was a pagan. And he said unto them, "Below with us there are some men who were Christians and who believed in the Name of Christ, but who did not perform His commandments, and who walked in the ways of the Gentiles, and who dwelt in the uncleanness of the pagans." And the saint said unto him, "Lie down now and sleep"; and the dead man turned and lay down as he was at first. Then Abbâ SÎNÔDÂ (SHENUTI) embraced the blessed Abbâ BAKÎMÔS, and they returned to his mountain. And when the time of the departure of Saint Abbâ BAKÎMÔS drew nigh, and he was about to leave this world, he called his ministrant who was with him, and informed him about the time of his death; and he commanded him to bury his body in the place wherein he then was. And he became a little sick with the sickness of fever, and he saw the companies of the saints coming to him, [fol. 95*b* 2] and straightway he delivered up his soul into the hand of God; and the angels took it, and they sang as they went before it until they brought it to the Jerusalem which is in the heavens. And all the days of the life of Abbâ BAKÎMÔS were seventy years; twelve years he lived in the world, and eight and fifty years he passed in the strenuous spiritual fight of the ascetic life. Salutation to BAKÎMÔS.

And on this day also are commemorated Saint BARTHOLOMEW the bishop, and BAṬLÂN the martyr. Salutation to our father BARTHOLOMEW.

Salutation to thy birth, O THEODORE of the joyful face, who wast like a good fruit springing from a good tree. [This paragraph is wanting in the Bodleian MS.]

XII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent him to the city of Babylon, and he was the fourth person with the Three Children, ANANIAS, AZARIAS, and [fol. 95*b* 3] MISAEL, in the fiery furnace, when NEBUCHADNEZZAR, the King of Babylon, threw them into it. And the flames rose up to a height of nine and forty cubits and consumed those who attended to the fire. And MICHAEL beat out the fire with his staff, and extinguished it round about the Three Children and delivered them, and [the fire] did not touch them. And he made the inside of the furnace to be as cool as the dew at the dawn of day, and in it they praised God, saying, "Blessed be the Lord God of our fathers! Praised and exalted is He for ever." And MICHAEL prophesied seven times that after seven hundred years Christ should be born; and after this the Three Children praised God, saying, "Let every servant of God praise God." And he prophesied seven and thirty times that Christ should live upon the earth three and thirty years, and for this reason our Fathers the Apostles ordained that people should celebrate the festival of MICHAEL the archangel. Salutation to MICHAEL.

And on this day also died Abbâ SAMUEL of WÂLDĔBBÂ. The name of the father of this holy man was STEPHEN, and the name of his mother was 'AMMATA MÂRYÂM; they were people of good family and they took this holy man to the country of 'AKSÛM, and when he grew up they taught him the Books of the Church. Then when his father and mother died he went to DABRA BANKÔL, to Abbâ MADKHÂNÎNA ĔGZÎ'Ĕ,

and he put on the garb of the monastic life, [fol. 96*a* 1] and he dwelt there and fought the fight with fasting and with prayer. He ate nothing except withered and decayed herbs, and his drink was water, and he became the servant of the monks, in the grinding of corn, and the drawing of water. And as he found it irksome when his kinsfolk came to visit him, he departed to another place. And he devoted himself to fasting, and to standing up, and to prostrating himself so strenuously that at length he crushed his feet (*i.e.* became flat-footed). Thence he departed to the desert, and he ate no food whatsoever for forty days and forty nights. And the lions, and the leopards, and all kinds of terrifying wild beasts came to him, and bowed down before him, and licked the dust at his feet. One day as he was going along the road he arrived at a valley (or river) which was full of water. Now he had with him a book and some fire, and making a prayer he entered the water, and although it engulfed him and the current dragged him down, yet by the power of God having forced himself across to the opposite bank, he found that the fire was unextinguished, and the book uninjured. And Satan used to try him with phantoms of every kind of wild beast, but he was not frightened because his mind was bound up with confidence in his God. And as Abbâ SAMUEL was praying our Lord Jesus Christ came to him, and sealed his whole body and each limb thereof with His spittle, and he became filled with power. And from that day he bound his feet with fetters, and wore sackcloth. And he thrust all his limbs into water, and he recited the Psalms of DAVID five times [each day], and he scourged his back with stripes innumerable. And the lions used to peer into his cave like sheep, and of some he used to stroke their bodies, and of others he used to dress their wounds, and pluck out the thorns from [their paws]. And then many disciples attached themselves to him, and of these the first was Abbâ ZARÛFÂÊL. One day [fol. 96*a* 2] Abbâ SAMUEL met Abbâ GABRA MASḲAL, of DABRA LAGGÂSÔ, (now they had never seen each other before,) and they passed the day in describing the great works of God. And at the time for supper, when they were making their prayers, a table came down to them from heaven, and they ate and gave

thanks to God. Then one day he met a certain monk from the desert, and when they began to talk about the Mysteries which God had made for them, Abûna SAMUEL said, "Behold, for twelve years I have been standing in the heights and censing the throne of God with the Four and Twenty Priests of heaven." And when he went in and was consecrating the Offering, there came down to him bread and a chalice from heaven; and when he was reading the Praises of our Lady MARY, he was lifted up off the ground to the height of a cubit, and our holy Lady, the Virgin MARY, came and gave him a precious stone which shot out light from it, and some pure incense. And when the time of his departure drew nigh MICHAEL the archangel came unto him, and he caught him up on his wings and shewed him all the delights of the heavenly Jerusalem. And he brought him before the throne of God, and Abbâ SAMUEL received from him the promise concerning the man who should invoke his name or celebrate his commemoration. And when he returned to his bed he told his disciples everything which he had seen, and then he died in peace. Salutation to Abbâ SAMUEL.

Salutation to the gathering together in one place of the Sixty [fol. 96*a* 3] Bishops who were against BĔNÂṬĔS (or BEṬNÂS).

And on this day also are commemorated Abbâ KHADRÊ (HYDRA) of DABRA 'ASWÂN, and Saint JOHN the confessor. Salutation to KHADRÊ.

And on this day also took place the assembling of the General Council of the Holy Bishops, and priests, and deacons in the city of Rômê in the first year of the reign of DECIUS, the infidel, when CORNELIUS held the office of Archbishop of the city of Rômê, and DIONYSIUS was Archbishop of Alexandria, and BANDĔYÔS (FLAVIANUS ?) was Archbishop of Antioch, and GERMANUS was Archbishop of Jerusalem. And this Council was assembled because of BĔNÂṬĔS (or BEṬNÂS, NOVATUS ?), a priest of SEḤET (SCETE) who said, "He who denieth Christ in the time of persecution shall not be accepted

when he repenteth; and he who hath fallen into fornication shall not be accepted when he repenteth." And CORNELIUS rebuked him for this, once, and a second time, and a third time, but he would not accept the rebuke. And there gathered together against him Sixty bishops, and Eighteen learned priests, and scribes, and Forty learned deacons of the city of Rômê, and they disputed with BĔNÂṬĔS (NOVATUS?) concerning this matter. And the pretext which he put forward for his views were the words of PAUL the apostle in his Epistle to the [fol. 96*b* 1] Hebrews (vi, 4–6), "If they have received the light, and have tasted heavenly grace, and have received the grace of the Holy Spirit, and if they have fallen into sin they cannot be renewed by repentance a second time." And the Fathers replied to him, and explained the matter to him, saying, "Paul the apostle doth not say this concerning the man who repenteth, but concerning the man who is baptized with Christian baptism each time he falleth into sin. And concerning such a man the apostle goeth on to say, 'Shall their head, the Son of God, be crucified a second time, and put to shame by them?' The apostle maketh known that the Cross could only be [found] once, but that repentance can be found at all times. And if a man hath fallen through denying Christ, or through sin, is he not to be accepted through repentance?—as thou sayest, Was not the repentance of DAVID accepted? And was not the repentance of PETER, who denied our Lord Jesus Christ, accepted? And did not God give him the grace of the Holy Spirit, the Paraclete? And did He not set him over His rational flock? And shall everyone who hath been baptized by his hand be not baptized again, but, according to what thou sayest, perish? This is great folly. Our Lord Jesus Christ hath placed repentance so that it may be found by everyone who hath denied the Faith, or who hath fallen into sin. Depart from this unclean opinion, O BĔNÂṬĔS (NOVATUS?), and repent of it, and be not the enemy of God and of thyself, and the enemy of all mankind." But he would not turn from his evil opinion, and he would not accept the words of the whole Council of holy Bishops; and the bishops anathematized and excommunicated all those [fol. 96*b* 2] who believed in his words.

Salutation to ANICETUS and his company who finished their martyrdom by fire.

And on this day also Saint ANICETUS became a martyr in the days of DIOCLETIAN, the infidel emperor. When this martyr ANICETUS saw the tortures which the emperor inflicted on the believers in order to terrify them, he rose up from among them with a bold heart, and reviled the emperor. When the emperor heard him, he commanded his soldiers to bind him with fetters, and to keep him under guard in the theatre, and to let loose a fierce lion upon him; and when the lion came up to him he stretched out his right hand, and the lion licked the face and cheeks of Saint ANICETUS. When DIOCLETIAN saw this he commanded them to cut off his head with the sword, but when the executioner had drawn his sword, he trembled and was unable to wield it. And they threw ANICETUS on to the wheel under which was spread out a layer of red-hot coals, and they placed him under the wheel so that his soul might be broken quickly; but God delivered him from these tortures uninjured. And then they threw him into a cauldron in which lead was boiling, and whilst the people were looking on, the angel of the Lord came and plucked him out of the cauldron, and set him before DIOCLETIAN. And when PHOTINUS saw this miracle, he rose up naked and embraced his brother ANICETUS, and he cursed the tyrant, saying, "O disgraceful one, how wilt thou conquer my brother?" [fol. 96*b* 3] When DIOCLETIAN heard this he commanded his soldiers to put collars of iron on their necks, and fetters on their feet and to carry them off to the prison house. Then he commanded them to bring them out and to scrape their bodies with iron combs until their flesh was torn into strips. And he also commanded them to take them into the theatre and stone them with stones, but the saints remained uninjured, and they also beat their sides and backs with whips, and threw salt on their wounds; and they also cast them into the furnace of the baths which had been heated for three days, but it was to them like unto cool dew, and when they opened the bath chamber they found them in converse concerning the great things of God. When the tyrant saw this

he was exceedingly wroth, and he commanded them to heat a furnace until the flames came out of the top of it, and therein they cast the righteous martyrs. And standing up in the furnace they prayed for a long time, and they made the sign of the Cross over their faces in the Name of the Father and the Son and the Holy Ghost, One God, and they delivered up their souls into the hand of God. And their bodies lay upon the burning coals from the second until the seventh (or sixth) hour of the day, but they were unharmed, and the hair of their heads was not singed. When it was night certain believing men took the bodies and swathed them for burial in a manner befitting their honourable rank, and they buried them in a beautiful tomb, and signs and wonders appeared through them. Salutation to ANICETUS and PHOTINUS.

[fol. 97*a* 1] And on this day also are commemorated 'EUSÎS (AUSIS) the martyr, and Abbâ ANTONIUS, and JOHN the confessor and teacher from Rômê.

XIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BAṢNÔFRĔYÔS (PARSNUPHIS) became a martyr in the days of the Muslims. This blessed man became a monk in the church of GABRIEL the archangel, in the city of MĔSR (CAIRO), on the banks of the river [Nile], and he fought a great fight therein, and he disputed with the Muslim Shêkhs concerning the True Faith, and he made manifest to them the Godhead of our Lord Christ. And because of this the Muslims were wroth with him, and they tortured him severely, and cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to BEFSÛFYÔS (*sic*).

And on this day also died Saint ABRACIUS. This saint was a man of Upper Egypt, and he put on the garb of the monastic

life when he was twenty years of age, and he fought a great and a good fight. And when Satan grew tired of setting himself in opposition to him [secretly], and of being overcome when he fought him, being unable to effect anything [fol. 97*a* 2] against him, he came to him openly, face to face, and said unto him, "There are left unto thee of thy days fifty more years," wishing by these words to cast the saint into despair. And the holy old man answered and said unto him, "Thou hast made me sorrowful; I was thinking that I had another hundred years to live, and therefore I was aweary. But if it be truly as thou sayest, it behoveth me to fight before I die." And then he fought strenuously and increased the strictness of his ascetic life, but he died that same year and departed to God; and he ended the seventieth year of his life still fighting. Salutation to ABRACIUS.

And on this day also Saint ḤANNAH conceived our holy Lady the Virgin MARY, the God-bearer. Salutation O blessed ḤANNAH to thy conception!

And on this day also died the holy father MICHAEL, the desert monk, of DABRA ḲALMÔN. [fol. 97*a* 3] Salutation to MICHAEL, the desert monk and priest.

And on this day also is commemorated Abbâ MAḲÂRÎ (MACARIUS), who fed upon partridges. This father MAḲÂRÎ (MACARIUS) sought from his youth to follow the Living God, and he learned the Books of the Church, and he knew that this fleeting world would come to an end, and that there was a reward for the just and a punishment for sinners. Therefore he forsook the world and became a monk in a monastery. Thence he went forth into the desert, a journey of ten days, and he came to a monastery about which there was nothing except roots and partridges; and water in abundance was there. And straightway he pondered and said, "If I go out into the fields after the partridges my labour and my prayers would be in vain, for I have, since I am alone by myself, no one to come to my help. And as for him who saith, 'Thou shalt not eat flesh,'

is it not the flesh of thy neighbour [to which he referreth] in derision? And God knoweth that I have nothing else to eat except these [partridges and roots]." And from that day he began to net the partridges, and each day he netted one and cooked it with herbs, and thus fed himself with what God had given him, and he drank of the water there and gave thanks; and he prayed, and made supplication to God, and kept vigil all the night. And he continued to do this for many years, and he never heard the voice of a man, and he never saw the face of a man, and he never spoke to a man, and he neither reviled nor abused anyone; and he used to say, "Satan only maketh his appearance with man." And after this a certain monk from Constantinia came to the place where Saint MAḲÂRÎ (MACARIUS) was living, seeking [in] the [fol. 97*b* 1] desert [for him]. And when he saw Abbâ MAḲÂRÎ (MACARIUS) netting the birds he could not contain himself, but he made haste to slay his brother with calumny. And the [monk from] Constantinia came to the archbishop, and he went in to tell him everything which he had seen, [saying], "I went into the desert to look for the caves [of the monks], and there I saw a monk living by himself and netting birds so that he might eat flesh, and so disgrace us when the people saw what he was doing." When the archbishop heard these words he sent away that monk with a messenger so that he might know all that had happened, and find out if what the monk who had gone to him had told him was true. And before the two men had arrived, and whilst they were still on the road, Abbâ MAḲÂRÎ (MACARIUS) went to net partridges according to his wont, and he netted three birds in one net. And he thought, saying, "Hath God given me these [three] birds to try me? Hath not my belly been satisfied (or filled) up to this day? [They must be] for others, but I have never seen any man in this desert." Whilst he was thus thinking the two monks who had been sent by the archbishop arrived, and when he saw them, he rejoiced, saying, "I thank Thee, O God Who hast given me food for Thy servants, Thou knowing well my poverty." And they nodded to him as he brought the table towards them, and he said unto them, "Take, O my brethren, and sit down (?)." And he seized his vessel and ate

silently and without a word until he had finished, according to his wont, and he finished without a word. And the two monks refused to eat, and they said unto him, "We do not eat flesh for we are monks, and there is laid upon us the prohibition to eat flesh." [fol. 97*b* 2] And Abbâ MAḲÂRÎ (MACARIUS) left them and did not force them, and he took the birds which he had cooked and blew upon them three times, and they flew up into the air and went back to their nests as if they had never been netted. When the two monks saw this miracle they bowed down before him and said unto him, "Forgive us, O holy one of God; we have sinned and gone astray concerning thee." And he said unto them, "It is God Who shall forgive you your sins, for I am a sinner"; and when they saw this they marvelled and went back to their country and related all the miracles of the saint which they had seen. And the archbishop heard this, and, wondering, he went to the emperor and said unto him, "Behold, a righteous monk hath been found in our days, come, let us go to him so that we may receive his blessing." And the emperor rose up with his soldiers, and with him were the archbishop, and bishops, and priests, and deacons, and when he came nigh unto him, an angel took the saint and lifted him up to carry him to the Country of the Living; and when the emperor saw him going up he said unto him, "Bless us, O saint of God, and speak one word unto us." And the saint said unto them, "Let your tongues fast from the words of calumny. If a priest doth not learn from books, overmuch pride and boasting will not come upon him; and if a monk doth not learn too much, arrogance will not come to him. Love ye one another, and God be with you all." And thus saying he ascended before them. Salutation to MAḲÂRÎ (MACARIUS).

[fol. 97*b* 3] And on this day also are commemorated ABRANICUS the martyr, and ḤÔRASAFÔN, and CORNELIUS the governor, and WARḲTĔPÔS (or WARṬEPÂLÂ), and 'ARFRÂ (or FEFRÂ).

Salutation to RÛFÂ'ÊL, the healer-angel. [This salutation is wanting in the Bodleian MS.]

XIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON, who was from the city of Upper MANÛF, in the north of Egypt, became a martyr in the days of the Muslims. This holy man used to dispute with a certain Muslim Shêkh, and he overcame him in argument. And that Shêkh went and laid information against him before the Chief Shêkh, and he said unto him, "This man hath cursed the Muslim Faith." And the Muslims seized SIMON and tortured him severely, and then they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to SIMON.

[fol. 98*a* 1] And on this day also Saint Abbâ BĔḤÛR and Abbâ MÎNÂS, the old man, became martyrs.

And on this day also Saint MARHAMNÂM (or MARMEHNÂM), and his sister SÂRÂ, and his twelve slaves became martyrs. The father of this saint was the King of ATHÔR (ASSYRIA), and he worshipped graven images, the names of which were BÊL and BÂBÊL (*sic*); and his mother was a Christian. And this Saint MARHAMNÂM asked his father for permission to go out into the desert and hunt wild beasts, and his father having given him permission he [made ready to] set out with his forty slaves, and mounted on horses, and he came to his mother [before he departed] and said unto her, "I am going to hunt wild beasts"; and his mother said, "May the Lord God of heaven and earth bless thee." And as he journeyed along he came to Mount MAḲLÛB, and he sojourned there. And during the night the angel of the Lord called to him and said unto him, "MARHAMNÂM, MARHAMNÂM, rise up and ascend this mountain, and thou shalt see a man whose name is MATTHEW, and he shall speak unto thee the word of life." And on the following day, when he had gone up into the mountain, he found Abbâ MATTHEW who was dressed in a hairy skin like a sheep; and when MARHAMNÂM saw him he was afraid. And Saint

MATTHEW said unto him, "Draw nigh unto me, O my son, for I am a man like thyself and the property of God." And MARHAMNÂM said unto him, "My father, is there any other god besides the gods?" And Abbâ MATTHEW taught him the whole of the Faith of God, down to the Birth [fol. 98*a* 2] of Christ, and His Death, and His Resurrection, and the reward of the righteous and recompense of sinners. And MARHAMNÂM said unto him, "O my father, my sister is a leper from the crown of her head to the sole of her foot, and if thou canst heal her in the Name of thy God I will believe in Him." And Abbâ MATTHEW said unto him, "Come, get thee down and I will heal her." And Saint MARHAMNÂM in going down from the mountain left Abbâ MATTHEW on the road, and when he came to his mother he told her everything; then he took his sister and carried her to Abbâ MATTHEW. And when the saint saw them [coming] he made a long prayer to God, and smote the earth and made a mark in the form of the Cross upon it, whereupon a spring of water bubbled up, abundant as a river. And he made the brother and sister to go down into the water, and he laid his hand on their heads, and baptized them in the Name of the Father and the Son and the Holy Ghost, and their forty men who were with him; and he administered to them the Holy Mysteries, and straightway his sister was healed of her leprosy. And he admonished them and strengthened them in the Faith of our Lord Jesus Christ, and shewed them how that He had accepted for their sakes all the pain and the buffeting which should have come to them, and found them, and dismissed them in peace. And when Saint MARHAMNÂM arrived home he went to his mother, but he neither went to his father, nor to the house of the gods. When the king heard this he was wroth, and he commanded [his soldiers] to beat him, and Saint MARHAMNÂM departed with his sister, and his soldiers, and went up into the mountain, the name of which is "ḲASR," and sat down there. When his father heard this he sent his chamberlain to them with glorious apparel, and the royal crowns, and [commanded them] to say unto his son, "Take my kingdom." When Saint MARHAMNÂM saw them he was furious with them, and he said unto them, "I am seeking the

kingdom [fol. 98*a* 3] of my Lord Jesus Christ which neither groweth old nor perisheth." When his father heard this he was very wroth, and he commanded his soldiers to slay his son's slaves first of all so that he might frighten his son, and make him come back to him; and if he was not afraid, and did not come back, they were to kill him and his sister. When Saint MARHAMNÂM heard this he prayed and entreated God to give him all his desire; and a voice came, saying, "I have heard thy prayer and I have given thee thy heart's desire." And straightway the officer cut off the heads of the saints with the sword, and cast them into a pit. And they brought much wood so that they might burn the bodies of the saints with fire, but they could not find them because God had hidden them. And when the soldiers saw that the sun became dark, and the earth quaked, they were afraid and fled. And Satan entered into the heart of SANÂKARÊM, the King of ATHÔR (ASSYRIA), and he cried out like the swine. When the mother of Saint MARHAMNÂM heard that her husband was mad, she sent for Abbâ MATTHEW, and made him come, and she told him about the king. And when Abbâ MATTHEW had prayed over some oil and anointed him therewith, Satan went out of him in the form of a pig. And the king believed in the Faith of our Lord Jesus Christ, and Abbâ MATTHEW baptized him, and his wife, and all the men of his royal city. And he commanded his people to build a church in the name of our holy Lady, the Virgin MARY, the God-bearer, and to distribute money in alms among the poor and needy, and they did as he commanded. Then the mother of Saint MARHAMNÂM made forty coffins of costly stone, and she collected the bones of those forty soldier-martyrs, [fol. 98*b* 1] and put each [group of bones to its coffin]. And she also made two coffins of crystal for her children, and she put [their bodies] in them, and laid the coffins in the church which she had built. And through their bodies innumerable signs and miracles took place. Salutation to MARHAMNÂM who traversed the desert in search of the Faith of Christ. Salutation to the Forty Soldiers who suffered with MARHAMNÂM, and to SÂRÂ his sister. Salutation to the Seventeen Thousand men of MARHAMNÂM who fought the fight.

And on this day also are commemorated the one hundred and ninety thousand martyrs who were soldiers of the King of ATHÔR (ASSYRIA), the father of Saint MARHAMNÂM. And after SENÂKARÊM, the King of ATHÔR (ASSYRIA), whom Abbâ MATTHEW baptized, there reigned another king who knew not God. And whilst he was in the country of the Chaldeans he heard that the King of ATHÔR (ASSYRIA) was dead, and that his son reigned in his stead, and that his son was not able to rule the kingdom, and that he had stewards (or administrators), who had lived in his father's days, and that they ruled his kingdom, and that he was young and did not understand the precepts of the kingdom, [fol. 98*b* 2] and that his mother ruled instead of him, and that the stewards held her in subjection. Therefore he gathered together his soldiers and departed to rule over the country of ATHÔR (ASSYRIA). And when the men of the kingdom [of ATHÔR (ASSYRIA)] heard that there had come to reign over them a king who worshipped idols, they gathered together their soldiers and went out to fight [them]. And the servants of the house of SENÂKARÊM, and the servants of MARHAMNÂM who guarded his grave, went out by themselves to fight, and when they fought the King of the Chaldeans conquered them and they fled before him. And the Chaldeans captured the city, and seized the young king and killed him, and his mother also. Then all the men of the kingdom submitted to him, and he reigned over them. And after a few days he gathered together all the men of the country of ATHÔR (ASSYRIA), and he questioned them concerning their Faith, and they said unto him, "We are Christians." And he commanded them to worship idols, and all the people abandoned their Faith and worshipped idols. And the servants of Saint MARHAMNÂM and the servants of his father came, and they said boldly, "We are Christians, and the servants of Christians, and guardians of the tomb of Saint MARHAMNÂM, a work which hath been committed to us, and we will not deny the Faith which our Lord taught us." And the king was wroth, and he commanded his soldiers to slay them all with the sword, and they slew them, and they were in number one hundred and seventy (*sic*) thousand, and were called the "Companions of MARHAMNÂM."

And on this day also died Abbâ GABRA KRĔSTÔS, the sixty-sixth Archbishop of Alexandria. [fol. 98*b* 3] In his days very many signs and wonders [took place]. And behold, he heard concerning a certain church which was built in the name of our holy Lady the Virgin MARY, in the country of 'ANDÂL, and that there was a withered olive tree beyond the doors thereof. And it was said that on the day of the festival of our holy Lady the Virgin MARY, this tree used to put forth leaves, and bear fruit, and that when the festival was ended the tree returned to its former withered state. And because of this Abbâ GABRA KRĔSTÔS the archbishop lifted up his eyes to God, and prayed to Him to explain this miracle to him. And that night the angel of the Lord caught him up and brought him to that church, and he saw that withered tree, and after it had put forth leaves and borne fruit it returned to its former state forthwith; and he told the people what had taken place and they doubted it. And after a few days came the governor of ANDALUSIA, a man whose name was JOHN, and the holy father, the archbishop Abbâ KRĔSTÔS, asked him before all the priests and people, saying, "Is it true, according to what I have heard, that there is a withered olive tree by the doors of the church of our holy Lady the Virgin MARY in the city of ANDALUSIA, and that on the day of the festival of our holy Lady, the Virgin MARY, this tree putteth forth leaves and beareth fruit?" And the governor listened and said unto him, "It is true, my father, for I have been there on the day of the festival of our holy Lady the Virgin MARY, and I have seen its withered state with mine own eyes. And as soon as the [fol. 99*a* 1] sun rose on the day of the festival of our Lady MARY that tree burst into leaf, and blossomed, and bore fruit, and the olives which it produced up to midday were so many that they could not be counted. And straightway the steward of the church went out and took of the fruit, and made olive oil therefrom, and filled the lamps of the church therewith. And the people prayed and finished the office of the Eucharist, and partook of the Holy Mysteries and departed to their districts. And after this the steward of the church and the priests went out and gathered all the fruit on the tree, and afterwards the

people took some of the fruit as a 'blessing.' And the steward and the priests made the olives into oil, and there was sufficient to supply the lamps of the church and for their own consumption until the end of the year. And that same day the tree withered and its leaves dropped off." And when the people heard this they marvelled at the miracle exceedingly, and they glorified God and gave thanks to our holy Lady the Virgin MARY. And in the days of this father a certain man whose name was CYRIL went to the country of Ethiopia, and made pretence to be a bishop. And he sent much money to the King of Egypt, saying, "Command thou the Archbishop, Abbâ GABRA KRĔSTÔS, to send a messenger to appoint me bishop whilst I am in my country Ethiopia, and each year I will send thee much gold as a present." And the King of Egypt summoned Abbâ GABRA KRĔSTÔS to him, and he said unto him, "Send a man on thy behalf to the country of Ethiopia to appoint CYRIL bishop." And the archbishop answered and said unto him, "This is [fol. 99*a* 2] undesirable, unless he cometh here." And the king said unto him, "Do as I have commanded thee," and the archbishop said unto him, "Thy will shall be done." And the archbishop went forth from the king sorrowfully, and he grieved exceedingly about the matter, and he gathered together all the bishops and told them what the king had said unto him; and when they heard it they were exceedingly sorry. And the archbishop prayed and entreated God to deliver him from brotherhood with CYRIL, the Liar. And CYRIL took much money and fled from the country of Ethiopia and came to the country of DÂḤLÛKA, and the King of DÂḤLÛKA seized him and took away all [his money], and bound him in fetters and sent him to the King of Egypt, who shut him up in prison for seven months and after this period cut off his head with the sword. Thus CYRIL died an evil death, and God accepted the prayer of this father. And Abbâ GABRA KRĔSTÔS sat upon the throne of MARK the evangelist thirty years, and he pleased God and died in peace. Salutation to GABRA KRĔSTÔS.

And on this day also Abbâ AMMONIUS, the Glorious, Bishop

of the city of 'AṢNÂ ('EṢNÂ), became a martyr. And when ARIANUS [the governor] came to the city of 'AṢNÂ ('EṢNÂ) he found all the men of the city gathered together to Abbâ AMMONIUS and learning the word of the Faith; [fol. 99*a* 3] and straightway he killed them all. And he seized Abbâ AMMONIUS, and bound him, and took him to the city of 'AṢNÂ ('EṢNÂ), and he pressed him strongly to offer incense to the gods, and to worship them. And AMMONIUS said unto him, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. I take no pleasure in your vain and silly fables, and I will not hearken to your words, and I will not look upon your unclean gods, and I will not walk in your ruined temple, and I will neither touch your stinking incense nor your foul offerings." And when ARIANUS the governor saw that the mind of the saint would neither abandon [his belief] nor change, he commanded his soldiers to burn him alive. And Abbâ AMMONIUS asked the soldiers to wait a little whilst he prayed. And he stood up with his hands and feet bound, and he prayed the prayer of the Gospel, and he blessed his city and the men thereof, and all the people who believed on Christ. And he prayed for ARIANUS the governor, and prophesied that he would become a martyr, and he prayed also for the release of his soul; and when he had finished his prayer they threw him into the mouth of the fire, and he finished his good contest. When the fire was extinguished they found his pure body untouched, and they swathed it for burial in costly cloths, and they buried him on the west side of the city of 'ĔNṢNÂ (*sic*), in the fortress which Queen 'AKALU-UBAṬĔRÂ (CLEOPATRA), the daughter of PTOLEMY, had built, and mighty deeds and miracles innumerable were wrought through him there. Salutation to AMMONIUS.

[fol. 99*b* 1] And on this day also died the daughter of the Emperor of Rômê, whose name was NASÂḤÎT, according to what JAMES, Bishop of WASÎM, saith concerning her: "And it came to pass one day whilst I was sitting in the church of our holy Lady, the Virgin MARY, the God-bearer, that I heard a monk knocking at the door of the monastery, and I rose up to

see who he was. And I saw that he had on an old cloak, and that his body was dried up; and his face was muffled up and covered over. And I said unto him, 'Whence comest thou, and whither goest thou?' And he said unto me, 'I have come from the monastery of Abbâ MACARIUS and I wish to pass this night in this monastery, so that I may receive the Offering'; now it was one day from the Sabbath. And I said unto him, 'I cannot open the doors to thee unless thou wilt shew me thy face.' And he said unto me, 'Seek not the sight of my face, for my face is detestable like my sins, and whosoever seeth my face shall see at the same time all my evil works'; and because I refused to [admit] him he wanted to go back into the desert. And then I thought within myself that he might be hungry, or thirsty, and for this reason I opened the doors to him, and I brought him into my abode; and I brought him food, but he refused it, and he said unto me, 'I will not eat before to-morrow, after the Offering.' Then he went into the church, and he stood up in a dark place, and I heard a sound, as it were the sound of [fol. 99*b* 2] angels, repeating the Psalms; and the brethren who were there marvelled. And in the morning the monk sat down on his feet, and did not want to say anything. And we drew nigh unto him that we might ask him to pray for us, and he said unto us, 'How can I possibly pray for you seeing that I am blackened of face and [am laden] with many transgressions?' And when we offered up the Offering he stood up upon his feet, and began to repeat the Book of PAUL, and the Acts and Works of the Apostles. And at the fourth hour he stood up before the altar, and he began to recite the Gospel of JOHN, and he drew back his cowl from his face, and it was impossible to look upon him by reason of the great light which was upon it. And after we had received the Offering, he received, [and we thought that he must be one of] the children of the emperor. And we brought him food, but he would not take it, and he exhorted us to turn away from the lust for women whereby Satan leadeth monks astray. And there was there a certain good old monk who was a Roman by birth, and he said unto me, 'O my father JAMES, this is a woman, and a daughter of emperors, and therefore she hideth her face so that we may not recognize her.' Then

I went to her to adjure her in the Name of Christ not to hide her history from us, and straightway I lost her and could not find her. Five months later there arrived many men who had been sent by the emperor to search for her, and they told us her history, and how she had escaped by night from Rômê, and how they had been searching for her for twelve years and had not found her. And then by the Will of God certain pilgrims told us that she had died on this day [of the month Tâkhshâsh]." [fol. 99*b* 3] Salutation to princess NASÂḤÎT. Salutation to the light which illumined the darkness. Salutation to the Light which was before the world.

Salutation to ARIANUS the priest, and to 'ARKÎSÔS, his God-fearing brother, the sons of GREGORY. [This salutation is wanting in the Bodleian MS.]

XV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GREGORY, Archbishop of Armenia, who became a martyr, without the shedding of his blood. TIRIDATES, the King of Armenia, as we have already said, tortured this saint severely because he would not worship his idols, and after he had tortured him he cast him into a dry pit where he remained for fifteen years; and God was with him. And God caused a certain old woman [fol. 100*a* 1] to bring him food every [week], and no one knew how he lived. And the emperor having slain the virgins of 'ARSÎMÂ, and herself also, because he wished to marry her, the bodies of the virgins were cast out on the hills. And when seventy days had passed since they died, the emperor sorrowed for what he had done to them, and more especially for what he had done to Saint 'ARSÎMÂ. Then his friends asked him and said unto him, "Mount thy horse and go forth into the desert and hunt the wild animals, and so remove sorrow from thy heart." And having mounted his horse, he went out into the desert with all his soldiers, and at that same moment Satan mounted the horse and cast the emperor from

it; and the king bit his own body, and the bodies of his attendants. And God changed his appearance and he became like unto the wild boar of the desert, and he continued to go round about in the desert, and he bit everyone he met. And thus also was it with the men of his palace, for Satan mounted upon their horses and there was great dismay and outcry in the palace. All this took place because of the [slaughter of the] holy virgins and of those who were with them. And the sister of the king saw a vision in the night and it seemed as if a man said unto her, "If thou dost not bring up Saint GREGORY from the pit, ye shall never have relief, and never be healed of your sickness." And she told this to every man in the royal palace, and they were in a state of dismay because of this, and they trembled because they thought that he was already dead in the pit. Then they rose up straightway and went to the pit, and they let down a rope into the pit to see if he was still alive, and they cried out to him to hang on to [fol. 100*a* 2] the rope which they had thrown to him. And he seized the rope which they had thrown down to him, and grasped it tightly with his hands, and straightway they pulled him up, and lifted him up out of the pit; and they washed him, and arrayed him in new apparel and they mounted him on a mule, and brought him into the royal palace. And GREGORY asked them questions concerning the bodies of the holy virgins, and they guided him and brought him to the place where the virgins were, and he found that they had been preserved from the wild beasts of the desert and fowl of the heavens. And he commanded [the king's servants] to build for them a beautiful tomb which should be worthy of them, and he laid them therein with great honour. Then the people asked him to heal the king, and to drive out from him the Satan of which he was possessed. And the saint had the king brought, and he said unto him, "Wilt thou turn from thy evil works?" And the king made a sign of consent with his head. And the saint prayed over him, and he cast out the Satan from him, and his heart (*i.e.* senses) returned, and his appearance became what it had been originally; but God allowed some traces of the claws of the wild boar to remain in the nails of his hands and feet, so that he should not become

haughty again, and he was submissive and humble. And the saint also healed all the men of the royal palace, and cast out the Satans from them. And then he commanded them to gather together all the men of Armenia, and he gave them a Canon, and commanded them to fast every eighth day; and they did as he commanded them. And he continued to exhort them, and to teach them the way of God, and concerning the Incarnation of our Lord Jesus Christ. And they all hearkened unto him, small and great, and this is the origin of the belief of the Armenians in Christ. And they asked Saint GREGORY [fol. 100*a* 3] to baptize them with Christian baptism, and he said unto them, "It is not seemly for me to do this, for I am not a priest." And they sent messengers to the country of LÛNYÂ, and they wrote letters to the Emperor HONORIUS, and informed him that they had turned to God, and asked him to appoint GREGORY their archbishop; and they asked the Archbishop of Rômê also, who was in those days Saint LAWENDĔYÔS. And with their letters they sent many gifts for the Emperor HONORIUS, and Saint GREGORY also was with them. And their messengers came to the emperor, and to the archbishop, and they read their letters to the emperor and to the archbishop, and the emperor and the archbishop rejoiced because the men of Armenia had turned to God, and they appointed GREGORY Archbishop in the country of Caesarea, and they sent him back with great honour to TIRIDATES, the King of Armenia. And when Saint GREGORY arrived in the country of Armenia the people rejoiced with a very great joy because of his coming to them. Then he built them a beautiful church in the name of our Lady MARY, and he corrected the Faith of all their churches. And then the blessed GREGORY finished his course nobly, and he died in peace. Salutation to GREGORY who lived in a pit for three (*sic*) years, and suffered torture through the cold of the night, and the heat of the day.

And on this day [fol. 100*b* 1] also died Saint LUKE of the pillar. Salutation to him who fought the spiritual fight in iron fetters, and slew MASTÊMÂ (*i.e.* SATAN), and who fasted six days in each week.

And on this day also YEMSÂḤ became a martyr. Salutation to Abba YEMSÂḤ.

And on this day also became holy martyrs ḤERWÂG, ANANIAS, KÂZÎ from the city of AKHMÎM; and SANSARÂDÎN and 'AWGÂNYÔS (EUGENIUS) from the city of GÂWER; and on this day MIRIAM, the sister of AARON, is commemorated. [This paragraph is given under Day XVI in the Bodleian MS.]

XVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GIDEON, one of the judges of Israel. This just man GIDEON was of the tribe of BĔNÂSÊ (MENASSEH) and his father's name was JÔÂS; and the angel of the Lord appeared [fol. 100*b* 2] and helped him, and strengthened him, and made him judge over the children of Israel. And he commanded him to destroy the altar of idols, and to build an altar to God, and to offer up burnt offerings upon it; and GIDEON burnt with fire the wooden idols, which were broken in pieces, and he did as the Lord commanded. And God also commanded him to make war upon the men of Midian, and he asked God to shew him a sign, so that his heart might be strengthened thereby. And this was the sign: [He said] "Let me lay the carded woolly fleece of a sheep among the grass of the field; if the fleece be wetted by the dew and the grass of the field is not wetted, then shall I know that Thou are with me." And he laid the fleece among the grass, and it was wetted, but the grass was not wetted. And on the following day he said, "O my Lord, behold I will lay the fleece among the grass again; if the grass be wetted and the ground, and the fleece is not wetted, then I shall know that Thou art with me and that Thou wilt fight for me." And he did this on the following day, and it happened even as he wished. Then his heart waxed strong, and the spirit of power descended upon him from God, and he blew a horn and all the children of Israel gathered together to

him. And God said unto him, "The people are too many, for when they conquer their enemies they will say that they themselves have conquered them by their own power. But let a herald go round about among them and say, 'If there be anyone here who is timid or afraid, let him depart'"; and when the herald had been among these there turned back twenty-two thousand of the children of Israel. And then God said unto GIDEON, "Even now those who are left are too many. Send them to the water and command them to drink water, and he who drinketh water with his tongue like a dog, take all these, and set them apart [fol. 100*b* 3] from those who remain." And straightway GIDEON took them to the river, and they drank water as God commanded, and the number of those who drank water with their tongues like dogs were three hundred men. And God said unto him, "With these I will deliver thee, and I will give the men of Midian into thy hand." And that night they blew trumpets among them, and they said, "The army of God and of GIDEON." And when the men of Midian heard the sound of the trumpets, God set fear in their hearts, and they were terrified and took to flight. And each man killed his neighbour next to him, and they slew their princes (?) HÊRÊB (OREB) and ZÊB (ZEEB), and they slew two of their kings ZÊBHÊL (ZEBAH) and SELMÂNÂ (ZALMUNNA), and they slew of the men of Midian one hundred thousand, and twenty thousand horsemen; and the children of Israel rejoiced that day. And they said unto GIDEON, "Be thou king over us, and thy children after thee." And he answered and said unto them with lowliness of heart, "Neither am I worthy to be king nor are my children worthy to be kings over you, but it is God Who shall rule over you [as] king. But let each one of you give me the torque of gold which is on the head of every camel which ye have carried off as spoil"; and they brought them to him. And the amount of gold and silver which they gave him was one hundred thousand seven hundred *dînârs*, besides the ornaments of the women, and the rich trappings which were on the camels. And GIDEON, the just, continued to rule the children of Israel for forty years, and God was with him in all his work; and then he died in peace and was buried in the grave of his father. [fol. 101*a* 1]

Salutation to GIDEON, the mighty man. By the miracle of the wetted fleece mentioned above is made manifest the BIRTH OF CHRIST of MARY.

XVII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint LUKE of the pillar, who came from the country of Persia. He was the captain of one hundred soldiers, but he gave up his appointment, and assumed the garb of the monastic life, and took up his abode in one of the monasteries of the country of the East; and he dwelt therein many days. And when he had finished his ascetic training and his spiritual fight shewed his excellences, he was made a priest in that monastery. And at the time of his appointment he dressed himself in iron, and he wore this dress as long as he dwelt in that monastery; and he devoted himself to fasting, and from that day he fasted seven days and seven nights at a time. On the Seventh Day he consecrated the Offering, and partook of the Holy Mysteries, and then he ate a small bread cake and some herbs. After this he went up on the top of a pillar, and stood thereon for three years, and he heard the voice of an angel calling him by name, and commanding him to get down from the pillar. And the angel shewed him a cross of light, and LUKE descended and followed the voice which he heard. And the cross [of light] guided him until it brought him to a certain monastery, and he dwelt therein many days, and all the men came to him and were comforted by his doctrine. Then he became a devotee of silence, and he put a stone in his mouth so that he might not talk at all with any man. Then God commanded him [fol. 101*a* 2] to go to the borders of the city of Constantinia, and he went to a certain village which was near it, and he went up on the top of a pillar, and he dwelt thereon for five and forty years and fought a great spiritual fight. And God gave him the gift of prophecy, and he performed signs and wonders, and he healed all the sick folk who came to him. And God willing that he should leave

the toil of this world, LUKE died on the fifteenth day of the month of Tâkhshâsh; and he who ministered unto him went and told the archbishop and the priests concerning his death. And the archbishop and the priests rose up, and carrying crosses and censers they came to his abode, and they prayed over him, and they took him up and carried him to the city of Constantinia, three days after he died. And they brought him thither on the seventeenth day of the month of Tâkhshâsh, and laid him in the sanctuary, and they finished the prayer for the third hour over his holy body; and all those who were gathered together were blessed by him. Then they put him in a sarcophagus wherein were the bodies of the saints who were his predecessors, and God made manifest from his body many signs and wonders, and [many derived] very great benefit therefrom, and it healed all the sick who came to it in faith. Salutation to LUKE, the pillar-saint.

And on this day also are commemorated the holy martyrs 'EUSORYÂYS (AULARIANUS ?), and [fol. 101*a* 3] 'EUTHYÔS, and SÛRYÂN, and MARK, and BARṬELÊL, and NATHANIEL, the monk and toiler in the ascetic life.

XVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Abbâ SALAMÂ, the revealer of the light, for he was the light of Ethiopia; and behold the story of his strife is written in the section for the twenty-seventh day of the month Ḥamlê. Salutation to Abbâ SALAMÂ.

And on this day also took place the translation of the body of the great Saint TITUS, the apostle, the disciple of PAUL the apostle. CONSTANTINE the Just, the great emperor of emperors, translated the body from 'AḲRÂṬĔS (CRETE) to the city of Constantinia. When by the Will of God, CONSTANTINE reigned, he took very careful thought for the churches

and the works thereof, and he beautified with fine decorations all the churches which were in his kingdom, and especially those in the city of Constantinia, for that was the seat of his sovereignty. And he inspected every work, and he wished [the builders] to beautify them with every kind of decoration, and with pearl-stone (mother-of-pearl), and costly stones; and he also made them glorious with spiritual stones and celestial gems. And the bodies of the apostles were gathered together [fol. 101*b* 1] to him, and such of the bodies of the honourable martyrs as he could find. And when he heard that the body of Saint TITUS the apostle was in the city of 'AḲRÂṬĔS (CRETE) he sent the chief priests, and with them much money, and they took the body of Saint TITUS with great honour, and brought it to the city of Constantinia. And he built a beautiful church, and he placed the body in a coffer of very precious stone, and laid it in the church. And God made manifest many exceedingly great signs and miracles through it. And as they were carrying Saint TITUS to bring him into the sanctuary, the end of the stone coffer dropped upon the foot of one of its carriers, and crushed it, and the bones thereof. And that man took some of the oil of the lamp which was hanging before the picture of Saint TITUS in faith, and he smeared his foot therewith and tied it up, crying out by reason of the pain as he did so; and as he could not walk home to his house, he passed the night by the side of the coffer containing the saint. And on the following day he unbandaged his foot to look at it, and to apply the means of healing to it, and he found that it was sound and well like the other, and there was no pain in it whatsoever, and he found on it only traces of the marks of blood; and all those who saw this miracle marvelled exceedingly, and they glorified God. And the man rose up and washed away the blood, and he walked about as usual without any pain, and he glorified God. And the miracles of this holy Apostle TITUS were many. [fol. 101*b* 2] Salutation to the translation of the body of TITUS the disciple of PAUL.

And on this day also died 'ARKÎLÂ (ARICLES ?), and PHILEMON, the priest and anchorite who became a martyr. Salutation to 'ARKÎLÂ (ARICLES ?), and PHILEMON.

And on this day also are commemorated FARḲAYÔN, and SILIKION, and GALINICUS, and 'EUNÂS, and their companion who were martyred; and the translation of the bodies of 'ARSÎS, and DACIA, and DÎMÔN; ['ARSÎS, DACIA and DÎMÔN are not mentioned in the Bodleian MS.] and the translation of the body of THOMAS the apostle. And countless signs appeared through his body, and they built a beautiful church for him on the river, and they laid the body of the saint therein.

XIX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the honourable father, Abbâ JOHN, Bishop of the city of BÛRLĔS. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him [fol. 101*b* 3] and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honour thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of SCETE in the days of Abbâ DANIEL, Abbot of the desert of SCETE, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of BÛRLĔS; now in his days there was much dissension (or schism) in the cities. And he toiled with great labour to pluck out the tares from among the wheat, and he turned many people from their schism and

brought them into the True Faith. And in those days there was a certain monk from Upper Egypt who talked much, and he used to say, "MICHAEL revealeth it to me"; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, "ANTHONY the prophet [fol. 102*a* 1] appeared unto me and told me many mysteries"; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when JOHN went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give JOHN rest from the labour of this fleeting world, and He sent unto him the Saints Abbâ ANTHONY and Abbâ MACARIUS to inform him of the time of his death. Then JOHN gathered together the people and commanded them to love each other, and to be strong in the True Faith, [fol. 102*a* 2] and then he lay down upon his bed and died in peace. Salutation to JOHN who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw ANANIAS, AZARIAS, and MISAEL into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of GABRIEL the angel [to our Lady MARY].

XX. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the righteous prophet HAGGAI. This man belonged to the family of AARON the priest, and he was of the tribe of LEVI, and was one of the Twelve Children of the prophets. When NEBUCHADNEZZAR the king captured Jerusalem and carried off the children of Israel to the city of Babylon, the parents of this holy man were carried off into captivity with them, and they took this just man with them [fol. 102*a* 3] to the city of Babylon. When King CYRUS, who is called DARIUS, reigned, this prophet prophesied in the second year of his reign. And when CYRUS sent away the children of Israel to Jerusalem, they went back and wished to build a sanctuary. And this prophet prophesied concerning the building of the sanctuary and he rebuked the people of Israel because they dwelt in large, fine and well-decorated houses, while the house of God lay in ruins. And he told them, that if they did not take thought for the house of God, and did not build a suitable habitation for Him, God would cut off their roots, and diminish the fruit of their seed, and set hunger, and thirst, and trouble in their hearts, and would remove blessing from their tribes. And the elders of the people heard the words which he prophesied against them, and they feared him greatly, and they built a sanctuary as was meet, and he prophesied that God would be well pleased with him that built the sanctuary. And he lived for more than seventy years, and he prophesied four hundred and thirty years before the coming of Christ; and he died in peace and was buried in Jerusalem in the tomb of the priests. Salutation to HAGGAI.

[fol. 102*b* 1] And on this day also are commemorated THEOPHANIA the queen, and EUGENIUS, and MÂRDIO.

XXI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a commemorative festival of our holy Lady the Virgin MARY, the God-bearer. Salutation to MARY, who found seed without drinking the dew, and without drinking from the fountain, and who appeared unto ISAAC from out of her eikon.

And on this day became a martyr the holy apostle and great prophet BARNABAS, which name, being interpreted, meaneth "son of consolation." This blessed and holy man was from the country of Cyprus, and was of the tribe of LEVI, and his original name was JOSEPH. And the Lord chose him to be of the number of the Seventy-two disciples, whom He sent out to preach before His Passion, and He called his name BARNABAS. Then the Holy Spirit Paraclete descended upon him when he was in the chamber of Zion with the Apostles, and he preached the Name of our Lord Jesus Christ. And he owned a garden, and he sold it and brought the price thereof and gave it to the Apostles. And when PAUL the apostle believed, and our Lord Christ was mingling with the Apostles, and many of them did [not] believe that PAUL was a disciple of Christ, this BARNABAS came to [fol. 102*b* 2] the Apostles and brought PAUL unto them. And he became a witness to them on his behalf, that PAUL was a disciple of our Lord Christ, and he told them how our Lord Christ had appeared unto him and talked with him. And BARNABAS went with PAUL to many cities, and they preached in the Name of our Lord Christ. And the Holy Spirit said unto the Apostles, "Separate ye for Me BARNABAS and SAUL for the work." And when they came into the city of Lystra and preached, and PAUL healed the paralytic who was therein, this BARNABAS was with him. And when the men of the city wished to offer sacrifices to them, and called

them "gods," they would not accept the honouring of men, but they rent their garments and confessed that they were men even as they were. And after BARNABAS had gone with PAUL to many cities, he separated from him, and he took MARK with him to Cyprus, and they preached there, and converted very many of the men thereof to the True Faith of Christ, and baptized them with Christian baptism. And the Jews of the country of Cyprus became envious of him, and they made accusations against him before the governor, and before those who were in authority. And they seized him and gave him a severe and painful beating, and then they stoned him with stones, and then they dragged his body out from under the stones, and they burnt him with fire and he finished his martyrdom. And the Apostle MARK the evangelist was with him, and God kept him and preserved him to preach in the city of Alexandria and in all the regions round about it. And they took out [the body] of Saint BARNABAS from the fire, and he was whole and uninjured, and the fire had not touched him at all, [fol. 102*b* 3] and they carried him out, and swathed him in costly cloths, and laid him in a cave outside the city of Cyprus. Salutation to BARNABAS and salutation to MARK. Salutation to our SHEPHERD like Whom there never hath been any and never shall be any.

XXII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, GABRIEL the archangel, who made the Annunciation [to our Lady MARY]. And on this day is celebrated the building of the church in the city of DÂNÂH, wherein the angel shewed forth his miracles, and also the dedication thereof; and of what took place ARCHELAUS, bishop of this city is witness. It was this glorious angel who was sent by God to the holy Virgin MARY, and he was by far the most glorious of all the angels, and most to be trusted to make the Annunciation to her. When he came unto the Virgin he said unto her, "Peace be unto

thee! Rejoice, O thou who art full of grace! The Lord is with thee." And it was GABRIEL who announced the glad tidings of the birth of his son JOHN to ZACHARIAS; exceedingly great honour do they pay to this angel GABRIEL, and great is the honour of him that is chosen as an announcer of glad tidings. And it is meet for us now [fol. 103*a* 1] to gather together at this great and holy festival in the True Faith, and let us put away hatred, and make peace among ourselves, and agree with our neighbour, and love each other, and let us crucify our minds (or thoughts) with God the Merciful, so that He may look upon us and have compassion upon us. And with all our hearts let us make supplication to this glorious angel GABRIEL, and his companion MICHAEL, who are glorious and exalted in their offices to pray to God on our behalf that He may deliver us and protect us against the nets of Satan; for without the help of God and the intercession of His chosen ones we can in no wise be saved. Now the meaning of the name GABRIEL is "God and man," and it was GABRIEL who made the announcement [to the shepherds], and said, "This day is born unto you a Saviour, Who is Christ God." Salutation to thy house in the city of DÂNÔH (*sic*), O GABRIEL, which ARCHELAUS, bishop of the city, consecrated.

Salutation to DEKESIUS, Bishop of ṬĔLṬĔYÂ, to whom MARY gave heavenly apparel, because he wrote the account of the miracle of her Annunciation.

And on this day died the holy father Abbâ ANASTASIUS (ANTONIUS ?), the thirty-sixth Archbishop of the city of Alexandria. This holy man was the son of a nobleman of the city of Alexandria, and he was a judge in the royal palace; he was next made [fol. 103*a* 2] a priest of the Alexandrian Church, and by the Will of God he was appointed archbishop. And having been appointed this father took thought for the churches, and he built several churches, and he set in them places for the bishops and priests. And he took many churches from the MELCHITES, now he knew not their number, and some churches of the JACOBITES, because he was held in honour among them

for his learning, and faith, and virtues; and he converted many of them to the True Faith. In those days the Emperor CONSTANTINE died, and he was succeeded by another emperor whose faith was corrupt. And one of the evil men sent a letter, and made an accusation against this holy father to him, saying, "When ANASTASIUS (ANTONIUS ?), Archbishop of the Jacobites, goeth through the church, the people anathematize the emperor and his faith, and this father ANASTASIUS (ANTONIUS ?) doeth nothing in the matter." When the emperor had read the letter of this evil man, he was exceedingly angry, and he sent to the governor of Alexandria and commanded him to take from this holy father ANASTASIUS (ANTONIUS ?) the church of Saints COSMAS and DAMIANUS, and all his possessions, and to give them to EUSEGNIUS, Archbishop of Rômê. And this father sorrowed greatly by reason of this, but God, Who searcheth hearts, comforted him, and destroyed PETER the heretic, Archbishop of Antioch, and He appointed to succeed him a righteous and learned monk whose name was ATESIUS (*sic*). And this father sent to him [fol. 103*a* 3] an epistle concerning the True Faith, and he rejoiced at its coming to him, and he gathered together the bishops and the priests and read this epistle before them, and they rejoiced therein, and they marvelled at the words which were written therein, and at the knowledge of the writer. And ATHENASIUS (*sic*), Archbishop of the city of Antioch, rose up, and taking with him bishops, and priests, and deacons, he came to the city of Alexandria. And this father ANASTASIUS (ANTONIUS ?) went out and met Abbâ ATHANASIUS, now he had with him bishops, and priests, and deacons and monks, and the chief of the Jews, and then Abbâ ATHANASIUS said, "O my beloved ones, it is meet that we should take up the harp of DAVID, the prophet, and sing the words of the psalm, 'Compassion and truth have met together, righteousness and peace have kissed each other' (Psalm lxxxv, 10). ATHANASIUS and ANASTASIUS (ANTONIUS ?) have embraced each other, righteousness hath appeared in the land of Egypt, and truth hath sprung up out of the East. Egypt and Syria have become one Faith, and the cities of Alexandria and Antioch one church, and there is one

virgin to one holy man, our Lord Christ, the Only Son, the Word of God the Father." And Saint ATHANASIUS lived with Saint ANASTASIUS (ANTONIUS ?) in the same monastery for a period of thirty days, and they taught each other, and discussed together, and searched out the roots of the Faith; and then Abbâ ATHANASIUS returned in peace to his own country. And the country of Alexandria and the country of Antioch were at one [fol. 103*b* 1] in one True Faith. And this father ANASTASIUS (ANTONIUS ?) taught his flock things which were profitable for their souls from the Book of Life. And because of the greatness of his wisdom, and his knowledge, he used to put at the beginning of each of his writings and letters each year one letter of the alphabet; thus at the beginning of all his writings and letters written during the first year he wrote the letter A, and at the beginning of all those written during the second year the letter B, and at the beginning of all those written during the third year the letter Γ and so on to the end of the alphabet. [Oriental 667 says that he wrote 12,000 letters during the twelve years in which he held office.] And when the fast of the Birth of Christ came he became a little sick, and died in peace in the thirty-first (*sic*) year of the Holy Martyrs (A.D. 315 ?). Salutation to ANASTASIUS (ANTONIUS ?).

XXIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the saint and fighter Abbâ TIMOTHY, the desert monk. This holy man had God-loving parents who brought him up piously, and taught him the doctrine of the Church; and he wished to adopt the garb of the monastic life, and he went forth from his father and dwelt in a monastery and became a monk therein. And he determined in his mind to live by himself in a place [fol. 103*b* 2] near the monastery, so that he might receive pilgrims and poor people, and feed them. And he went forth from the monastery and built himself a house near it, and he dwelt therein for a period of five years; and he fought the spiritual fight and worked with his hands

and lived by the labour thereof. And the Enemy of good laid a plot against him, and he brought to him a certain widow to buy from him the work of his hands. And because of this business her coming to him was frequent, and sinful love sprang up between them, and they sat together at the time of eating their meals. Then the monk burned with the fever of fornication, and they fell into sin, and they continued to do the work of sin for seven months. But God neither abandoned them, nor cast them away, neither the woman nor Saint TIMOTHY, but He made them to remember the time of death, and that they would have to stand before the King of kings, our Lord Jesus Christ, on that fearful and terrible day. And straightway Abbâ TIMOTHY began to reproach himself and to revile himself, and he rose up from that place and came into the desert, and God the Most High guided him to a little oasis in the desert, wherein there were a tree and a spring of sweet running water. And he went into it and found a date-palm there, and he dwelt in that place for many days. And then Satan became jealous of him because he had saved himself, and he brought upon him a serious disease in his belly, and by reason of the intensity of his pain he had fallen face downwards on the earth. And as he lay bowed there he prayed, and he said unto his soul, "This pain is the fruit of the sin which thou hast committed, O soul. Thou must endure the tribulation of this pain in order to become healed of thy [fol. 103*b* 3] sickness"; and he continued to suffer the pain for four years. And after this God looked upon him, and he sent to him an angel who rubbed the belly of TIMOTHY with his hand, and he was healed of the pain which was in his belly. And then the angel made a slit in his side with his fingers [and took out his liver] and cleaned it and restored it to its place in his bowels, and he fastened it to his body and TIMOTHY recovered and became as he was before his sickness. And the angel said unto him, "Behold thou art sound: take good heed not to offend a second time lest worse befall thee." He lived in the desert fighting the fight and was a strict ascetic for forty years, and before this he lived in a monastery seventeen years, and he also lived in a cave for ten years. And during all the years wherein he dwelt in the desert he went

naked and had no clothing, but God, the Most High, made his hair long, and it covered him before and behind. And by his strict asceticism, and strenuous fighting, and worship of God, grace came upon him in such an abundant measure that the wild beasts used to visit him, and lick the dust of his feet; and he pleased God and he died in peace wearing the crown of his fight. Salutation to TIMOTHY.

And on this day also died DAVID the Just, king and prophet, the son of JESSE. [fol. 104*a* 1] This [saint] became king over Israel after SAUL, the king, the son of KISH, of the tribe of BENJAMIN. And before he was king he followed a good course of life, and he fought the fight, and he performed righteousness and judgement more than any other king of Israel. And he was of the tribe of JUDAH from Bethlehem, and God chose him to be king over Israel. And God sent SAMUEL the prophet to anoint one of the sons of JESSE with the oil of sovereignty, so that he might be king over Israel. And SAMUEL the prophet chose the eldest son of JESSE, because he was goodly in appearance, and robust in body, but God did not choose him, and said unto him, "O SAMUEL, look not upon him that is of goodly appearance, and consider not the height of his stature, for I am not like men who look at the external goodly appearance; I try the heart and the reins, and I know the things that are secret." And after this SAMUEL chose DAVID to reign over Israel, and God was with him in all his work. And by reason of his excessive innocence of heart and gentleness he found SAUL his enemy on several occasions, and he did no evil whatsoever to him; and he allowed him to escape when SAUL himself was wishing to kill DAVID. One day SAUL went forth seeking for DAVID to kill him, and when the evening came SAUL lay down and slept, and all his soldiers slept round about him. And DAVID the prophet came to SAUL whilst he was asleep, and he cut off the fringed hem of his garment to make SAUL to know in secret that he (DAVID) could have killed him, and boasted himself over him, but he did no harm to him whatsoever. And then DAVID repented and was sorry that [fol. 104*a* 2] he had cut off the hem of SAUL'S tunic. And DAVID found

him a second time asleep, and he carried off his spear and the water-pot by his head, but did him no harm. And when his men said unto him, "Kill thine enemy SAUL," DAVID answered and said unto them, "Far be it from me to put out my hand against the anointed one of God." And when a man told him the story of the killing of SAUL his enemy, he said unto him, "Who killed him?" And the man said unto him, "I killed him." And DAVID'S heart was exceedingly sad, and he rent his garments and said unto that man, "Is it true that thou didst kill him?" And the man said unto him, "Yea." And DAVID killed that man who said, "I killed SAUL." Now God gathered together in this prophet many virtues, and of them all the greatest was humility. And though he was king and prophet, and righteous, and perfect, he called himself a "dead dog," a "miserable wolf," a "worm," and a "beast," and with all this humility he was more glorious and exalted than all [other] kings. And God praiseth him in many passages of Scripture, saying, "I have found DAVID, the son of JESSE, a man after My own heart, who will perform all I wish"; and God protected the children of Israel and Jerusalem with good protection for DAVID'S sake, both during his lifetime and after his death. And God honoured DAVID by the mouth of His prophet, and He set over the people kings from his seed, and He called DAVID His son. And it is said in the Book of the Psalms that he was well known to be a shield against Satans, and was full of every kind of good work, and of every kind of glorious doctrine. [fol. 104*a* 3] And his complexion was pure red, like the pomegranate; he was of a medium stature; and he was exceedingly strong and powerful, for he was in the prime of youth, and God was his helper. And [once] when he was keeping his father's sheep there came to him a wolf, and a lion also came at the same time to carry off some of his father's sheep, and he killed the wolf, and snatched away the beard of the lion (1 Sam. xvii, 34, 35). And when SAUL was fighting against the PHILISTINES, an alien people, there went forth GÔLYÂD (GOLIATH), the giant, who was six cubits and a span in height, and his whole body was covered with armour, and in his hand was a spear, the shaft of which was as thick as a weaver's beam, and

the spear-head was of iron and the weight thereof was six hundred shekels. And the helmet upon his head and all the covering of him was of brass, and the weight of the iron covering which was on him was five thousand shekels. And his legs had coverings of brass on them, and he had as it were serpents between his shoulders and a covering of brass upon his breast; and an armour bearer went before him. And he stood up and cried out to the children of Israel and said unto them, "Why have ye come out to fight against us, and to do battle with us? Am I not the Philistine, and are ye not Hebrews of SAUL? Choose out from you a man who shall come down to me. If he is able to fight against me and to slay me we will be [your] servants; and if I am able to slay him, ye shall be our servants, and shall minister unto us." And he spake thus, and he continued to revile the people of Israel, and to boast himself over them for a space of forty days; and no one from among the armies of Israel dared [fol. 104*b* 1] to go forth to him. And when SAUL heard his voice he was dismayed and was afraid of that Philistine. And in those days DAVID came to visit his brethren, and when he saw that Philistine, and heard his voice, he became full of divine zeal forthwith, and he said unto SAUL, "I will go and will slay this uncircumcised Philistine, and I will remove reproach from Israel this day. What is this uncircumcised man that he should revile the Living God? This same God Who delivered me from the mouth of the lion and the bear shall deliver me from this uncircumcised Philistine." And SAUL said unto DAVID, "Go, and God be with thee." And DAVID took in his hand a sling, and he chose three stones from the brook and put them into his scrip, so that he might have them in addition to those in the sling which was in his hand; and he went out against that Philistine. And when GÔLYÂD (GOLIATH), the Philistine, saw DAVID, he scorned him, for he was a youth, and ruddy like the pomegranate flower, and his eyes were beautiful. And this Philistine said unto DAVID, "Am I a dog that thou shouldst come out against me with a stick and with stones?" And DAVID said unto him, "Yea, thou art worse than a dog"; and this Philistine cursed DAVID by his gods. And he said unto him, "Come

to me and I will give thy flesh to the dogs, and to the birds of heaven, and to the beasts of the earth." And DAVID said unto him, "Thou comest out against me with a sword and a spear, and I come against thee in the Name of the God of the armies which thou revilest this day, the armies of Israel, and I will take thee and kill thee, and [fol. 104*b* 2] I will cut off thy head with the sword, and I will give thy carcass, and the carcasses of thy followers, to the birds of the heavens and to the wild beasts of the earth, and all the earth shall know that God is with Israel, and all the army of Israel shall know that it is not by a sword and a spear that He delivereth, but that it is God Himself Who hath slain [thee]." And DAVID put his hand into his scrip, and took a stone from there, and he slung it, and it smote the Philistine in his forehead, [and entered] his brain, and he fell down upon his face on the earth. And DAVID ran and took his sword, and slew him, and cut off his head, and removed the reproach from the children of Israel. And all the days of the life of DAVID were seventy years; he was thirty years old before he was anointed with the oil of sovereignty, and before he reigned over Israel, and he dwelt in his sovereignty forty years. He prophesied eleven hundred and twenty years before the Incarnation of our Lord Christ, and he died in peace and entered into the kingdom of heaven, and he was buried in the sepulchre of his fathers. Salutation to DAVID, the servant of God.

And on this day also died Abbâ SAMUEL, and Abbâ GABRIEL, and Abbâ SIMON. This Abbâ SAMUEL became a monk and anchorite, and dwelt by the side of a city, the name of which was ḲARṬÂMÊN. And there was there the funerary chest of a certain martyr whose name was 'AḲRÂPÔS, [fol. 104*b* 3] and he used to invoke his blessing at the beginning and end of his prayer. And there was a certain governor whose name was SALÎBÂ, and he had a son called SIMON who was sick with a fatal sickness, and he sent and fetched Abbâ SAMUEL to pray over his son; and he prayed and raised him up after he was dead. And that young man followed Abbâ SAMUEL, and became his disciple and a monk at the same time. One day

that disciple went out taking with him a pot to draw water, and Satan broke it; and when he told Abbâ SAMUEL he gave him a wine-skin to fill with water, and the disciple used the skin for fetching water for ten years, and the water did not spill over from it. And they departed thence and went to another place where they built a little prayer house, and they dwelt [there]. And one [night] the angel of the Lord shewed them in a dream where they were to build a church, and King 'ANESṬÔS came and built them a large church, and five hundred cells for monks. And having become profitable, Abbâ SAMUEL laboured exceedingly, and through excessive fighting in the spiritual fight, he departed to God Whom he loved, leaving his children in the hand of his son SIMON; and the monks multiplied and became twelve thousand in number. In the days of this father there rose up a certain heretic who did not believe in the resurrection of the dead, and Abbâ SIMON prayed over a dead man, and raised him up before him; and when the heretic would not turn his mind away from doubt, the saint prayed to God, and brought down fire from heaven and consumed him. And after this Abbâ SIMON waxed old and died; and he died in peace and honour, and was buried in the sepulchre of his master, and Abbâ GABRIEL was appointed abbot after him. He was humble and meek, and wore sackcloth and iron under his clothing, but he wore no [fol. 105*a* 1] sandals on his feet. In the winter time he never entered a house, and in the summer time he fasted from Saturday to Saturday, and he ate nothing except salt and bread; and he used to work signs and miracles. One day his disciples wished to bring a large stone into the monastery so that they might make yeast for the bread thereon, and they had no men to carry it, and when Abbâ GABRIEL heard of it he cursed because there was no one left in the monastery to come and fetch the stone, and when the dead heard his voice they rose up to the number of ten thousand and thirty souls. And when Abbâ GABRIEL saw them he said unto them, "It is not you whom I cursed, but the living," and straightway they returned to their sepulchres. One day a certain man deposited some gold with a monk, and departed on a long journey, and when he came back he found

that the monk was dead, and that he had not told his disciple about the gold; and he questioned the disciple about the gold, but he knew not where his master had put it. And Abbâ GABRIEL went to the grave of the dead monk and asked him about the money, and he told him where he had put it, and the owner of the money having taken the money went away marvelling. And he had a friend whose name was SALÎB, and he died without meeting him again. When Abbâ GABRIEL heard of this, he went to his grave, and wept, and prayed and said, "In the Name of our Lord Jesus Christ rise up, and let us talk together," and SALÎB rose up alive and lived for fourteen years [after]. And in the days of this father a great persecution came upon the churches and the Christians through the Roman emperors, and a countless number of people were slain; but after a few days ISLÂM reigned, and the Christians were delivered from the persecution. And having fought the spiritual fight strenuously for twenty years GABRIEL died in peace. [fol. 105*a* 2] Salutation to SAMUEL, and SIMON, and GABRIEL.

And on this day also are commemorated MACARIUS, and ANTEDRIUS (ANDREAS ?), and PHILIP, and EITELTÂS (or 'AY-TÂLTÂS), and CORNELIUS, and MERCURIUS.

XXIV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous woman ESTHER, the daughter of the brother of MARDÔCHAEUS (MORDECAI), the daughter of the brother of JEREMIAH the prophet. And there was a man, a Jew, in the city of SÛS (SUSA), whose name was AMINADAB, the son of ÎYÂ'ERÛ (JAIR), of the tribe of BENJAMIN, whom NEBUCHADNEZZAR the king carried off into captivity; and he had a beautiful daughter whose name was ESTHER. When her father died she was brought up in the house of MARDÔCHAEUS (MORDECAI) her father's brother. One day 'ARKASKĔSÎS (AHASUERUS) the king made ready a great

feast, and gathered together with great pomp his governors, and the chief governor ḤAMÂ (HAMAN), the Amalekite, who was the most honourable of all his officers. And having summoned Queen ESTHER (*i.e.* VASHTI) to his table, she refused to come, and sent back to him a message of derision; and because of this he was angry with her, and he removed her from her royal rank. Then the king ordered his officers to choose out for him one thousand women from all the cities of his kingdom, whereof of the number was one hundred [fol. 105*a* 3] and seven. And out of the thousand they chose one hundred, and out of the hundred ten, and out of the ten three, and of the three ESTHER was found to excel them all by far in beauty and wisdom. And the king made her the queen and he loved her exceedingly; and MARDÔCHAEUS (MORDECAI) continued to devote himself to the court of the king, and he was not under the authority of ḤAMÂ (HAMAN). ESTHER went in to the king in the twelfth month, in the month Khĕdâr, in the seventh year of the king's reign, and she found very great favour before him. And MARDÔCHAEUS (MORDECAI) having learned of a conspiracy between two of the king's messengers who wished to kill the king, came in to the king and told him secretly; and when the king enquired into the matter, and found out their guilt, he commanded [his soldiers] to kill them, and wrote down the good deed of MARDÔCHAEUS (MORDECAI). Now ḤAMÂ (HAMAN) hated MARDÔCHAEUS (MORDECAI) and all the people of Israel, for he was an Amalekite, and he wished to destroy all the Jews, and to create a tumult in all the city. When MARDÔCHAEUS (MORDECAI) knew what was happening, he rent his garments and put on sackcloth. And ESTHER called a eunuch and sent him to obtain news of MARDÔCHAEUS (MORDECAI), and to hear what had become of him. And ESTHER made the man who had come to her [with news] from MARDÔCHAEUS (MORDECAI), to go back, and she commanded him, saying, "Go and gather together the Jews who are in SÛSÂN (SHÛSHÂN) and tell them to fast and eat not, and I and my maidens will fast." And one night God drove slumber away from the king, and he made them fetch the Book of the Prophets to read, and he read the praise of

MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to pay honour to MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to make the king's sons to array him in purple, and to set him upon a horse, and to make a herald to go before him and proclaim [fol. 105*b* 1] that he was the friend of the king. And for this reason ḤAMÂ (HAMAN) was jealous of MARDÔCHAEUS (MORDECAI), and he prepared for him a tree whereon to hang him. And after three days, having finished her prayers, ESTHER put off the garments of mourning, and put on glorious apparel, and came to the king, and she did homage to him, and stood up facing him. And the king said unto her, "What dost thou want, O ESTHER?" And she said unto him, "If I have found favour before the king, let my petition be granted unto me, for I and my people are sold to death and destruction." And the king said unto her, "Who hath dared to do this thing?" And ESTHER said unto him, "The enemy is ḤAMÂ (HAMAN)." And when ḤAMÂ (HAMAN) heard this he feared the king. And when the king turned aside into the garden ḤAMÂ (HAMAN) bowed down at the feet of ESTHER to pay homage to her, and when the king found him with her he was filled with wrath, and he said unto him, "Wouldst thou force my wife in my own house?" Then he commanded his soldiers to hang ḤAMÂ (HAMAN) upon the tree which he had prepared for MARDÔCHAEUS (MORDECAI), and thus he performed the prayer of ESTHER. Salutation to ESTHER.

Salutation to 'ABÔLÎ, whose head was cut off in a tank of water.

[fol. 105*b* 2] Salutation to FELḤASIUS, the ascetic, BASIL, who was hacked in pieces, and ARIUS, who was sent into exile.

Salutation to the righteous fathers of the city of KADÎḪ 'AṢWÂN, who enriched the poor.

Salutation to thy birth, seeing that thy mother had long remained barren, O TAKLA HÂYMÂNÔT, the sun who conquereth time, with whose praise the earth is filled from one boundary to the other, and with whose righteousness heaven is covered. [The above salutations are wanting in the Bodleian MS.]

And on this day also died Abbâ PAWLÎ who disputed with Satan in the city of SÂMER, which is called SALÔNḲĔYÂ (THESSALONICA). Now the men thereof were kinsmen of HEROD, and they were wicked; and they had the custom of going into the bath the men and the women together. And Abbâ PAWLÎ came to that city, now he had a young deacon with him, and he found the people, both men and women, going into the baths together on the Fourth Day of the week. And when Abbâ PAWLÎ saw [this] he marvelled exceedingly, and he said unto one of them, "Why do ye do this abominable thing?" And the man said unto him, "As we consort with our wives on our couches even so do we consort with them in the bath." And when the night was come, and men were asleep, Abbâ PAWLÎ began to pray to God with anguish of heart to smite the people a severe blow. And when he had finished his prayer he saw a black man coming [fol. 105*b* 3] from the bath house carrying a sword which was like fire. And Abbâ PAWLÎ said unto him, "Who art thou and what dost thou seek?" And the black man said unto him, "I am Satan. God hath sent me, since thou didst ask Him for me." And Abbâ PAWLÎ said unto him, "I beseech thee to tell me all thine error"; and Satan said unto him, "Ask me what thou willest." And Abbâ PAWLÎ said unto him, "How dost thou find the means of entering into man against God's Will?" And Satan said unto him, "We have no power to enter into man as long as he walketh in the path of God, nor into him that invoketh the Name of the Father and the Son and the Holy Ghost, nor into those who receive the Body and Blood of Christ in holiness"; and then Satan told him all his error. And when Abbâ PAWLÎ looked about so that he might remove himself from Satan, there was, as it were, a flash of fire; and Abbâ PAWLÎ was terrified, but an angel of God appeared and strengthened him. And on that day a stroke of God descended and destroyed those who were in the bath house, and all that were left [alive] were one man and five women. And Abbâ PAWLÎ said unto them, "Why do ye do this?" And they said unto him, "Our fathers commanded us to go into the bath house, and to enjoy ourselves one day each month with our women. We shut the doors, and extinguish

the lamps, and lie with the woman on whom our hand happeneth to fall." And Abbâ PAWLÎ said unto them, "Doth anyone of you know his daughter or his sister?" And they said unto him, "Certainly not, one doeth like the irrational beast." And Abbâ PAWLÎ taught them the Faith of Christ, and baptized them in the Name of the Father and the Son and the Holy [fol. 106*a* 1] Spirit, and administered to them the Holy Mysteries. And he went into his cell, and finished his fight, and departed to his God at a good old age. Salutation to PAWLÎ, who made Satan to reveal to him the crafty and deceitful means which he used in seducing the children of men.

And on this day also the holy and honourable IGNATIUS, Archbishop of Antioch, became a martyr. This saint was the disciple of the blessed JOHN the evangelist, and he followed him in preaching, and he went with him to many cities; and after this, JOHN made him Archbishop of Antioch, and he preached the doctrine which maketh alive therein. And he converted many to the knowledge of God, and he baptized them with Christian baptism, and he illumined them with knowledge, and revealed unto them the error of those who worship idols. And the pagans were wroth with him, and they accused him before the Emperor TRAJAN the CAESAR, a heretic, and they said unto him, "IGNATIUS destroyeth the worship of thy gods, and he teacheth the people and bringeth them into the Christian Faith of Christ." And straightway TRAJAN sent and had him brought into his presence, and the emperor said unto him, "Why hast thou done this, IGNATIUS? And why hast thou destroyed the worship of my gods, and hath brought all men to worship Christ?" And IGNATIUS said unto him, "If thou wilt allow me, O emperor, I will bring thee also to the [fol. 106*a* 2] worship of Christ, the God of all men, and I will make thee His friend." And the emperor said unto him, "Cease this talk, and offer sacrifice to the gods, and if thou dost not do so I will torture thee very severely." And Saint IGNATIUS said unto him, "O emperor, do whatsoever thou wishest to me, for I will not worship thine unclean gods, and I am not afraid of thy tortures, neither by thy fire nor by thy

lions, and thou canst not separate me from the love of Christ, the Living King." When the emperor heard this he was exceedingly wroth, and he commanded his soldiers to torture him severely. And they tortured him with divers kinds of tortures: they put burning coals of fire upon his hands, they pinched him with tongs the claws of which had been made red-hot in the fire, and they burnt his sides with red-hot pitch and oil; and after this they sliced all his body into pieces with butchers' knives made of iron. When those who were torturing him were weary of inflicting tortures upon him, they cast him into the prison house until they were able to do with him what they wished; and he remained in the prison house for many days. And then they remembered him and brought him out and set him before the emperor, and the emperor said unto him, "O IGNATIUS, if thou couldst see the gods thou wouldst be pleased with their beauty." And the saint said unto him, "If thou didst believe on Christ I could make thee to raise the dead, and to heal the sick." And the emperor said unto him, "There is no worship better than the worship of the sun." And the saint said unto him, "How is it good to worship the sun, which was created, and to forsake the Creator, Whose kingdom shall never end?" And the emperor said unto him, "What thou sayest is good, but thy transgression is not good, for thou hast drawn all the people of Syria to the worship [fol. 106*a* 3] of Christ." And the saint was wroth, and he said unto the emperor, "Because I have drawn men away from the worship of idols, and have brought them into the worship of Christ, the Creator of the heavens and the earth, Who existed before the world, thou art wroth with me, and dost command me to worship thy gods and thine unclean idols! I will not accept thy words, and I will not sacrifice to Satans, but I will worship my God, Who is indeed God, the Father, and the Son, and the Holy Spirit." And straightway the emperor was wroth with him, and he commanded his soldiers to make two famished lions to attack him so that nothing whatsoever of his body might remain. And when Saint IGNATIUS saw the lions drawing towards him, he cried out with a loud voice and said unto the people, "Hear my voice, O ye men of the city of Rômê, who are gathered

together here, know ye that I do not suffer this torture for the sake of pride and arrogant boasting, but I suffer it patiently for the sake of Jesus Christ, my Lord God. And behold, my soul desireth that these lions shall chew me up like grain, for my soul desireth to depart to my Lord Jesus Christ." And when the emperor heard this he marvelled, and was frightened, and said, "How great is the patient endurance of these Christians under these tortures! What pagan is there who would have been able to endure such punishment as this for the sake of the gods?" And when all the lions had come to the saint they looked at him, and they stood still being frightened [of him]. Then one of them smote with his paw the head of the saint and clawed him, and straightway the saint delivered up his soul into the hand of Christ his God, with joy, [fol. 106*b* 1] and his petition was fulfilled. And those lions were not able to touch his body, for it was laid up in the city of Rômê until the second coming of our Lord Jesus Christ; and they took it to a grave which was outside the city, with praise and singing. Thus he finished nobly his martyrdom for the Name of our Lord Christ, and the story of his fight hath been written so that it may be profitable to him that readeth it. And those who shall remember his name, and shall celebrate a festival in his honour, in any place, he shall make intercession when they are suffering tribulation, for he is the enemy of the life of this world. Salutation to IGNATIUS.

And on this day also died the holy father FULGOSIUS, Archbishop of the city of Antioch. This holy man married a wife and begot a daughter, and then his wife died and he assumed the garb of the monk; and because of his virtues, and his goodness, and his pleasing manners, and his asceticism, and his gentleness God chose him to be Archbishop of the city of Antioch. And having been appointed he tended the flock of Christ carefully and well, and he protected it against the Arian wolves, and the followers of MACEDONIUS, and the Sabellian heretics. He lived the life of an angel in his archiepiscopal office, [fol. 106*b* 2] and he did not possess a change of apparel, and he had no money. And he finished his fight and

pleased God, and died in peace. And Saint JOHN of the Golden Mouth praiseth him in his [Book of] Praisings and Discourses, and made manifest therein his virtues and his righteousness. Salutation to FULGOSIUS, the devotee of God.

And on this day also died ..., in one day, even as the angel told them. [Wanting in the Bodleian MS.]

XXV. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOHN KAMÂ (*i.e.* JOHN, the Black). This holy man was from the city of SABRÂ, of the country of MANṢÎS (MANṢURAH) in the north of Egypt, and his parents were God-fearing believers; and they had no other son, and they wished to rejoice in him in this world. And they married him to a certain maiden against his will, and when he entered the bridal bed-chamber he stood up as one who prayed frequently, and he drew nigh to the maiden and said unto her, "O my sister, thou knowest that this world is a fleeting thing, and all the lust thereof; wilt thou that we agree together to preserve our bodies in purity?" And she answered and said unto him, "God is my witness that I have never for a moment thought of desire in my heart. I do not love marriage. My parents forced me to [fol. 106*b* 3] marry thee against my will. And now, behold, God hath fulfilled my petition." And they agreed together to preserve their virginity unsullied, and they lived together many days and they slept together, but kept their virginity undefiled. And it came to pass that when they lay down together the angel of God descended like a bird, and covered them over with his wings. And because of their exceedingly great righteousness God made a vine to grow in their house, which no man had planted, and it grew and mounted up and overshadowed their heads, and their children (*sic*). And it was a sign of their virginity and of their holiness, for this their action was above the nature of the children of men—

two young people sleeping together and the desire of the flesh never rising in their thoughts! Who can go into the fire without burning himself? They would not have done this unless the help of God had protected them. And when their parents saw that they had lived together for many days, and had begotten no children, they thought that they had had no children because they were too young. And after this JOHN KAMÂ said unto his wife, "O my sister, I want to go to the desert of SCETE and become a monk, but I will do nothing without thy consent." And she answered and said unto him, "Do what thou wishest, and may God cause thee to be right, so far as I am concerned." When she had said this JOHN took her and placed her in a house of virgin nuns, and she became abbess, and she performed signs and wonders and pleased God. And when the saint went out to depart and to labour in the desert [fol. 107*a* 1] of SCETE, a man with a shining face appeared unto him and asked him concerning his going forth. And Saint JOHN KAMÂ said unto him, "If God be willing I wish to become a monk." And the man with a shining face advised him and said unto him, "Go to the cell of Saint Abbâ DÂRÛDÎ of the monastery of Abbâ MACARIUS, and live with the old man Abbâ DÂRÛDÎ, who will make thee a monk and teach thee the path of the ascetic life." And the shining man walked with JOHN KAMÂ, and comforted him until he came to the house of Abbâ DÂRÛDÎ; and when he entered the house Abbâ DÂRÛDÎ received him into it, and arrayed him in the garb of the monk, and Abbâ JOHN learned from him the Monastic Rule and the way of righteousness until Abbâ DÂRÛDÎ died. When Abbâ DÂRÛDÎ died the angel of God commanded Abbâ JOHN KAMÂ to go to the west, to the city of Saint Abbâ JOHN, the Short, and to build a habitation for himself there. And he departed thither, and three hundred brethren gathered together to him, and he arrayed them in the garb of the monk, and they built a church and a tower (or, fortress), and he taught them to pray and to sing hymns and psalms, and the Liturgy, and the Praises of our Lady MARY. One night when they were standing in prayer at the time of midnight, at the praising of our Lady MARY, the apostolic Saint ATHANASIUS appeared

unto him, and revealed unto him spiritual mysteries; and from that day they have mentioned the name of Saint ATHANASIUS at the end of the prayer of the Three Children. Once our Lady MARY appeared unto JOHN KAMÂ, and said unto him, "This place shall be my house for ever. And I will be with thy sons [fol. 107*a* 2] as I have been with thee, and my name shall be given to this monastery"; and the church was dedicated in the name of our Lady MARY, the God-bearer. Now there were certain monasteries in Upper Egypt the monks of which wished to be under the shadow of Saint Abbâ JOHN KAMÂ, and they sent a message to him asking him to come to them, so that he might strengthen them in his Rule and Ordinances. And Abbâ JOHN called one of his disciples whose name was SÎNÔDÂ (SHENUTI), and he said unto him, "Stand over the brethren until I return"; and that holy brother whose name was SÎNÔDÂ (SHENUTI) stood on his feet, and he slumbered not, nor lay on the ground, until Saint Abbâ JOHN KAMÂ returned from Upper Egypt; and he found him standing on his feet, which had broken out in ulcers wherefrom the worms were crawling. And Abbâ JOHN KAMÂ said unto him, "O my son SÎNÔDÂ (SHENUTI), why hast thou done this thing? I commanded thee to stand over the brethren in my place, and to inspect their works and their obedience." And SÎNÔDÂ (SHENUTI) bowed down at his feet and said unto him, "Forgive me, O my father, I have not done anything good." Then the days drew nigh when God wished to give Abbâ JOHN KAMÂ rest from the toil of this fleeting world, and the saint wished to depart to his everlasting habitation, which changeth not; and he became a little sick and delivered up his soul into the hand of God. Salutation to Abbâ JOHN KAMÂ. [fol. 107*a* 3] Salutation to Abbâ DÂRÛDÎ.

And on this day also died the MACCABEES in the kingdom of the MIDIANITES (?) and MOABITES. There was a king whose name was ṢÎRÛṢÂDÎN who was devoted to evil, and he boasted himself in the multitude of his horses, and the might of the soldiers who were under his authority. And he had many gods whom he worshipped and served, fifty of whom were in

the form of men and twenty in the form of women; and he used to sacrifice to them morning and evening, and compel [other] men to sacrifice to them. And there was a man of the tribe of BENJAMIN whose name was "MACCABEUS," and he had three good, strong sons; one of them used to choke bears, and kill them like chickens, and one of them used to kill a bear with a single blow. And their names were "ABYÂ" and "SÎLÂ" and "PANṬÔS." And they possessed beauty and grace, but best of all their beauty was the beauty of their hearts, for they worshipped God, and feared not death. And the king said unto them, "Ye are heretics; why do ye not offer sacrifice to my gods and worship them?" And they answered him with one voice, and said unto him, "We will neither offer sacrifice to thy gods, nor worship them, but we will worship the Lord God, Who is thy Creator, and Who made thee, and made thee to reign over all His work so that thou mightest see His people in integrity and righteousness. When He shall say unto thee, 'Leave this world,' wilt not thou have to leave it? And will He not give thy glory to another, because thou hast made thyself blind to the duties of governing which He hath committed to thee? For suddenly death shall come upon thee. And at the Resurrection there shall be judgement, and the deeds of men and of kings shall be enquired into. [fol. 107*b* 1] There is nothing which shall give them honour, for at the punishment and the judgement riches and poverty shall be alike. The Judge is just, and the punishment is prepared, and the Books shall be opened, and the deeds of men shall be made manifest, and there shall be nothing which shall remain concealed and unrevealed at the resurrection of the dead. Even the earth shall give back what hath been committed to its care, and what hath been laid upon it, even as a woman when her time for bringing forth hath arrived cannot shut her womb when that which is in her belly is about to go forth. Can any man compel the clouds to gather up water when their Lord hath commanded them to drop down rain? And they will shut up the souls of sinners in houses of darkness, the darkness where there is weeping and gnashing of teeth. And the souls of the righteous they will take into the houses of light, wherein there is pleasure and

never-ending joy. And at the resurrection of the dead [souls] will be gathered from the four winds, and they shall be brought by water, and by the dew, and by the sun, and by the heat, and by the dust of the earth, and by the breath of the winds; and God will bring from His habitation the Spirit. And when He summoneth them with one word they will all be gathered together, and the resurrection will take place. And the Living God, the Spirit of Life, will give the space of seven hands to one grain, according to His will, and it shall shoot out its roots into the earth, and sprout and burst into leaf above ground. See that it be not dead, and unable to live at all." And when the king heard this he commanded [his soldiers] to cast them into a red-hot oven, and they did as the king commanded; and these blessed and holy men entered it and delivered up their souls [fol. 107*b* 2] into the hand of God, their Lord. And the angels met them with joy and gladness, and they took them into the bosoms of ABRAHAM, ISAAC and JACOB, in the Garden of Delight. And the king also commanded the soldiers to cast their bodies into the sea, and they did so, but the sea would not swallow them, because the Spirit of God was with them. And he also commanded them to cast their bodies to the wild beasts, and they did so, but neither the wild beasts nor the birds would touch them; and the eagles and other birds hovered over them and protected the bodies for fourteen days. And their bodies sparkled like the foot (*i.e.* rays) of the sun, and like a tabernacle of light. Salutation to the five (*sic*) MACCABEES.

And on this day also are commemorated NICOLAUS, the governor, and his believing wife, and DANIEL, the Less, the monk and spiritual fighter.

XXVI. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANASTASIA became a martyr. This spiritual fighter was from the city of Rômê; [fol. 107*b* 3] her father was a worshipper of idols, and her mother was a Christian, who as soon as the child was born, had her baptized secretly with Christian baptism and without her father's knowledge; for had he known it would have been impossible to baptize her. And her mother reared her piously, and each day and each night she suckled her on Christian doctrine, and at length she brought her into the True Faith, and no one was able to change her belief. When she had grown up and had reached the age for marriage her father gave her in marriage to a man who was an infidel like himself, and she hated him exceedingly, and had no wish whatsoever to consort with him. And she pretended to be ill, and she was always putting forward the pretexts which women are wont to use when they want to avoid union with their husbands. She would frequently dress herself in soiled and wretched apparel, wishing by these means to make him to hate the sight of her, so that he might not have the desire to have union with her, and that, perhaps, he might separate from her altogether. And she prayed and entreated our Lord Jesus Christ very often to remove her from him quickly. And when her husband would leave his house to go to his work, she used to go out likewise, and pass into the streets and visit the believers of the True Faith who were shut up in prison, and minister unto them, and give them what they needed. When her husband knew this he made her prisoner in his house, and he shut the door upon her that she could not go out, and she prayed to God often with tears, and sorrow, and groans, to release her from her husband's hand; and God heard her petition, and received her groanings, and destroyed her husband straightway; and when her husband died she rejoiced in his death exceedingly. Then she rose up forthwith and gave all her goods to the [fol. 108*a* 1] poor and the needy, and the prisoners, and

the confessors, and those who fought the spiritual fight. And the governor of the city heard the report of her, and sent a messenger to her to bring her to him, and he brought her; and the governor questioned her concerning her Faith, and she confessed before him that she was a Christian. And the governor spake many words unto her; and made her many promises in order to make her abandon her good counsel, but she refused [so to do]. When she would not obey him, the governor tortured her very severely, and when he was weary of torturing her he ordered his soldiers to sink her in the sea, and they drowned her; but straightway God raised her up out of the sea alive and uninjured. When the governor heard that she was alive, he commanded the soldiers to lay her down on the ground between four pegs, and to tie her to the pegs, and to beat her with stripes which caused agonizing pains, and they did to her even as he commanded; but no harm whatsoever came to her. Then he commanded them to cast her into a pit of fire, which was prepared for her, and she delivered up her soul into the hand of God, and entered the kingdom of the heavens. Salutation to ANASTASIA who rejected idols.

And on this day also is commemorated Saint JULIANA the martyr.

XXVII. TÂKHSHÂSH

[fol. 108*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABSÂDÎ the bishop became a martyr. When the Emperor DIOCLETIAN heard the report of the great Bishops Abbâ 'ABSÂDÎ and Abbâ HELLANICUS, of Upper Egypt, and that they were confirming the Christians in the True Faith of our Lord Christ, and were destroying the worship of idols, he sent messengers and had them brought to him, and he tortured them very severely. And Saint Abbâ 'ABSÂDÎ asked the imperial messenger to wait for him one day. Then he prepared the Eucharist, and administered to the people the Holy Mysteries, and he commanded them to hold fast to the True Faith, and he embraced them and went forth

from them, and delivered his soul into the hand of God. And the messenger took him to ARIANUS, the governor of the city of ANTINOË. And when the messenger saw the face of Abbâ 'ABSÂDÎ, he marvelled at his appearance and his dignity, and he was sorry [for him], and said unto him, "Thou art a man of dignity; take pity on thyself and hearken to the voice of the emperor." And the saint answered and said unto him, "I will not hearken to the command of the emperor, the infidel, and I will not exchange the kingdom of heaven for life in this transitory world"; and there were many words between them, but Saint 'ABSÂDÎ would not turn from his good counsel. And then the governor commanded the soldiers to torture him on the wheel, [and they did so]; and they cast him into a red-hot oven, and also into the furnace which heated the baths; and Saint Abbâ 'ABSÂDÎ endured all these tortures patiently, and God raised him up uninjured. Then [fol. 108*a* 3] the governor commanded them to cut off his head with the sword. And when the saint heard this he rejoiced with a great joy, and he put on his priestly vestments, and he stretched out his neck and they cut off his glorious head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'ABSÂDÎ and HELLANICUS, Bishops of Upper Egypt.

Salutation to the endurance of Abbâ BAG'Û, who laid a ban upon water for seventy years.

Salutation to PHILIP the virgin, who by fasting and the spiritual fight reduced himself to skin and bone. [The last two salutations are wanting in the Bodleian MS.]

XXVIII. TÂKHSHÂSH

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the NATIVITY of our Lord and Redeemer Jesus Christ in the flesh, of our holy Lady the Virgin MARY. Now our God by the operation of His wisdom commanded that a decree should go forth from

AUGUSTUS CAESAR, the emperor, that all the people should be numbered, and their names written down; and because of this JOSEPH went up from Nazareth, and the Virgin MARY [fol. 108*b* 1] was with him, to Jerusalem so that his name and her name might be written down. And he was of the tribe of JUDAH, and of the house of DAVID, for the home of DAVID was in Bethlehem, even as the Holy Gospel saith. And when they had arrived there, the day of her bringing forth came, and she brought forth her first-born Son, and she wrapped Him up in His swathings, and laid Him in a manger, because there was no room in their abode. And there were shepherds in that place keeping vigil, and tending their flocks. And the angel of God stood by them, and the glory of God rose upon them, and they feared with a great fear. And the angel said unto them, "Fear not, for behold I tell you tidings of great joy which shall be for you and all nations. Behold, there is born unto you this day a Saviour, Who is Christ God the Blessed, in the city of DAVID. And the sign of this is that ye shall find the Child tied up in His swathings and lying in a manger." And forthwith there came with that angel multitudes of the hosts of heaven, and they praised God, saying, "Glory (or praise) to God in the heavens, and peace on the earth to the children of men [is] His pleasure." And the angels passed away from them and went up into the heavens. And the shepherds said among themselves, "Let us depart and go to Bethlehem, so that we may know this thing which God hath made known unto us." And they departed quickly, and they found MARY and JOSEPH, and the Child lying in a manger, and the place where he was shone with light. When they saw they knew that the words which [the angel] had spoken unto them concerning the Child [fol. 108*b* 2] were true, and they worshipped the Child, and returned to their places praising God and giving thanks unto Him. And they related to everyone what they had seen and heard, according to what had been told to them. Glory to our Lord God and Redeemer Jesus Christ for ever and ever. Amen.

And on this day also one hundred and fifty men and four and twenty women became martyrs. These people came from the

city of ANTINOË and they were infidels. When the governor of ANTINOË tortured Saint PAUL the Syrian, the martyr, these people watched Saint PAUL the Syrian whilst he was being martyred. And straightway the governor commanded the soldiers to make iron nails red-hot in the fire, and to gouge out the eyes of Saint PAUL therewith; and when they had done this they gouged out his eyes, and cast him into the prison house. And the people came to him to see him again, and his eyes could see, for our Lord Christ had healed them, and he appeared as one who had not suffered any pain whatsoever, even as they themselves could testify. And when those men and women saw this miracle, they marvelled exceedingly, and they knew that their idols could not perform such a miracle as this, and that God Who had created them, the Creator of creation, was the God who had healed the two eyes of PAUL. And they all cried out with one voice, saying, "We are Christians, and we openly confess the God of Saint PAUL." Then they drew nigh unto Saint PAUL and bowed down at his feet, and besought him to pray on their behalf. And he lifted them up, and blessed them, and said unto them, "God shall accept your trust, and shall [fol. 108*b* 3] number you among the martyrs"; and they went to the governor and confessed our Lord Christ before him. And he commanded the soldiers to cut off their heads with the sword, and they cut them off, and these men and women received crowns of martyrdom in the kingdom of the heavens. Salutation to the festival whereon Christ was born.

Salutation to ABRAHAM, ISAAC and JACOB.

Salutation to the men and women who were of the company of PAUL the martyr.

XXIX. TÂKHSHÂSH

[fol. 109*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is celebrated the greatest of all festivals, the honourable, and great, and holy festival of the BIRTH of our Lord Christ, of the holy Virgin MARY. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the twenty-ninth day. When Pâguĕmên (*i.e.* the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Pâguĕmên hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of HEROD. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He Who is born King of the Jews? for we have seen His star, and have come to worship Him'" (Matthew ii, 1, 2). Now these wise men were of the family of BALAAM, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of BALAAM, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from JACOB and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He shewed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it travelled from left to right, and it travelled by day, and disappeared by night. When the wise men travelled, the star travelled; and when they

stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem [fol. 109*a* 2] it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when HEROD heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephratah, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people Israel'" (Matthew ii, 6). Then HEROD summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East [fol. 109*a* 3] guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God JOSEPH and MARY and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them; for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with

MARY His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to HEROD, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day ISAIAH the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet EZEKIEL prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out therefrom" (Ezekiel x, 19). And concerning this virgin DANIEL the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. [fol. 109*b* 1] And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honour, and it made all the people and all the nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And ISAIAH the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of DAVID, the son of JESSE." And ISAIAH the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of JESSE to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And ISAIAH the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on him and put their trust in him, and he shall be for rest and glory, and the earth shall be

full of the knowledge of God." And ISAIAH also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathings, and His name shall be called, Great, Counsellor, Almighty God, Governor, King of Peace, Everlasting Father Who shall come." And JEREMIAH the prophet saith, "Thus saith the Lord: In those days great light shall rise up for DAVID, and he shall set judgement and integrity in the earth. And God [fol. 109*b* 2] shall deliver those who believe on Him, from Judah and Israel." And ELISHA the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of ABRAHAM." And NEHEMIAH prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is my raiment." And JOEL the prophet prophesied, saying, "I see the virgin daughter of the tribe of JUDAH and of the seed of DAVID become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of ADAM, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And DAVID saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm ii). And the prophet also saith in the CIXth Psalm, "I begot Thee in the womb before the Morning [fol. 109*b* 3] Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the office (or position) of MELCHISEDEK" (Psalm cx, 3, 4). As he revealed unto

ABRAHAM a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of AARON sprouted and blossomed, and as the she-ass of BALAAM spake, and as water poured out from the jawbone of an ass into the hands of SAMSON the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before MOSES, and the bush was not consumed, even so did our Lady, the holy Virgin MARY, bring forth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin MARY. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born JOSHUA, the judge, of the house of EPHRAIM, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of ADAM and his children. Now formerly the name of JOSHUA was "HÔSÊ'Ă," but when God delivered the children of Israel from Amalek by his help, he was called "ÎYÂSÛS," that is to say, "Saviour" (or "Redeemer"). After the death of MOSES God chose him to be judge over Israel, [fol. 110*a* 1] and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of SÂBÂ and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm lxxii, 10). Hath come, hath come DAVID, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'AKMÎM (AKHMÎM). [Omitted in the Bodleian MS.]

Salutation to the blessed ḲUORÎL, master of three camels, [ḲUORÎL the camel man, of the city of SAMANUD,] and Abbâ GÎZÊ.

And on this day also are commemorated JACOB (JAMES) and PÎLĔS (PÎLSES), and THEODORE, the martyrs.

And on this day also died 'AḲÂRYÔS (ABGAR), King of RÔḤÂ (EDESSA). The kingdom of this saint was in the country of Syria, which is called "SARANÎN," and in the city of RÔḤÂ (EDESSA), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians [fol. 110*a* 2] they could not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will shew itself differently because Thou art learned in hidden things?" And these and such like things did the King of RÔḤÂ (EDESSA) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face

thereon, and the exact form and features of His face remained impressed on that cloth, and [fol. 110*a* 3] He sent it with THADDEUS, His disciple, [to the King of RÔḤÂ (EDESSA),] saying, "Take this picture of My Person, and it shall fulfil for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to 'AḲÂRYÔS (ABGAR) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of RÔḤÂ (EDESSA) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to 'AḲÂRYÔS (ABGAR), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died ḲUÔRÎL, the camel man. This holy man was from the city of SAMNÛD, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels which he worked according to his needs, and he used to load them with what he required from the flax fields which he possessed. And he had a certain man, who was one of the men of FARÂGÛN, and who was a chief priest of the shrine of our Lady MARY of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to [fol. 110*b* 1] have charge of the treasury which was hidden, and the bishop and he who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched away suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do

with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abbâ MAḲÂRA, and ask them and their neighbours for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to SAMNÛD, and enquire for ḲUÔRÎL an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of SAMNÛD, and enquired for ḲUÔRÎL, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as ḲUÔRÎL saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and ḲUÔRÎL said unto him, "Thine errand shall be fulfilled." And after supper [fol. 110*b* 2] each man went to sleep in his abode. And at midnight ḲUÔRÎL the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields ḲUÔRÎL took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father ḲUÔRÎL, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And ḲUÔRÎL came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a

labour which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. [fol. 110*b* 3] Salutation to the blessed ḲUÔRÎL.

And on this day also the men of 'AKMÎM (AKHMÎM) became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! and they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tâbôt (*i.e.* tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness ARIANUS came and attacked them, and he entered the church and seized the two prefects of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (*i.e.* the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abbâ VENUDIUS, the bishop, and DIOSCURUS, and SACLABIUS (*sic*) and his brethren who were with them, ARIANUS took with him bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ṭĕr. Salutation to your blood, O ye martyrs of 'AKMÎM (AKHMÎM), which was shed mercilessly.

XXX. TÂKHSHÂSH

[fol. III*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the honourable father, Abbâ JOHN, Abbot of the desert of SCETE. When this saint was made abbot of the monastery of Saint MACARIUS the Church flourished. And he was the father of many saints, among them being Abbâ GA'ÂRGÎ, and Abbâ ABRAHAM, the great stars, and Abbâ MÎNÂS, Bishop of the city of TAMÛZ, and Abbâ ZACHARIAS of SĔḤA, the bishop, and of many others who were like unto them; and he was the asylum of many souls. And many times when he was administering the Sacrament to his people, both the sinner and the righteous man were revealed to him, and after, he saw our Lord Jesus Christ and His holy angels above the altar. One day he saw a certain priest whose deeds were evil as he was coming to the church, and there were many unclean spirits surrounding him, and they had made a bridle (or gag) for his mouth; but before he could enter the church, the angel of God came forth from the altar, and drove them away from him with a sword of fire. And when that priest came in and put on the vestments of the priesthood to celebrate the Eucharist, the whole of him became like unto fire, and he consecrated the Offering and administered the Holy Mysteries to the people. And having put off the priestly vestments, and the adornments worn for the Eucharist, he went out of the church, and those black, unclean spirits returned to him, and treated him as before. And [fol. III*a* 2] Abbâ JOHN told this story to the brethren when he was informing them that there is no difference between the priest who is a sinner and the priest who is a righteous man at the time of the administration of the Eucharist, because through the faith of the people the bread becometh His Body, and [the wine] His honourable Blood. And he spake to them in a parable, saying that the matter is like unto the seal of the emperor wherewith they stamp iron and gold, but the seal remaineth unchanged; even so is it with the priests, for one is not different [from the other], but God

will reward each priest according to his work. And a great tribulation came upon this holy man, for the pagan barbarians carried him away captive to their own country, and they held him a close prisoner; and he lived with them for many years, and they afflicted him sorely the whole time; and then our Lord Jesus Christ restored him to his own monastery. Before his departure from earth, the time of which he knew, he gathered together the brethren and commanded them to keep the precepts of the Holy Gospel, and to walk according to the course of the holy fathers, so that they might receive with him a portion and a heritage in the kingdom of the heavens; and then he became a little sick. And he saw the company of the saints who came to carry away his soul, and he rejoiced with a great joy, and he delivered up his soul into the hand of God. And he died in peace, and the brethren carried him into the holy church of the community, and they buried him and sang many psalms and dirges as they did so; and because of their love and affection for him they cut strips off from the cloths wherein he was swathed, and these strips became a means of healing every sick person, whatsoever might be his sickness. And this father lived ninety years. And the place where he lived existeth to this day, and it is called [fol. III*a* 3] BEGBÎG. Salutation to JOHN, chief of the desert of SCETE.

And on this day also KERION (GORION ?) and PHILEMON, officers of the army of ARIANUS, and forty soldiers with them became martyrs. The cause of their martyrdom was this: When they saw the miracles which were performed by the martyrs DIOSCURUS, and AKLABIUS, and Abbâ VENUDIUS, nobles of 'AKMÎM (AKHMÎM), they cast away their military equipment, and they cried out, saying, "We are Christians and we believe on Christ." And the governor commanded his soldiers to cast them into a red-hot oven, and in this way they finished their martyrdom. And when those who were gathered together about them saw them, many of them cast themselves into the oven, none forcing them to do so.

And on this day also died Saint JOHN of LÎḲÔS (LYKUS).

This holy man fought the spiritual fight from his youth up, and as soon as he had adopted the garb of the monk, the gift of prophecy was given to him; and he healed the sick, and the report of him was heard in all the land. And there was a certain governor (or noble) who visited Abbâ JOHN frequently, and his wife used to urge him and adjure him to take her to Saint JOHN, and he said unto her, "The saint hath not looked upon the face of [fol. 111*b* 1] a woman for forty years." And the governor went and told Abbâ JOHN what his wife had said to him, and Abbâ JOHN said unto him, "With God's good pleasure I will fulfil her desire for her." And that night Saint JOHN appeared unto the woman in a dream, and he said unto her, "What hast thou to do with me, O wife, who dost seek to see the face of me, a sinner? I am neither a righteous man nor a prophet. Henceforward seek not to see my face"; and having said this he prayed over her and blessed her. And on the following morning the woman told her husband how the saint had visited her in the spirit, and she described to him his face and form, and she sent him to him with words of praise and gratitude. And when the saint saw her husband he smiled and he said unto him, "Have I not fulfilled the desire of thy wife for her, and visited her?" And when her husband heard him he marvelled exceedingly at his virtues and righteousness. And Abbâ JOHN lived a life of strenuous spiritual fight for a period of ninety years, and then died in peace. Salutation to JOHN who put from him the sight of a woman during his life.

And on this day also died Abbâ ZACHARIAS, the fighter. Before he became a monk, when this holy man was journeying along the road, some barbarians rose up against him, and seized him and wanted to kill him. And by the Will of God an abbot happened to be passing along that road at the time, and he cried out to them, and they, [fol. 111*b* 2] thinking that the soldiers were pursuing them, took to flight, being afraid, and as they were fleeing they were drowned in the river. And ZACHARIAS being delivered from slaughter took their goods, and came into the city to sell them, and the governor of the city believing him to be a thief commanded his soldiers to kill

him, but as soon as he learned his business he let him go. Then ZACHARIAS went to the monastery of Abbâ PACHOMIUS, and he put on the garb of the monastic life; and he devoted himself to fasting and prayer, with such strenuousness that Satan became envious of him, and having disguised himself, and assumed the form of his father, he appeared to him by night. And he said unto him, "My departure draweth nigh, come and bury me"; and the saint thinking that it was true went to his father, and finding him alive, knew that it was a device of Satan. And he returned to his habitation, and shut his door, and he continued to fight against Satan until he prevailed. And on the day of Hosannah he went to the abbot and asked him to give him leave to go to Jerusalem. And on the following day he found three shining men waiting for him, and he went with them. Then the abbot went to look at his cell, and he found three huge serpents gliding about on the ground, and being afraid of them he called out the name of ZACHARIAS three times. And when he turned towards the serpents they spoke unto him in human speech, saying, "O ABÛNA, where hath our brother ZACHARIAS gone, who feedeth us?" Then the abbot gave them food. And Abbâ ZACHARIAS returned to his cell, and he continued his strenuous fight and died in peace. [fol. 111*b* 3] Salutation to ZACHARIAS who fed three serpents.

And on this day also the people of Ethiopia commemorate the CHILDREN OF BETHLEHEM whom HEROD the wicked slew; now the history of them is written in the section for the third day of the month of Ṭĕr. Salutation to each of the children of two winters (*i.e.* two years old).

Here endeth the Histories of the blessed month of Tâkhshâsh by the good pleasure of God, and by the Will of our Lord Jesus Christ, and by the favour of the Holy Spirit Paraclete.

THE FIFTH MONTH—ṬĚR
(JAN. 6–FEB. 5)

[fol. 112*a* 1] The first day of the blessed month Ṭĕr containeth ten hours, and then this period increaseth.

I. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day STEPHEN, the apostle, archdeacon and protomartyr, became a martyr. This holy man, as the Book of the Acts of the Apostles testifieth, was full of grace, and of the Holy Spirit, and of power, and he used to perform signs and miracles among the people. And the Jews were envious of him, and they seized him and brought him into their synagogue, and they said, "We found him blaspheming God and MOSES, and saying that Jesus shall change the Law of MOSES, and shall overthrow this holy place." And those who were sitting round in the Sanhedrîn looked at the face of the blessed STEPHEN, and saw that it was like unto the face of an angel of God. And they said unto him, "Is this thing true which is said concerning thee?" And the saint answered and said unto them in a loud voice, "Hear ye, O our fathers and brethren. The God of praise appeared unto our father ABRAHAM in the country between the rivers (Mesopotamia), before he had left Harran, and He said unto him, Get thee out from thy country and from thy kindred, and come into the land which I will shew thee; and he went forth from Harran as God commanded." And again God commanded him to speak, and then STEPHEN talked to them about the birth of ISAAC, and concerning JACOB and his sons, how they sold JOSEPH, and how JOSEPH knew his brethren when he was chief. And Saint STEPHEN talked with them until [he came to] the building of the sanctuary. And then he lifted up his voice and said unto them, [fol. 112*a* 2] "O ye stiff-necked men, ye dense of heart, at all times do ye resist

the Holy Spirit, even as did your fathers who persecuted the prophets who prophesied, and who preached concerning Christ, Whom ye killed, and Who hath risen from the dead." And when they heard this they gnashed their teeth upon him. And Saint STEPHEN being full of faith, and of the Holy Spirit, looked up to heaven, and he saw the glory of God, and Jesus Christ at the right hand of God His Father, and he said unto them, "Behold, I see heaven open, and Jesus standing on the right hand of God His Father." And when they heard [this] they shut their ears, and took him that they might stone him with stones, and they deposited their apparel with SAUL, that is to say PAUL. And they took STEPHEN outside the city, and stoned him, and he prayed to God on their behalf, and he knelt down on his knees and said, "Receive my soul unto Thyself, O God." And he said, "Let not this sin be reckoned unto them"; and he was like unto his Lord. And when he had said this he died, and certain believing men came and carried away the body of the saint, and they lamented for him with a great lamentation, and buried him. Salutation to STEPHEN.

And on this day also Saint [fol. 112*a* 3] LAVENDIUS (LEONTIUS ?) became a martyr. This saint lived in the days of the Emperor MAXIMIANUS, the infidel, in the country of Syria. When the Emperor heard about him, and knew that he was a fighter of the spiritual fight, and that he worshipped God, he sent and had him brought before him. And he offered him very much money, and tried to persuade him to forsake the worship of God, and to serve his idols. And Saint LAVENDIUS (LEONTIUS ?) laughed at him and spurned his gifts, and his money, and his honours, and despised his punishments, and cursed his unclean gods. And straightway the Emperor was wroth exceedingly, and he commanded his soldiers to hang him up on the wheel, and to torture him severely; and they did to him as the emperor commanded, but God brought him out sound and uninjured. Then the emperor commanded them to beat him with clubs, and to boil oil and fat in a large cauldron, and to cast the saint into it; and they did this to him. And the saint endured all these tortures, for our Lord Christ made him strong, and

enabled him to endure, and He raised him up whole and uninjured. When the emperor was tired of torturing him, he commanded them to cut off his head with the sword, and thus he received a crown of martyrdom in the kingdom of the heavens. And many signs and wonders were made manifest through his body, and the fame of him was heard throughout Syria; and they built churches and monasteries in his honour. In one of his monasteries Saint SEVERUS, Archbishop of the city of Antioch, was baptized when he was a child. [fol. 112*b* 1] Salutation to LAVENDIUS (LEONTIUS ?).

And on this day also died Saint MACARIUS, the sixty-first Archbishop of the city of Alexandria. When Abbâ MICHAEL, the archbishop, his predecessor, died, the bishops, and chief priests, and elders of Egypt, gathered together, and they all went up to the desert of SCETE, and they took up their abode in the monastery of Saint Abbâ MACARIUS, and they enquired carefully of the desert monks, and the righteous men who dwelt in cells and caves, and asked them who was fit for the honourable office of archbishop; and one of the righteous men told them about this saint. And the priest MACARIUS, who dwelt in the monastery of Saint Abbâ MACARIUS, said, "He is better than all others for this office"; and they searched for him, and seized him against his will, and as they bound him, he cried out "I am a sinner and am not fit for this work"; but they did not hearken to his words, and they made him archbishop against his will. And he appointed bishops and priests in every district of Egypt, and he restored many churches, and in his days all Christians lived in peace and safety, and the churches were [uninjured]. He occupied his office for twenty-seven years and thirty-one days, and he was well-pleasing to God, [fol. 112*b* 2] and died in peace. Salutation to MACARIUS.

And on this day the saints of 'ÂKMÎM (AKHMÎM) became martyrs, and their history is as follows: There was a certain man of the men of 'AKMÎM (AKHMÎM) who was a judge, and he was rich in gold and silver, and his name was EL-SÎD-MÂLYÔS, and he begot two sons whose names were DIOSCURUS and SAKLABIUS (AESCULAPIUS ?), and they were reared in the fear of God, with fasting and prayer. And when their father died they wished to adopt the monastic life; and the angel of God appeared unto them and [commanded] them to go to the monastery of Abbâ MOSES, the desert monk; and having gone to him they put on the garb of the monk, and they fought the spiritual fight strenuously, and performed signs and wonders. And after a few [days] DIOSCURUS was made a deacon [and] priest, and SAKLABIUS a deacon, and then it happened that DIOCLETIAN denied the God of heaven, and commanded ARIANUS, the governor of ĔNṢĔNÂ (ESNEH ?) to slay [all] the Christians who would not sacrifice to his gods. And ARIANUS arrived in 'AKMÎM (AKHMÎM) and he seized PETER, the bishop, Abbâ BÛNÛDYÂS, and he bound him, and came into his city. And MICHAEL, the angel of God, appeared unto DIOSCURUS and SAKLABIUS, and told them that they were to receive the crown of martyrdom in the kingdom of the heavens, and on the twenty-eighth day of the month of Tâkhshâsh they and twenty-four monks went to ARIANUS. And when they arrived in the city of 'AKMÎM (AKHMÎM) they found the Christians, [fol. 112*b* 3] together with their wives and children, in the church of Christ our Redeemer, ready to celebrate the festival of the Glorious Birth and to die for His Name; and Abbâ BĔNÛDYÂS (*sic*) the bishop came with them. And on the following morning Abbâ BĔNÛDYÂS read the Liturgy, and when he came to the passage wherein is said "Holy," the angels cried out, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory." And the saints saw our Redeemer sitting upon the Tâbôt (*i.e.* tabernacle) and the angels standing round Him raising the Offering, and He placed the Offering in the hand of the priest that he might present it to those assembled there. When ARIANUS heard [this] he was filled with great wrath, and he came into the church, and seized the two elders of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. And after that he killed the deacons, and the subdeacons (?), and the singers, and the steward of the church, and he left neither woman nor child alive; and at

length their blood ran out of the door of the church, and flowed down the road for a distance of twenty cubits. Then [the officer] took Abbâ BÛNÛDYÂS (*sic*) the bishop, and DIOSCURUS and SAKLABIUS, and the brethren who were with them, and carried them before ARIANUS, who persuaded them to worship idols. And when they refused to do so, he commanded the soldiers to beat DIOSCURUS and SAKLABIUS until their bones were shattered, [and they did so], but the angel of God appeared unto the saints, and healed them. And KÂRYÔN and PHILEMON, the chief officers of the guard of ARIANUS, and the forty soldiers who were with them, saw this miracle, and they believed on Jesus Christ. And the governor commanded his soldiers to cast them into a red-hot oven, and they finished their martyrdom on the thirtieth day of the month of Tâkhshâsh. And several of those who were gathered together there cast themselves [fol. 113*a* 1] into the oven, without any man compelling them to do so, and they finished their martyrdom. And on the first day of the month Ṭĕr, whilst DIOSCURUS and SAKLABIUS were shut up in prison, MICHAEL the archangel appeared unto them, and made them strong to finish their martyrdom. And on the following day ARIANUS held converse with them concerning their worshipping idols, and when they refused to do so, he commanded the soldiers to gouge out the eyes of DIOSCURUS, and the saint took up his eyes and put them back in their sockets, and they were as they had been before [they were gouged out]. And LUCIUS, an officer, and his company of soldiers, believed on Christ, and the governor cast them into a pit, and they completed their martyrdom. And then ARIANUS commanded the soldiers to kill the saints, and whilst they were praying the Lord Jesus Christ appeared unto them and gave them the covenant that whosoever invoked their names, and commemorated them, and wrote a history of their strife should be numbered with the company of the righteous. Then the soldiers came and cut off the head of Saint DIOSCURUS with the sword, and SAKLABIUS they cut in halves, and the four and twenty monks they split in twain, from their heads to their feet, and they were crowned on the first day of the month Ṭĕr. And SAMUEL, who was a

kinsman of theirs, swathed their bodies for burial, and he buried them in the church which was consecrated in the Name of the Father and the Son and the Holy Ghost. And the number of the martyrs who were slain is eight thousand one hundred and forty. Salutation to DIOSCURUS and SAKLABIUS.

[fol. 113*a* 2] And on this day also became martyrs, excepting those who died the day before, whom DIOCLETIAN killed, sixty priests, one hundred and thirty deacons, fifty-three singers, eighty stewards (*i.e.* vergers) of churches, forty-two judges, one hundred and fifty subdeacons (?), eight thousand four hundred and ninety members of the laity, and their elders LEDIANUS (LYDIANUS), and TÂDRES (THEODORE), and PAUL.

II. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ABEL, the righteous man, whose blood was shed by violence; and he was the first-born of the dead, whom CAIN his brother slew. And the cause of this was the fact that ADAM transgressed the command of God, and ate of the tree, although he was commanded not to eat of the tree, and death obtained dominion over him, and over his sons, and he became a slave of sin, and Satan was given permission to lead him astray for ever. Then when he went out from the Garden, and descended into the low-[lying] land, he continued for one hundred years to weep and to lament, because he was stripped of the glory of his honour, and was driven out from his inheritance. When his lamentation was ended, he knew his wife EVE, and she conceived by him and she bore him CAIN and 'ÊLYÛD his sister. And then he knew EVE again, and she bore him ABEL and 'AḲLÎMÂ his sister. And when the children were become young men ADAM said unto EVE, "Behold thy children have grown up, let CAIN marry [fol. 113*a* 3] 'AḲLÎMÂ, who was born with ABEL, and let ABEL marry 'ÊLYÛD, who was born with CAIN." And CAIN said unto EVE his mother, "It is right that I should take my sister, who was born with me, and that

ABEL should take his sister, who was born with him"; now this [he wanted] because 'ÊLYÛD who was born with CAIN was more beautiful than 'AḲLÎMÂ the sister of ABEL, and she was like EVE her mother. And when ADAM heard this, it was exceedingly grievous unto him, and he said, "This is against the Law, and it is not right for thee to do this thing, and to take to wife thy sister who was born with thee." At that moment envy (or jealousy) entered into the heart of CAIN, and he wanted to kill ABEL. Then ADAM said unto CAIN and ABEL, "Get ye forth and offer up an offering to God, and whichever He pleaseth let it be to Him." When they had offered their offerings God looked upon the altar of ABEL, and accepted his offering, and He rejected the offering of CAIN. Then the jealousy and anger of CAIN were increased, and Satan came upon him, seeking a pretext for killing him. And when he had gone down into the valley Satan visited CAIN, and he said unto him, "Why art thou sorrowful?" And CAIN said unto him, "Because my father hath commanded me to give my beautiful sister to my brother ABEL." And Satan said unto him, "Hear my voice, O my friend, and listen to my admonition. Rise up and follow thy brother, and thou wilt find him drinking water; smite him on his head with a stone, and when he dieth thou canst marry both thy sisters." And the advice of Satan was good in CAIN'S sight, and he burned with the lust for fornication, for he was the son of perdition. And then he took up a stone and smote the head of ABEL, who died by the hand of his brother through jealousy of a woman. [fol. 113*b* 1] This was the beginning of sorrow, and the cause of death in the world. And concerning this God said unto ADAM and EVE when they were in the Garden, "Ye shall not eat of this tree, for in the day wherein ye eat thereof ye shall surely die" (Gen. ii, 17); and these words referred to ABEL before [he was born]. And God said unto CAIN, "Where is thy brother ABEL?" And CAIN said unto Him, "Am I my brother ABEL'S keeper?" And God said unto him, "The blood of thy brother hath come to Me. Cursed shalt the earth be because she hath opened her mouth to drink the blood of thy brother; and do thou tremble, and be terrified all the days of thy life." And this curse was exceedingly heavy

upon CAIN, and at length his seed was destroyed from off the face of the earth by the waters of the Flood, because of ABEL. And ENOCH saith, "I heard the blood of ABEL crying out, and accusing his brother." And our parents, the children of ADAM, before the waters of the Flood, used to swear by the blood of ABEL, and our Lord said unto the scribes and Pharisees, "Which of the prophets did not your fathers kill? Therefore there cometh upon you the blood of all the righteous which hath been poured out upon the ground from the blood of ABEL the Just to the blood of ZACHARIAS the priest, the son of BERACHIAH, whom they slew in the midst of the sanctuary" (Matthew xxiii, 35). And PAUL saith, "The sacrifice of ABEL was better than [that of] CAIN, by reason of the faith which he brought to God, and it became a witness concerning him that he was a righteous man, and the sacrifice which he offered to God also testified concerning him; and [although] he is dead it yet speaketh." And he saith also, "Jesus, the lamp and guide of the new covenant, and the sprinkling of the blood of the prophet, which speaketh [fol. 113*b* 2] better than that of ABEL" (Hebrews xi, 4; xii, 24). And then, when ADAM missed ABEL, his son, he said unto CAIN, "Where is thy brother?" And CAIN answered him angrily, saying, "How should I know where my brother is?" And ADAM ran into the valley and found ABEL, and he took ABEL'S head in his arms, and said unto him, "Who killed thee?" and ABEL said, "CAIN killed me." And ADAM and his wife wept for ABEL for four weeks of years. And as soon as ABEL was dead angels came to ADAM and said unto him, "Good tidings for thee, O father of the world! Thy son ABEL reposeth in peace among the trees of thy Garden, and his soul hath ascended to God as a sacrifice which hath been accepted. As thou wast the first to [bring in] death, so he is the first to enter into the holy place." When ADAM heard this he was comforted and he buried ABEL in the CAVE OF TREASURES. Salutation to ABEL the accepted sacrifice.

And on this day also HELLANICUS, the bishop [of WĚSHÎM], became a martyr. When the Emperor DIOCLETIAN, the infidel,

heard the report that Saint HELLANICUS was teaching the people to reject his gods, he sent envoys to seize him, and to torture him severely. And when the blessed HELLANICUS heard of the arrival of the envoys of the emperor, he gathered together the people who were in his city WĔSHÎM, and he consecrated the Offering, and administered unto them the Holy Mysteries, the Body and Blood of Christ, [fol. 113*b* 3] and then he said unto them, "After this time ye will never again see my face." And they all wept with a bitter weeping, and they were unable to hold him back against his will. Then he went out and delivered himself up to the envoys of the emperor, and they took him and gave him to the governor of ANTINOË to torture. And the governor tortured him severely, and God gave him strength and enabled him to endure the torture; and then the governor took him with him to the city of 'EDKÛ and there also he tortured him severely. And when he was tired of torturing him he commanded the soldiers to cut off his head with the sword, and to cut through his body to the shoulders; and they cut through his head down to the shoulders; and the governor took him with him to carry him to the city of TÛKH. And as they were travelling in the boat, the saint, knowing that his death was near, commanded one of the sailors, who was a believer, saying, "When we arrive at the port (or quay) and I am dead, cast out my body on a hill"; and having said this he died. And they arrived in port, and straightway the sailor took the body of the saint and cast it out on a hill. And immediately certain believers who had been commanded to do so by the angel of God, came and took his holy body, and swathed it for burial, and hid it among them until the end of the days of persecution. And they built a church, and laid his body therein, and great signs and miracles took place [therein] through it. Salutation to HELLANICUS whose shoulders were cut through.

[fol. 114*a* 1] And on this day also died the holy father THEONAS, the sixteenth Archbishop of the city of Alexandria. This saint was learned, and wise, and strong in the True Faith, and good in every action of his life; and all men loved him

because of his learning and wisdom. And he built in the city of Alexandria the church of our holy Lady the Virgin MARY; [until that time] the Christians and the believers were only able to pray and to receive the Eucharist in cells (or caves) secretly because of their fear of the infidels. And this saint persuaded the people until they let him build beautiful churches, and he converted many of them, and baptized them with Christian baptism. At the end of the [last] year of his office he baptized the blessed PETER, who became archbishop after him; in the fifth year of his office he made him a reader, in the twelfth year of his office he made him a deacon, and in the sixteenth year of his office he made him a priest. In the days of this saint there appeared in the city of Alexandria the infidel SABELUS, who believed and said that Father, Son and Holy Spirit are one Person; and this father anathematized him and brought his evil faith to naught. And in his days COSMAS, and DAMIANUS, and their mother suffered martyrdom. And this father finished a good life, and pleased God, and having sat for eight and twenty years he died in peace. [fol. 114*a* 2] Salutation to THEONAS, who baptized PETER.

And on this day was consecrated the church of our holy Lady the Virgin MARY, in the monastery of Abbâ SÎNÔDÂ (SHENUTI). Salutation to the consecration of thy church, O MARY.

And on this day also nine thousand seven hundred souls became martyrs with PHILOTHEUS, and SÂBÊLÂ (SYBIL) the daughter of HERCULES, the interpretress of dreams.

III. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were slain the innocent, and holy, and righteous children and martyrs, [who were in number] eighteen thousand. [In the Bodleian MS. 144,000.] When HEROD, the wicked, had waited for the diviners to return to him, and they did not

do so, he became exceedingly angry, and he sent his soldiers and they killed the children in Bethlehem, and [fol. 114*a* 3] in Judea, and in all the region round about, whose days were two years and less, according to the time when he enquired of the diviners. The Holy Gospel saith that when the diviners departed the angel of God appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother and depart to the land of Egypt, and remain there until I tell thee to return, for behold, HEROD is seeking for the Child to kill Him." And JOSEPH rose up and took the Child and His mother by night, and departed to the land of Egypt, in order that might be fulfilled the words of the prophet, saying, "Out of Egypt have I called My Son" (Matthew ii, 13; Hosea xi, 1). And HEROD, the accursed, was wroth, and he wished in his mind to kill the children, thinking that our Lord Christ might be one of them, and that he would kill Him. And our Lord Christ, who performed every human act, the committal of sin alone excepted, fled from the face of HEROD, in the operation of His wisdom, for if HEROD had found Him and killed Him, according to what was meet for the might of His Godhead He could not have died, or men might have thought that His Incarnation was an inferior thing. Therefore our Lord fled to the land of Egypt so that prophecy might be fulfilled, and that He might teach us also to flee from evil, and might destroy the idols of the country of Egypt. And how was HEROD able to kill these very many children? He invented pretexts, and he sent messengers into all the cities, saying, "An Imperial Edict hath reached me from CAESAR, who hath commanded to be counted all the little [fol. 114*b* 1] children whose days are two years and less, so that he may give unto them money and apparel and they may belong to his army." And because of this many children were gathered together with their mothers, and HEROD sent out ten hundred soldiers to them and they murdered them on the hills in one day. And then was fulfilled the prophecy of the prophet who saith, "A voice is heard in RÂMÂ, weeping and lamentation. RACHAEL weepeth for her children, and refuseth to be comforted, because her children are wanting" (Jeremiah xxxi, 15; Matthew ii, 18). Now Bethlehem is named

after RACHAEL. And Saint JOHN the evangelist, 'Abû-ḳalamsîs, saith that he saw the souls of these holy children, and that they cried out, saying, "How long shall we remain unavenged for the violence done unto us?" And Saint JOHN saith, "I saw a vision, and behold there was given unto each one of them white apparel, and one said unto them, 'Rest now until your brethren the martyrs who are in the world shall finish their martyrdom.'" And he saith also, "The praise wherewith the Four Beasts and the priests of heaven praise [God] none knoweth except these eighteen thousand little children who have not defiled their bodies with lust; and they shall dwell with God always. Blessed are they and blessed are the wombs that bare them." Salutation to the children whom HEROD killed, thinking that he would kill Christ among them. [fol. 114*b* 2] Salutation to ISAIAH who foretold clearly the birth of Christ.

And on this day also died Saint LÎBÂNÔS, who is [called] "MAṬÂ'A." The name of the father of this holy man was ABRAHAM, and the name of his mother was NĚGĚST, and they were rich in gold and silver. And on the day when they brought a wife to this saint, the angel of God, GABRIEL, called him in the night, and brought him out from the house of his father, and took him to the monastery of Abbâ PACHOMIUS, where he became a monk. And then he departed to the country of Ethiopia, and he dwelt there and fought the spiritual fight for many days. And he brought water out of a rock, and performed many miracles; and he died in peace. Salutation to LÎBÂNÔS.

And on this day also is commemorated Abbâ AMMON, who was always cursing the hair of women, and who could never abase the instrument of sin. Salutation to AMMON. [Omitted in the Bodleian MS.]

IV. Ṭĕr

[fol. 114*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the departure of JOHN the apostle and evangelist took place. When the lot went forth that this saint should go to the country of Asia, he was sad and wept, for he knew that the people there were wicked, and heretics, and stiff-necked; but then he received from our Lord power and consolation. And he went forth to the country which was his lot, and with him was his disciple PROCHORUS. They embarked in a ship, and intended to go to the city of the Ephesians, but the ship was wrecked, and each man clung to a plank of wood from the ship. And the waves of the sea washed PROCHORUS, his disciple, to an island, but Saint JOHN remained among the waves of the sea for forty days and forty nights. At length God commanded, and the sea carried him to the place where his disciple PROCHORUS was living, and he gave thanks to God that they had met again. And they rose up and went into the city of the Ephesians, but they were unable to preach in the Name of our Lord Christ, because the men there were wicked, and perverse, and invented pretexts [to harm them]. And JOHN became the furnace-man, and tended the fire of the bath of a woman whose name was RÔMNÂ, and PROCHORUS, his disciple, became a washer of clothes. And the mistress of the bath afflicted them sorely, and treated them with cruelty, and contumely, and she used to beat them with sticks and curse them with many, many curses because of their alien origin and poverty. And she treated them as her slaves, and she wrote labels whereon their prices for sale were written, and attached them to [fol. 115*a* 1] their persons. And they remained with her in great wretchedness until the son of the governor of the city came into the bath to wash. Now there had been in the bath-house a power of the Satans from the time when it was built, and this power strangled the son of the governor, and he died straightway. And when the men of the city gathered together to see the young man who had died, Saint JOHN came

with them, and he stood still and looked on like everyone else. And when RÔMNÂ saw him, she cursed him and said, "Hast thou come hither to laugh at me, and to rejoice thyself over the death of the son of my lord?" And the saint answered her gently, and said unto her, "Fear not, neither be thou sorrowful"; and he drew nigh unto the dead man, and made the sign of the Life-giving Cross over him, and he breathed on his face, and the young man came to life again straightway. And the men of the city cried out, and came to worship Saint JOHN, and first and foremost among them was his mistress RÔMNÂ; and she was weeping, and beseeching him to forgive her all the faults which she had committed against him. And when DIOSCORIDES the governor heard that his son was dead, he was smitten with fear and died; and when they told JOHN this, he made the sign of the Cross over him, and raised him up from the dead. And he believed on Jesus Christ, and was baptized with all the men of his house in the Name of the Father and the Son and the Holy Spirit. And when JOHN reviled the men of the Ephesians because of their worship of idols, anger seized them, and they stoned him with stones, but the stones came back and broke their idols. And when they prayed to their god there was a noise, and an earthquake took place, and three hundred men died; but Saint JOHN prayed and raised them up from the dead. And the men of the city believed, [fol. 115*a* 2] and were baptized in the Name of the Father and the Son and the Holy Spirit. And a certain woman whose son had been seized by an unclean spirit, came to him, and asked him [to help her], and he took the right hand of the young man and made the sign of the Cross over him, and he rose up, being freed from the unclean spirit, and he glorified God. And there was another man who had lain upon a bed for twelve years, and when he saw JOHN he cried out with a loud voice, saying, "Have mercy upon me, O apostle of the Lord Jesus Christ." And when JOHN saw his confidence, he said unto him, "In the Name of the Lord Jesus Christ rise up"; and the man rose up quickly, and believed on Christ. And when Satan saw all these signs and wonders he was filled with craftiness and envy, and he took the form of a soldier of the emperor, and came into the city weeping. And

two men who were passing by found him, and they said unto him, "Why dost thou weep?" And he said unto them, "The emperor hath given me two men who are magicians, and whose names are JOHN and PROCHORUS; if ye can seize them for me I will give you gold." And straightway the two men seized JOHN and PROCHORUS, and wanted to kill them secretly, but when DIOSCORIDES the governor heard of this he delivered them. And JOHN performed many signs and wonders before them, and all the men of the city believed on our Lord Jesus Christ, except the priests of the idols, and they did not believe and they wanted to kill Saint JOHN. And Satan stirred them up against him to kill him, but God Who protecteth His chosen ones [saved him]. And Saint JOHN laboured hard and suffered great tribulation until at length he converted them all to the knowledge of God. And the apostle Saint PAUL is a witness [fol. 115*a* 3] concerning them, and concerning the denseness of heart of the men of Ephesus, and concerning their excessive love for idols. And with great toil Saint JOHN brought them all into the True Faith, and he set over them a bishop, and priests, and deacons. And he went forth to all the cities, and travelled through all the country of Asia, and he converted all the people and brought them into the knowledge of God. And the blessed JOHN lived ninety years, and grew very old, and he did not taste death by the sword like all the [other] apostles, but because of his virginity and purity they are all equally to be praised. And he wrote a Gospel and 'ABUḲALAMSÎS (the Apocalypse) which he saw in the island of PAṬMÔ (PATMOS), which is full of mysteries. And he wrote three Letters, which are written in the Book of the Apostle, and it was he who reclined on the breast of our Lord at the time of the Supper, and he said unto Him, "My Lord, who is he that shall betray thee?" And it is he who, at the time of the Crucifixion of our Redeemer, stood with our holy Lady, the Virgin MARY; and our Lord said unto the Virgin, "Behold thy son," and to that disciple He said, "Behold thy mother." And he it was of whom PETER spake when he said, "And this one, what of him?" And our Lord said unto him, "If it be that I wish him to be [here] until I come, what is that to thee?" And when the

blessed JOHN knew that the time of his departure from this world was nigh, he summoned the people, and he brake bread, which is the Body and Blood of Christ, and gave it to them so that they might be strong in the True Faith; and he comforted them and blessed them. And he then commanded his disciple PROCHORUS, and some of the [fol. 115*b* 1] other brethren to take digging tools, and to follow him. And he went a short distance outside the city of Ephesus, and he commanded them to dig a pit, [and they did so], and he went down into it and stripped off his apparel, leaving upon him only a tunic and a napkin; and he lifted up his hands and prayed. And he bade the brethren farewell, and sent them away to return to the city, and he told the brethren to be strong in the Faith of Christ, and to do good works, because God would assuredly reward each and every man according to his work. And he also said unto them, "I am innocent of your blood, for I have never omitted to tell you of the least of God's commandments, and there is no ordinance of His which I have not told you. After this time ye shall never again see my face." And when he said this they wept and they kissed his hands and his feet, and left him in the pit and departed; and the saint knelt down upon his knees and prayed. When the people knew of this their hearts burned and they were exceedingly sorry, and they all went out, but they could not find his grave, only his sandals and a garment; and they glorified God Who had made His disciple to rest in this splendid manner, and they marvelled at His work. Salutation to JOHN.

[fol. 115*b* 2] And on this day also are commemorated GEORGE, and MÂTÊNÂ the archbishop, and THEODORA the martyr, and Abbâ LÎḲÂNÔS, and Abbâ NÂRDÔS of DABRA BÎZÂN, who killed a serpent by means of his prayer and did not smite it with a stick, and who stood up in prayer until his feet decayed.

Salutation to SÂBÊLÂ (SYBIL), the interpretress of the dreams of the nine wise men of Rômê, when they made them known unto her. [Wanting in the Bodleian MS.]

V. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint EUSEGNIUS, the martyr. This holy man was a soldier in the days of the Emperor CONSTANTINE, and he served God, and his charities and alms to the poor and the needy were very many. When the fighters of the Cross among the stars of heaven appeared unto CONSTANTINE, before he believed in our Lord Christ, he did not know what the sign portended. And this Saint EUSEGNIUS went to him, and said unto him, "This is the sign of our Lord Christ"; for there was no one else in CONSTANTINE'S army who dared to mention the Name of Christ except this holy man. And when CONSTANTINE had conquered his enemies by the sign of the Honourable Cross, he became a Christian in truth, [fol. 115*b* 3] and he lifted up the horn of the Christians and of their Faith. And this soldier lived on after CONSTANTINE, and after the son of CONSTANTINE, until the days of JULIAN the infidel, and at that time his days were one hundred and ten years. And one day when he was walking about in the open places of the city of Antioch, he found two men fighting together, and he wanted to separate them and to make peace between them; now he was an old man who was held in honour, and he made joy and peace to be between them. And a certain man went to the emperor and made an accusation against this holy man, and he said unto him, "EUSEGNIUS hath become a judge and governor of his own free will." And the emperor had this saint brought before him; and he rebuked him and said unto him, "Who hath appointed thee [a judge and governor?" And Saint EUSEGNIUS answered and said unto him], "Why hast thou forsaken the worship of God, the God of heaven, in Whose hand is thy soul, and dost bow down to unclean idols, and dost not follow the kings who were before thee? I was a soldier under CONSTANTINE like thee, for twenty years, and also under his son, and neither of them had the evil habit which thou hast; for thou hast forsaken God and dost worship unclean idols." And the emperor was exceedingly wroth with him, and he commanded his soldiers to hang him up, and to apply lighted torches to his sides; and they did all these things, but the saint endured them all through the Name of the Lord Jesus Christ. And when the emperor was tired of torturing him, he commanded them to cut off his head with the sword. And when the soldiers arrived to [fol. 116*a* 1] cut off his head, he begged them to wait whilst he prayed, and when he had finished his prayer they cut off his honourable head, and he received the crown of martyrdom in the kingdom of the heavens together with all the saints. Salutation to EUSEGNIUS, who interpreted the mystery of the Cross to the Emperor CONSTANTINE.

And on this day also died Abbâ MATTHEW, the eighty-eighth Archbishop of the city of Alexandria. This father MATTHEW had parents of the race of Israel, who believed in Christ and were perfect in good works. The name of this father was SIMON and the name of his mother was BÂRBÂRÂ, and God gave them two children, and the name of the elder was JACOB and the name of the younger was MATTHEW. And whilst this Abbâ MATTHEW was in his mother's womb, Abbâ PETER, Bishop of the city of ABÛRÊS, met her, and when he saw her he got off his donkey and kissed her belly, and said unto her, "Blessed art thou, O woman, and blessed is the fruit of thy belly. Behold there shall go forth from thee a bright star who shall shine in his preaching like MARK the evangelist." When Abbâ MATTHEW was fifteen years old his father died, and then he went to Abbâ 'ABRÊM, the *Ḳômôs* of the monastery of Saint 'ABÛFÂNÂ, and he asked him to array him in the garb of the [fol. 116*a* 2] ascetic life; and the abbot said unto him, "Obtain the consent of thy brother, who is older than thou art, and come back." When Abbâ MATTHEW heard this he went back in sorrow of heart, and on the way the angel MICHAEL, who was in the form of a monk, met him, and told him that he should become Archbishop [of Alexandria], and that signs and wonders should be wrought through him. And having come to his brother, he urged him to let him become a monk, and

when he refused Abbâ MATTHEW went to the monastery of Saint Abbâ 'AMÔNÎ, of the monastery of TÔNÂ, and took refuge in the church. And when the brethren had entreated his brother, he allowed him [to become a monk], and he went to the monastery of Saint Abbâ 'ABÛFÂNÂ, and Abbâ 'ABRÊM made him a monk; and he fought the spiritual fight with fasting and prayer until he attained the power of the monks. And after a year Abbâ PETER went out to Abbâ 'ABRÊM, and he saw Abbâ MATTHEW, and his patience and his prudence, and he asked Abbâ 'ABRÊM to give him to him so that he might be his disciple. And the bishop took him with him against his will, and he dwelt with him, and he kept vigil all night long from the time of sunset to sunrise. And when it was eighteen years since he was born, the bishop took him and made him a priest against his will. And when Satan observed his vigils he entered into the heart of a certain beautiful woman, who shewed him her person, and solicited him with evil desire; and Abbâ MATTHEW seeing her prayed to God with tears, and even asked for death. Then he went in to the bishop and entreated him to send him away to his monastery. And when the bishop prevented him he came into the episcopal treasury and took a priestly vestment of great price, which belonged to the bishop, and he slit it into strips, every part of it, with a razor, and then he restored it to its former place. And on the following day the [fol. 116*a* 3] bishop said unto Abbâ MATTHEW, "Bring me the priestly vestment, for I must officiate at the Eucharist this day"; and when he brought it to him, it fell down before him like wooden shavings. When the bishop saw this he was very wroth, and he said, "Who hath done this thing?" And Abbâ MATTHEW said, "I did it, because thou didst prevent me from going away. Is doing this a greater sin than falling into fornication?" And the bishop sent him away in wrath, and he wrote an order of excommunication concerning him to the men of the monastery, ordering that he should perform two hundred prostrations each night and day, and that he should dwell neither in a cell nor in a house, but in the church at the time of prayer; and Abbâ MATTHEW fought this spiritual fight for two years. When the bishop heard of his patient endurance he

sent him his blessing and removed the ban of excommunication. And then his brother JACOB came to him, and became a monk, and he fought until he had conquered Satan. And then Abbâ MATTHEW went to the monastery of Abbâ ANTHONY, and he dwelt there; fighting strenuously. And there was there a certain righteous monk whose name was JACOB, and he saw a vision in which it seemed that a shining angel came unto Abbâ MATTHEW, and embraced him, and gave keys into his hands. And when Abbâ JACOB awoke he told this to Abbâ MATTHEW who straightway, because he hated empty praise, wandered round the country from city to city. One day whilst Abbâ MATTHEW was officiating in the office of the Eucharist, he saw our Lord Christ sitting upon the altar, and He lay in the paten like a little child. And at the time when he broke the Offering, he stood up for a long time [fol. 116*b* 1] with his hands stretched out and covered with blood, and he continued to weep abundantly, and he was afraid: and he told this vision to no man. And his teacher saw him and he marvelled at his standing still so long a time, and then he prayed to God to reveal to him this matter. One day when they were consecrating the Offering as usual, our Lord Jesus Christ appeared unto them, lying upon the paten in the form of a child, and He was broken up by the hand of Abbâ MATTHEW like bread. And straightway he marvelled and said, "Glory be to Thee, O God, Who hast given unto us sons of men this great gift." When Abbâ MATTHEW saw this he fetched some iron nails, and drove them into his knee every Friday until a worm came out therefrom. Thence he departed to DABRA ḲUĚSḲUÂM, and he dwelt there, and he fought so strenuously that at length when he gazed upwards he could see our Lord Jesus Christ sitting on the right hand of His Father; and when he looked downwards he saw Him in the abysses in great glory. When Abbâ GABRIEL the archbishop died they (*i.e.* the bishops and priests) appointed Abbâ MATTHEW to succeed him as archbishop against his will, and when he refused they set guards over him, and the following day all the bishops told him that they had seen a vision and that he was suitable for the office of archbishop. When Abbâ MATTHEW heard this he knew that they would not let him go,

and he took a razor secretly and drew it across his tongue and cut it off. And that night our Lady MARY came to him, and anointed his tongue with oil, and healed it, and it became as it was before [he cut it]. And they took him to the city of Alexandria, [fol. 116*b* 2] and when they were enthroning him on the sixteenth day of the month Naḥasê (Aug.–Sept.), the day of the festival of the death of our Lady MARY, a voice was heard from heaven, saying, "He is worthy, He is worthy, He is worthy." And they brought the head of MARK the evangelist that they might lay it in his breast, and the head flew up and kissed his mouth. And from that time he never sat upon his throne at the time of the Offering, and he never entered into the house of any man on the Fourth and Sixth Days of the week. And he prophesied that DAVID (*i.e.* DAVID I, who abdicated A.D. 1411, and died 6th Oct. 1413) would reign as King of Ethiopia though his brother WEDEM 'ASFARÊ (or GERMÂ 'ASFARÊ, who reigned till 1382) was reigning. And this father performed many miracles in his days, and he healed the sick, and raised the dead by the bandlet which was on his head. And in his days there was appointed a deputy governor over MĚSR (CAIRO) who was a wicked man, and he imposed a tax on the archbishop to which he had never been submitted before; and when he refused to pay it he beat the archbishop severely, and carried him into his habitation. That night Abbâ MATTHEW entreated our Lady MARY to receive his soul from the torment of this world, and she appeared unto him, and held converse with him, saying, "Be not sorrowful; after eight days thou shalt rest." And on the following day Abbâ MATTHEW called the bishops, and priests, and deacons, and all the people, and he told them about his [coming] death, and he exhorted them about the word of the Faith and blessed them. And when his sickness increased he took a picture of our Lady MARY, and prayed a long time, and he kissed the picture and made the sign of the Cross over his face, and he blessed all the people of the city who believed in Christ, and he died on the First Day of the week. [fol. 116*b* 3] Salutation to Abbâ MATTHEW, the doubly blessed.

And on this day also became martyrs YÂRÊWĚNYÔS, and many men and women, and NEGÎRUS (or LONGINUS?) of Rômê, ALEXANDRA who visited ARSENIUS, and 'AWSHÎA.

VI. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Christ came into the place of circumcision and fulfilled the Law of the Tôrâh, even as the Apostle PAUL, the perfumed tongue, saith, "Christ received the circumcision of His flesh so that He might fulfil the covenant of the fathers"; now many have imagined that our Lord Christ did not enter the chamber of circumcision, and that He was not circumcised. If it was as these people thought, would not the Jews have found in [His uncircumcision] a greater pretext than that which they put forward [for attacking Him]. And the Holy Gospel saith, "The Jews searched for men who would bear false witness against Him, and they found them not." Our Lord Christ fulfilled all the Laws of MOSES, and came into the chamber of circumcision according to the Law of the Tôrâh. And for us He hath ordained in its place Christian baptism and the eating of unleavened bread, and for us He hath ordained in its place His Holy Body and Honourable Blood, and the abrogation of the Sabbath [fol. 117*a* 1] of the Jews, and for us He hath ordained in its place the First Day of the week, which is the Day of His Holy Resurrection. And when eight days had passed since our Lord Christ was born, that is to say when it was the sixth day of the month of Ṭĕr, MARY the pure Virgin said unto JOSEPH, the just man, "Go and bring me a skilful circumciser that he may circumcise my Son according to the Law of MOSES, and let us give Him the Name of 'Jesus'"; and JOSEPH went and brought a skilful circumciser. And when the skilful circumciser came he found our Lord Christ in the bosom of the pure Virgin MARY, and he said unto them, "Hold the Child; I shall be able to circumcise Him without wounding Him." And the Child Jesus answered and said unto

him, "O skilful man, I wish to see thy skill, and thy power, and thy work, for how wilt thou circumcise Me? No blood shall flow from Me in this world, except the blood which shall flow from My right side. When one shall pierce Me with a spear in the place of the skull (Golgotha). When I am on the wood of the Cross, blood shall flow from Me, and shall run down upon the earth, and it shall be for the salvation of ADAM and all the world." And when the skilful circumciser heard the words of the Child Jesus, he gathered together his razors and the iron instruments, and brought them into their house; and he rose up and bowed down at the feet of the Child Jesus. And straightway his razors melted and became like water, and he said unto our Lady MARY, "Pure and blessed art thou more than [all other] women, and blessed is the fruit of thy womb. This thy Son is not of the seed of ADAM, but He is the Son of God. If He worketh a miracle like this when He is a child, what will happen when He attaineth the age of manhood? Peradventure [fol. 117*a* 2] He is the Messiah, Who is called Christ, about Whom the prophets prophesied, saying, 'Behold a virgin shall conceive, and shall bear a son, and His name shall be called "Emmanuel," which is, being interpreted, "God with us."'" And our Lord Christ answered and said unto him, "Behold, I am He. Wilt thou circumcise Me or not? If thou wilt not I will do as My fathers and My grandfathers did." And the circumciser said unto Him, "Who was Thy father? Who was Thy grandfather?" And our Lord Christ said unto him, "They were ABRAHAM, ISAAC and JACOB, the fathers of the nation, and they lived before God gave them circumcision"; and the circumciser said unto him, "I am not able to talk with Thee, for the Holy Spirit is upon Thee." And straightway our Lord Christ lifted up His eyes to heaven, and He said, "O Father, give me the circumcision which Thou didst give to ABRAHAM, ISAAC and JACOB in the earliest times, without the hand of man"; and straightway there appeared in Him circumcision without the hand of man. And the circumcision of our Lord was an incomprehensible mystery, even as was His going forth from the belly of MARY without destroying her virginity, and like His entrance to the Apostles in the Hall of Zion, through doors

which were shut, and like the revelation of His power when in the operation of His wisdom He wished that not the smallest portion of His Body should be cut off in circumcision. But it was not so when the blood and water flowed from His side on the wood of the Cross, so that He might save ADAM, and the blood flowed from Him, without addition or diminution of its substance, but by His wish so that He might fulfil the Law which He commanded in olden time. And when the circumciser saw this miracle and heard His words he marvelled exceedingly, and he bowed down thrice at the feet of our Lord [fol. 117*a* 3] Christ and said unto Him, "Thou art the Son of God and the King of Israel." And the circumciser went to his home, and he began to tell the children of Israel what he had seen and heard. And to our Lord and God and Redeemer Jesus Christ, be honour and worship with His Good Father and the Holy and Life-giving Spirit, now and for ever and ever. Amen.

And on this day also died our father NOAH who belonged to the tenth generation from ADAM. This NOAH from his earliest years used to contemplate divine mysteries, and to observe that sin was increasing, and evil growing to the full, and the righteous diminishing, and that all that was flesh would be destroyed by the waters of the Flood. Because of this he lamented, and wept, and his face became furrowed, and he preserved his virginity for five hundred years; and he continued to minister to the body of our father ADAM, and to keep the commands of his God. And then God commanded him to marry a wife and He told him that He was going to destroy all flesh by the waters of the Flood, and that there would be left upon this earth none except his own seed. And NOAH married a wife whose name was HAYKÔL, the daughter of ABÛ ZÎR, and he went in to her three times, and she brought forth SHEM, HAM and JAPHET. And then God said unto him, "Cut down trees on this holy mountain, and make an ark three hundred cubits long, and five hundred cubits broad, and thirty cubits high; and make inside it three stages. The first stage shall be for the beasts, and the second for the birds and for everything that creepeth, and the third stage for NOAH,

and his sons, and their wives. And he made inside it a cistern for water, and a store-chamber (or pantry) [fol. 117*b* 1] for their food. And he made a trumpet of *kashyân* wood, the length of which was three cubits, and the breadth one cubit and a half, which was to be blown three times a day. The first time was at dawn to gather together the workmen for their work, the second was to assemble the people for their meal, and the third time was to send the people to bed. When the children of CAIN saw NOAH making an ark for the waters of the Flood, they mocked at him and began to say, "Behold this old man is mad, or why would he say that the waters will rise above the tops of the mountains?" Then NOAH took the body of our father ADAM and embraced it. And SHEM his son took gold, and HAM took myrrh, and JAPHET took incense, and carried them into the ark with the body of our father ADAM. And [NOAH] took in with him clean beasts, and animals, and birds, seven of each kind, and of the unclean beasts, and animals, and birds, two of each kind. And NOAH placed the body of our father ADAM facing the east side, and he laid the three offerings upon his breast; and NOAH, and his sons, and his wife, and their wives occupied the west side. And then God, by His power, shut the door of the ark on NOAH, and He commanded the doors of heaven to be opened, and the storehouses of the deep, and the cataracts of the winds, and there went forth storm, and mist, and fog, and darkness, and the sun and the moon and the stars withheld their light, and never before was there such a terrible day. When the children of SETH, who had committed fornication with the children of CAIN, saw this, they knew that God was angry with them, and that the words which NOAH had said unto them were true. And they all ran to the ark to ask NOAH to open its door to them, [fol. 117*b* 2] but they were unable to ascend the holy mountain, because the stones thereof were like fire; and the ark was closed and sealed by the power of God. And the angel of God used to dwell in the ark, and he became a chief to NOAH and his sons. And the waters of the Flood increased and they began to overpower the children of CAIN, who were drowned. By the force of the water the ark was lifted up above the earth, and every being of flesh that

lived on the earth perished. And the waters rose above the tops of the mountains for a space of fifteen cubits, and they bore the ark and carried it down to the Garden; and NOAH and his sons and all who were in the ark worshipped in the holy Garden. Then the ark sailed over the waters, by the force of the winds, and it continued to go onwards for one hundred and fifty days, and it appeared on Mount ARARAT, on the twenty-seventh day of the month of Ṭĕḳĕmt (Oct.–Nov.). And the waters being assuaged on the twenty-seventh day of the month of Genbôt (May–June), on that day, the day on which he went into the ark, NOAH came out from the ark; and this day was the First Day of the week. And God sent His voice to NOAH telling him to take large beasts and to offer up an offering on the altar before Him. And NOAH sent out the animals from inside the ark, and God promised NOAH that He would not destroy the earth again, and as a mark of His promise He set a bow in the heavens so that all people might see it. And God blessed NOAH and his sons, saying, "Increase and multiply and fill the earth"; and He commanded the earth to bring forth grass according to its custom, and the beasts and cattle, and the fowl of the heavens, and everything which moveth [to bring forth young]. And after NOAH had gone out from [fol. 117*b* 3] the ark he planted a vine, and drank of the wine thereof, and he became drunk and stripped himself naked. When HAM his son saw him he made a mock of him, and told his brethren, but they turned their faces from him, and covered him with his apparel. And when NOAH recovered himself, and knew what his son HAM had done he cursed him. And after he had divided the whole earth among his sons, the day of his death arrived, and he died in his nine hundred and fiftieth year, and was buried on Mount ARARAT.

And on this day also is commemorated the ascension of ELIJAH the prophet into heaven, being alive in the body. This zealous prophet lived in the days of AHAB the king, and his soul was in travail each day, and all day, because of the deeds of the king and his abominable wife. Then his soul became angry, and he stood up before the king and said unto

him, "Why hast thou forsaken the God of heaven, thou and thy wife ÊLZÂBÊL (JEZEBEL), in Whose hand is thy soul, and [why] do ye worship the idol BAAL? And why have ye taken the vineyard of NABOTH the Jezreelite? By the life of the Lord God of Israel, I swear that no rain shall descend upon the earth from heaven except at my word." And straightway, whilst yet the words were in his mouth, the rivers dried up, and the green herb withered, and there was a famine in all the land. And when God saw that ELIJAH the prophet by reason of his jealousy for His honour afflicted himself concerning the famine, He commanded him to go to DABRA KÂRÊN (?), and a raven used to bring him food every day; and God willed to perform the wish of the prophet, and He did not permit his word to be made [fol. 118*a* 1] a lie. And God willed and sent to him a raven with food, but ELIJAH would not receive the food from the bird, because, according to the Law of the Old Testament, the raven was an unclean bird. Did he perchance spare himself because of the famine, and command rain to fall? And the prophet took the food from the raven and it defiled him not. And God commanded the stream from which he used to drink to dry up, so that, peradventure, when he was thirsty he might have compassion upon men, and command rain to fall. And in this matter the prophet did not spare himself, and moreover, he came nigh to die through hunger and thirst. And God commanded him to go to SAREPTA of SÎDÔNÂ where he was fed by a widow woman. And God thought that by [making him do] this he would journey through the cities, and see the bodies of the dead cast out on the road side, and would have compassion on the people in his heart, and command the rain to fall. And when ELIJAH went to SAREPTA of SÎDÔNÂ, he found that widow woman gathering firewood, and he asked for bread from her that he might eat. And she said unto him, "As God liveth and as thy soul liveth I have only a handful of flour in my house, and I am going to make it [into bread] for my son, and we shall eat it and die; and also I have a little fat in a pot." And the prophet said unto her, "Bring me a little water that I may drink, and a little bread that I may eat, and afterwards do thou eat." And the woman said in her heart, "Even

if I am to die it is better for me to make it [into bread] for this pilgrim as he wisheth, and I will make merry and think that I have eaten it myself." When the prophet knew the beauty of her mind and the integrity of her nature, he had compassion in his heart, and he asked God for rain. [fol. 118*a* 2] And God accepted the word of the prophet because he had done this on account of his jealousy for Him. And ELIJAH said unto her, "Believe me, and go and do as thou thinkest, but make for me first a cake baked on the ashes, (then make one for thyself afterwards,) and bring it to me, and afterwards thou shalt make one for thyself and thy son, for thus saith God, 'Thy flour barrel shall never become empty, and the fat in thy pot shall never finish until [the day] when God shall send rain upon the earth'"; and it came to pass even as the prophet said. And the woman went and made [the cake], even as the prophet commanded her, and he dwelt with her until the days of the famine had ended. And the woman had a son who fell sick and died, and she rent her garments and made lamentation, and took the child and carried him to ELIJAH into the upper chamber, and she wept and entreated ELIJAH, in God's Name, on behalf of the child. And ELIJAH laid his face upon him, and the child came to life straightway; and it is said that this child was JONAH the prophet. Then ELIJAH sent his disciple to AHAB, King of Israel, and he said unto him, "Behold the descent of rain from heaven is nigh." And the king searched for ELIJAH and wanted to kill him, because he had shut up the heavens so that no rain fell for three years and seven months. And then ELIJAH took the prophets of BAAL and slaughtered them with his own hand. When ÊLZÂBÊL (JEZEBEL), the wife of AHAB the king, heard this she was wroth, and she sent messengers after ELIJAH and she wished to kill him because he had killed the prophets of BAAL. And ELIJAH was very sorry because of this, and he said, "O God, they have slain Thy prophets, and have overthrown Thy altars, and I only am left, and they wish to kill my soul." And God [fol. 118*a* 3] said unto him, "Fear thou not, for I have left unto Me seventy men who have not worshipped the idol BAAL. As for thyself, who can take away thy soul? I will take thee up into heaven whilst

thou art living in the body." When AHAB the king was dead, his son reigned in his stead, and he did evil before God. And he fell sick of a disease, and he sent messengers to the idol AFRÔN to ask him whether he would recover from his illness or not. And ELIJAH the prophet met the messengers of the king, and he said unto them, "Say ye to the king: Thou shalt die of this disease." And when they told the king this, he knew that the man [who spoke this] was ELIJAH, the prophet, and he sent unto him a captain, and fifty soldiers with him. And ELIJAH was sitting on the top of a mountain, and the captain said unto him, "O prophet of God, descend and come to the king." And ELIJAH the prophet said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and fire came down from heaven and consumed him, and those who were with him. And the king sent unto him a second captain, and there were fifty soldiers with him. And he said unto him, "O prophet of God, descend and come to the king." And ELIJAH said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and straightway fire came down from heaven and consumed that captain and those who were with him. And the king sent a third captain to him, and that captain came to him humbly, and he bowed down before the prophet, when still some distance from him, and he asked him, saying, "Have mercy on my soul"; and ELIJAH came down and went with him to the king, even as God commanded. And he rebuked [fol. 118*b* 1] the king for his evil deeds, and the king died on his bed. Then ELIJAH went to the River Jordan, and with him was ELISHA his disciple, and he threw his garment on the River Jordan and divided it into two parts, and passed over. And behold there came a mist, and an earthquake, and flashes of lightning, and horses of fire, and they carried off ELIJAH the prophet, and bore him up into heaven. And then his disciple ELISHA wept and said, "O my father ELIJAH, [behold] the chariots of Israel! Let a double portion of thy spirit rest upon me." And ELIJAH rent his garment into two parts, and threw [them] on ELISHA, and the spirit was doubled upon him. And all the miracles which ELIJAH performed ELISHA his disciple performed also. ELIJAH passed over the River Jordan once, and ELISHA passed over it twice; ELIJAH raised from the dead one dead man, and ELISHA raised two. And ELISHA his disciple performed many miracles, for the Holy Spirit which was on ELIJAH was doubled on him. And ELIJAH the prophet and ENOCH shall come together in the last days, and they shall rebuke the false Christ, and they shall kill his people, and their bodies shall be cast out for three days and a half, and then they shall be raised up, and the resurrection of the dead shall take place. This prophet ELIJAH was a righteous man, and he was the first to live in the Garden in the days of the Old Testament.

And on this day also died the holy father Abbâ MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of the city of Alexandria. This saint was appointed archbishop after the Ascension of our Lord Jesus Christ; and one hundred years [fol. 118*b* 2] after the second destruction and pillage of Jerusalem, in the ninth year [of his office]. And he remained in his office for nine years, teaching the people and confirming them in the True Faith; and he converted very many of the infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he baptized them with Christian baptism, and illumined them with the knowledge of our Lord Jesus Christ in the Law of Christianity. And this father pursued a good course of life, and walked prudently, and he pleased God and died in peace.

And on this day also died the holy father Abbâ BASIL, Bishop of Caesarea. The name of the father of this saint was ÊSDĚRÔS, and he was a priest, holy and pure, and was a man of the city of Antioch. And he begot four sons, BASIL, and GREGORY PETER, and CHERION, and MACRINUS; and they were all holy and perfect men. And this saint was filled with the Holy Ghost, and he composed the well-known Liturgy which beareth his name. And God performed very many signs and wonders by his hands, which are written down in the history of his strife, and of them are the seven following. FIRST

MIRACLE: The story of PETER, the brother of the Bishop of the city of SEBASTIA, and how he had a wife, and how the people reviled him because of this wife, and how BASIL came to him, and revealed his spiritual fight to the people, and the mystery of his relations with his wife, and how PETER and his wife were virgins, and had no knowledge whatsoever of the operation of sin. And BASIL informed the people how he saw the angel of God overshadowing them [in bed], and how the people saw Saint PETER, and the blessed woman his wife, with the angel [fol. 118*b* 3] of God overshadowing them, and how the people marvelled and glorified God, and bowed down at the feet of the blessed PETER, and asked him to forgive them their transgression, and how he forgave all those who had slandered him. SECOND MIRACLE concerned the church which the heretics and schismatics seized by violence, but were unable to open the doors thereof; but when the believers prayed the doors were opened through the prayer of BASIL. THIRD MIRACLE: The story of Saint Abbâ EPHRAIM, who saw a pillar of light which reached from the earth to heaven; and he heard a voice, saying, "This is BASIL." And Saint EPHRAIM came to the city of Caesarea, and he saw the virtues and the righteousness of the blessed BASIL. And Saint BASIL appointed EPHRAIM a deacon, and prayed over him, and he made him to speak in the Greek tongue. FOURTH MIRACLE: The story of the wise astrologer, who never made a mistake in his computations. When Saint BASIL was sick, and he knew that the time of his death [was nigh], he summoned that astrologer and said unto him, "When am I going to die?" And the astrologer said unto him, "Thou wilt die in the evening, and thy soul shall go forth from thy body [at that time]." And Saint BASIL said unto him, "If I remain [alive], and do not die until the morning, wilt thou become a Christian?" And the astrologer said unto him, "Yea." And Saint BASIL entreated God, and God added three days to his days, and that wise and learned Jewish astrologer, who was the greatest of his class, believed, and Saint BASIL baptized him and all the men of his house with Christian baptism, and then he died in peace. FIFTH MIRACLE: The story of the man who denied

Christ, and who wrote his denial of Christ with his own hand upon a paper, and gave it to Satan. And Saint BASIL shut up that man [fol. 119*a* 1] in a certain place, and he prayed to God so earnestly that at length Satan brought back that paper which the man had written; and thus Saint BASIL saved him. SIXTH MIRACLE: The story of the priest who was a virgin, and his wife, who had with them a man who was sick of dire disease, and how BASIL knew of the integrity of the priest and his wife, and how he slept with the sick man that night, and how he prayed to God on his behalf, and how the man was healed of his sickness straightway. SEVENTH MIRACLE: The story of the honourable lady who wrote down a list of all her sins on a piece of paper, and sealed it and gave it to Saint BASIL, and asked him to pray on her behalf to God until all her sins, which were written down on that sealed paper, were blotted out. And Saint BASIL prayed on her behalf until all the sins, with the exception of one, were blotted out; and the blessed BASIL commanded her to go to Saint Abbâ EPHRAIM, so that he might pray for that sin to be blotted out. And when she went to Saint Abbâ EPHRAIM, he spake to her, saying, "Hasten and get thee back to the blessed BASIL before he dieth, and he will forgive thee, for he is the chief of priests." And when she returned she found that Saint BASIL was dead, and the bearers had lifted him up and were carrying him on his bier to bury him. And the woman wept with a bitter weeping, and she laid that paper upon his body, and that sin which was written on the paper was blotted out from it. When all the people who were there saw this miracle they marvelled exceedingly, and glorified God, Who giveth such grace to those who fear Him. And Saint BASIL performed many signs and miracles besides those which we have written here in this book. And he composed many beautiful Homilies [fol. 119*a* 2] and Instructions for monks, and he translated many Books of the Old and New Testaments, and he drew up Canons which are to be found in the hands of believers unto this day.

Salutation to NOAH and his wife and sons.

Salutation to BASIL.

Salutation to Abbâ MOSES, who dwelt in the desert sixty

winters. He gazed at the hearts of the saints until he became stupefied, and his face changed and became coals of fire.

Salutation to MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of Alexandria.

Salutation to the circumcision of our Lord.

VII. ṬĔR

[fol. 119*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ SÔL-PEṬRÔS (SILVESTER ?), Archbishop of the city of Rômê. Because of the strenuousness of his spiritual fight, and his virtues, and his devotion to the ascetic life, and his knowledge, and his righteousness, they appointed him Archbishop of the city of Rômê, after the death of MELETIANUS, Archbishop of Rômê, his predecessor. He was appointed in the eleventh year of the reign of the Emperor CONSTANTINE the Great. And being seated on the throne of PETER, the chief of the Apostles, he baptized CONSTANTINE with Christian baptism. Now CONSTANTINE did not repent, and was not baptized until the eleventh year of his reign, because up till that time he was occupied in working and fighting against unbelievers, and in killing them. And he pulled down the houses of idols, and built churches to the honour of God. And the striving of this father SÔL-PEṬRÔS (SILVESTER) shone exceeding brightly, and he taught the people frequently, and he removed the doubt and the evil thought of the Satans from their hearts, and he explained things which were obscure to them, and made them to understand them; and he disputed frequently with the Jews and the Greeks. And he converted many of them and brought them into the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and his name was respected and feared by believers. And he composed many discourses and vanquished [his opponents], and he wrote books on the knowledge of God and on the Incarnation of the Son, [fol. 119*b* 1] and through them he gave drink to the soul of the man who was

thirsting for the knowledge of God. In the seventh year of his archiepiscopate the assembling of the General Council of the Three Hundred and Eighteen Holy Fathers in the city of Nicea took place. This holy father SÔL-PEṬRÔS (SILVESTER) anathematized ARIUS, and he excommunicated him and all those who believed his words. He sat for eleven years, and finished his strife nobly, and he pleased God and died in peace.

Salutation to SÔL-PEṬRÔS (SILVESTER), who baptized CONSTANTINE, the Inventor of the Cross.

And on this day also is commemorated Saint Abbâ EPHRAIM. Salutation to EPHRAIM, the father who was filled with wisdom.

And on this day also are commemorated MÔSÔLÔN (SALOMÔN ?), and GREGORY, and MARK, and ANTIANUS, and LÛYÂ, and MAYLEN, and SOSYÂS, and MÂRTĔYÂ.

VIII. ṬĔR

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of Saint Abbâ MACARIUS, of the desert of SCETE, by the hand of the honourable saint Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This took place after great tribulation had come upon him through MAḴÔḴAZ (*sic*) (MAKAWKAS), the heretic, the Melchite; and Abbâ BENJAMIN fled into Upper Egypt, [and stayed there] till the end of ten years. When God had destroyed that heretic MAḴÔḴAS (*sic*) (MAKAWKAS), and the churches and the Christians were at rest and in peace, Abbâ BENJAMIN returned to his throne, and lived in his own house. And the chief monks of the holy desert of SCETE came to him, and they asked him to go with them and consecrate the new church, that is to say, the church of Abbâ MACARIUS; and he rose up and went with them in great joy, and he consecrated the church. And when he began to anoint the table of the altar

with the holy Mêrôn oil, the saint saw the hand of God anointing it with him, and he fell upon his face in great fear. And one of the Cherubim raised him up and said unto him, "Rise up, be not afraid, and write for this place a holy rule, for it is God's mystery. And no man shall enter it in pride of heart, nor by bribery, but only him that is appointed thereto; and no man shall dare to speak a vain word therein, for it is a house of the holy things of God. This Canon shall be the rule in this sanctuary for ever. For behold the days shall come when they shall destroy the commandments which their fathers ordained, and they shall not discharge their obligations, and the holy place [fol. 119*b* 3] shall become a place of scoffing." And Abbâ BENJAMIN said, "Verily this is the house of God, and this is the door of heaven." And as he was holding converse with the Cherub, he looked towards the west of the church and saw an aged man with a beautiful face, and a long beard, and his countenance was shining like that of an angel. And Abbâ BENJAMIN was pleased when he saw that [old man], and he said within himself, "If one of the bishops were to die, I should make this old man bishop in his stead." And the Cherub said unto him, "O BENJAMIN, wouldst thou make this old man bishop? This is Abbâ MACARIUS, the father of all archbishops, and bishops, and monks, and he hath come in the spirit this day to rejoice with his sons; and not an archbishop who was appointed by him, and not one of his sons, will be absent, neither will the spiritual fruits of his monasteries be wanting." And the Cherub said unto him, "If his sons have kept his commandments, and have followed in his steps, they will be with him where he is in glory; but if they have transgressed his commandments they shall not share [his] inheritance with him." And Abbâ MACARIUS said unto the angel, the Cherub, "My lord, do not decide about my sons in these words; but if there be left in the bunch only a single grape, the blessing of God shall be on it. If there be left in them love for each other I believe that God will not drive them away from His kingdom." And the Archbishop Abbâ BENJAMIN marvelled at the mercy of Abbâ MACARIUS; and Abbâ BENJAMIN wrote a Canon and placed it in the church for a perpetual memorial. And he

asked our Lord Jesus Christ that his death might take place as it were to-day, and [fol. 120*a* 1] in consequence he died on the eighth day of the month of Ṭĕr.

And on this day also died the holy father Abbâ ANDRONICUS, the thirty-seventh Archbishop of the city of Alexandria. This holy man was a deacon, and a son of one of the elders of the city of Alexandria, and he was a wise and a merciful man, and he was learned in the Books of the Church. The son of his father's brother was governor of Alexandria, and because of his office, and the size of his house, this saint did not live in monasteries as did all the archbishops his predecessors, but he lived in his nephew's house in the city of Alexandria all the days of his life and archiepiscopate. And this father was appointed archbishop in the tenth year of the reign of HERACLIUS, Emperor of Rômê, in the nine hundred and thirty-third year of the kingdom of King ALEXANDER (A.D. 621–2). And in the days of his father KESRA (KHUSRAU), King of Persia, rose up, and he was an infidel and worshipped the sun. And he gathered together his armies, now they were many, and he invaded the country of Rômê, and the countries of Syria and Palestine, and he laid waste these countries, and carried off their goods. Then he attacked the country of Egypt and came to the city of Alexandria, [round about which] there were two hundred monasteries, which were full of monks, and also full of goods and possessions wherewith the monks lived lives of pleasure. And because of this God gave the King of Persia a dominion over them, and he plundered the monasteries, and slew all the monks who were in them, and only the few were left alive who hid themselves from him and escaped; and to this day [fol. 120*a* 2] these monasteries have neither been [re]-built nor [re]-consecrated. And when the men of Alexandria heard what the Persians had done, they opened to them the gates of the city. And KESRA (KHUSRAU) the king saw in a dream and it seemed as if one said unto him, "Behold, I have given this city into thy hand. Thou shalt not lay it waste, but slay the strong men who are therein, for they are men of violence. And take the king of the city, and bind him in fetters,

and send him away." And he ordered the men of the city to bring unto him the strong young men, the days of whose years were from eighteen years up to forty or fifty years, so that he might give each of them twenty *dînârs* in gold, and might enrol them as soldiers to serve in his regiments and armies, and protect the city. And the people imagined that what he said was the truth, and eighty hundred men went out to him. And when he began to count all their numbers, they imagined that they were going to receive gold; but as soon as he had finished counting them all, he slew them with the sword. And then he went up into Upper Egypt, and came to the city NÎḲYÛS (PSHATI, in the province of MENÛ), and he heard that in the cells, and in the monasteries and religious houses, there were seven hundred monks whose works were evil, and he killed them all with the sword. And when HERACLIUS, the Emperor of Rômê, heard of what the King of Persia had done, he gathered together his army, and marched against him, and slew all his army, and plundered all his country. And the spiritual fight of this Abbâ ANDRONICUS was exceedingly good, and he sat for seven years, and he pleased God, and he died in peace in the three hundred and forty-seventh year of the martyrs (A.D. 631), before the kingdom of the Arabs [was established] in the [fol. 120*a* 3] country of Egypt.

And on this day also died the holy father Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This was a man of the city of BÂRSĔṬ, and the son of one of the wealthy men thereof, and he became a monk, in his early years, with a certain holy man whose name was TÊWĔNÂS (THEONAS ?), in a monastery to the west of the city of Alexandria. And he grew continually in good works, and he became very learned in the Scriptures, and in the Books of the Church. One night he saw a vision and it seemed as if one said unto him, "Rejoice, O BENJAMIN, for thou shalt pasture the flock of Christ." And he told his teacher that he had seen a vision, and his teacher said unto him, "Beware of Satans, lest they lead thee astray by pride." And he added to his virtues and to his righteousness, and then his teacher took him with

him, and carried him to Abbâ ANDRONICUS, and told him of the vision which his son BENJAMIN had seen; and Abbâ ANDRONICUS made him a priest, and delivered to him the charge of the church, and he continued to administer the church rightly and well until Abbâ ANDRONICUS died, and then he was appointed archbishop. And great tribulation fell upon him while he held office. And before the great tribulation came upon him, the angel of God appeared unto him, and told him what would happen unto him, and commanded him to flee, and to take his bishops with him. And this father consecrated the Offering [fol. 120*b* 1] and administered to the people the Holy Mysteries, and he commanded them to be strong in the True Faith, and he made them to know what was going to happen. And then he sent letters to all the bishops, and to all the heads of the monasteries, and commanded them to take to flight. Then he departed into the desert of SCETE, to the monastery of Abbâ MACARIUS, and from there he departed into Upper Egypt. And HERACLIUS, Emperor of Rômê, had dominion over the churches, and over the believers, and he punished very many of them. And he seized the brother of Abbâ BENJAMIN, whose name was MÎNÂS, and he tortured him, and burnt his sides with fire, and afterwards he had him drowned in the river. And in those days the Emperor HERACLIUS saw in his sleep that one said unto him, "Behold there shall come upon thee many people who are circumcised, and they shall overcome thee, and shall rule over the country." Now he imagined that these people would be Jews, and that he would baptize many of them, but the vision which he saw referred to the kingdom of the MUSLIMS. And they were MUSLIMS, and they came to him from the land of YÂTRÊB which is a district and a kingdom in the land of Syria. And in those days 'AMR, the son of Âṣ, came to the land of Egypt, and he ruled over it, and dwelt therein for three years. In the one hundred and nineteenth year (*sic*) of the martyrs 'AMR came to the city of Alexandria, and he destroyed the fortress thereof, and he burned many churches, and he burned the church of Saint MARK the evangelist, on the sea-shore, which is [fol. 120*b* 2] known to be now under the earth (*i.e.* submerged).

And he likewise burned the monasteries and the churches which were round about the city of Alexandria, and he carried off as spoil all the goods which were in them. Then the captain of the soldiers brought ships to the church of the Blessed MARK, and he thrust his hand into the sarcophagus and found the body of Saint MARK and carried it to his ship. And when 'AMR, the son of ÂṢ, learned the story of Abbâ BENJAMIN, and why he had fled, he wrote his letter and sent it into every district in Egypt, saying, "Come, be not afraid, and govern thy people and thy churches." And Abbâ BENJAMIN came forth from the place whither he had fled in the tenth (?) year of the reign of the Emperor HERACLIUS, and in the third year of the kingdom of the MUSLIMS. And 'AMR, the son of ÂṢ, honoured Abbâ BENJAMIN with great honour, and he commanded his soldiers to give back the churches, and all their possessions, and all their lands to his priests. And he said unto him, "Pray for me, for I am going to the country of the West, and I will become the king over the Five Cities, and when I come back I will do whatsoever thou desirest." And Abbâ BENJAMIN said unto him, "God shall make straight thy path"; and he told him everything that would happen unto him. And when 'AMR wished to go away, they brought nigh the ships so that the soldiers might depart, and outside the port they took all the ships, except the ship in which was the head of Saint MARK the evangelist, for that would not go out of the port. And all the sailors gathered together, and tied ropes to [fol. 120*b* 3] that ship, and to these they tied other ropes and hauled, but the ship would not leave the port. And 'AMR, the governor, said, "Burn this ship," but the captain was afraid to do so, and he told 'AMR that he was afraid, because of the head of Saint MARK the evangelist which was in it, and he revealed the matter to him. And the governor sent to Abbâ BENJAMIN and told him about the head of Saint MARK the evangelist, and that night Abbâ BENJAMIN saw a vision, and in it Saint MARK said unto him, "Prepare for me a place with thee." And when Abbâ BENJAMIN heard these words he rose up, and went to the governor, and told him [about the vision], and he said unto him, "This is the head of Saint MARK the evangelist." And as soon as Abbâ BENJAMIN had taken from the ship the head of Saint MARK, that ship left the port immediately. When the governor saw this he marvelled exceedingly, and he gave Abbâ BENJAMIN much money, and commanded him to build a church for Saint MARK; and Abbâ BENJAMIN built a beautiful church for him, and laid the head and body of the saint in it. And this father fought strenuously with the pagans, and he converted many of them, and brought them into the True Faith and confirmed them. And in the days of this saint God brought a great and severe famine upon all countries, and no famine which had ever been before it was so dire. And countless people died of this famine, and their bodies were cast into the highways and market-places of the cities. And Abbâ BENJAMIN suffered from a disease in his foot for twenty years, and he died in peace; and all the days of his archiepiscopate were nine and thirty years.

And on this day also [died] MĚLKĚYÂS (MALACHI) the prophet [fol. 121*a* 1] and righteous man, whom they call "MALÂK." This prophet was born after the people returned from the Captivity, in a place which is called SÛFÂṢ. When he was a young man he followed a good course of life, and all the people honoured him for his righteousness, and for this reason they called him "MĚLKĚYÂS" (MALACHI), which is, being interpreted, "angel" (or "prince"), because his appearance was exceeding goodly; and he described in his prophecy everything which was to come to pass. And the angel of God used to appear unto him by night, and hold converse with him, but the people never saw the angel, and they only heard his voice; now some of them were worthy to see his face openly, even as it is written in the Book of Judges. And being still a young man he died and was buried with his fathers in his own field. Salutation to MĚLKĚYÂS (MALACHI).

Salutation to ANDRONICUS, who after living on the top of a pillar for seventy years died before the coming of the Muslim kings into Egypt.

Salutation to Abbâ BENJAMIN who was so learned in the Scriptures that he was made Archbishop of Alexandria.

[fol. 121*a* 2] Salutation to the consecration of thy house [O MARK the evangelist], by Abbâ BENJAMIN. [These salutations are omitted in the Bodleian MS.]

IX. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ABRAHAM. The father of this saint was a merciful man, and he loved the poor. And in his days there was a great famine in the land of Egypt, and he gave all his money to the poor; now he was a very rich man. And because of his integrity and his trustworthiness, all the crops of all the fields of every village which were round about his city, and all the crops of his own fields were entrusted to his care, and they were all in his hands. When the famine came he gave all the grain which he had by him to the poor and needy. And God placed compassion in the hearts of the rulers and noblemen, who sent to him and demanded from him the grain which they had deposited with him. And he went to them, and they said nothing whatsoever to him about the grain, and they wrote him a paper to the effect that he had brought to each of them their grain. Now his mother was a God-fearing woman, and Satan was jealous of her, and he brought great tribulation upon her. And he entered into the heart of a certain evil man, [fol. 121*a* 3] and he gave information against her to the men of Persia, and they made her captive and carried her off to Persia. And one night she saw a vision wherein the man who had laid information against her was bound with a chain of fire in Sheol, and one said unto her, "Dost thou see what God hath done, and how I have taken vengeance on the man who laid information against thee?" And she said unto him who was shewing her this, "My lord, I do not wish suffering and tribulation to come upon him, for he

died, and went to Sheol." And he who was shewing her this vision said unto her, "As for thee, thou shalt certainly return to thy country, and dwell in thy house"; and this actually came to pass. And when her husband died, and Saint ABRAHAM was an orphan, his mother wished to get him married, but he did not wish this to happen at all; and she rejoiced in him exceedingly. And when he sought to go and become a monk, she went with him outside the city to set him on his way and to bid him farewell, and she lifted up her hands to heaven, and prayed, and she committed her son to God, and said, "O my Lord, accept from me this offering." And Abbâ ABRAHAM departed and travelled through the desert of SCETE, and came to the monastery of Saint Abbâ MACARIUS, in the days of Abbâ JOHN, the Abbot of the desert of SCETE; and he came to him, and was to him as a beloved son, and he fought a great and a good fight. And one day the roof split open, and he saw our Lord Christ, Who came down to him sitting upon the throne of the chariot of the Cherubim, who were singing his praises. And he was afraid and trembled, and made haste and bowed down to Him and our Lord blessed him, [fol. 121*b* 1] and went up into heaven with great glory. And the miracle of the split roof of the house through which our Lord Jesus Christ came down is remembered unto this day. And ABRAHAM'S abode was near that of his spiritual father, Abbâ JOHN, the abbot, and it is called to-day "BEGBÎG." And the angel of God used to summon him frequently, and he would reveal unto him many mysteries. And then Abbâ ABRAHAM went to DABRA HÔRYÔN, and he found Abbâ GA'ÂRGÎ there, and he took him with him to the desert of SCETE; and they lived in the same cell until their deaths. And when Abbâ JOHN, the abbot, died, Satan brought a serious illness upon Abbâ ABRAHAM, and he continued in that illness for eighteen years. And when his death drew nigh he asked them to administer to him the Holy Body and Honourable Blood of our Lord Christ, and they administered to him the Holy Mysteries. And Abbâ JOHN came unto him in the spirit, and told him, saying, "Behold, God inviteth thee to the great marriage-feast"; and then he died in peace, his days being eighty years. And their house existeth to this

day, and their tombs are known to this day. Salutation to ABRAHAM.

[fol. 121*b* 2] Salutation to thee, O thou who dost hide in the city of Nazareth.

And on this day also are commemorated the holy fathers GEORGE, and NÔSMĔSÂ, and DISKRES (DIOSCURUS ?).

X. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Our learned fathers of the Church who were before us, the chiefs of the Councils, have laid down the law that believers should fast on this day until the evening, and that they should eat no kind of moist (or, fatty) food whatsoever, and only that kind which is eaten during the Great Fast of Lent. And the reason why the fathers ordained that believers should fast on this day until the evening is this: The holy Apostles commanded in the Canon, saying, "If the festival of the Birth or the festival of the Baptism fall on the Fourth Day of the week, or on the Sixth Day of the week, let them eat in the morning every kind of food which is eaten at Pentecost, for these two festivals are to God, so that men may not imagine that we regale ourselves with the luxuries of this fleeting world. And let us not make our feasts with meats and drink like the festivals of the Jews and pagans." Therefore our learned fathers of the Church, who were before us, have commanded us to fast these two days, namely, before the festival of the Birth and the festival of the Baptism. And these two days [fol. 121*b* 3] shall take the place of the Fourth Day of the week and the Sixth Day of the week when the festival of the Birth and the festival of the Baptism fall on them, and two matters shall be fulfilled by us, the matter of fasting and the matter of the festival; and this is ordained in the churches of the Egyptians. And if the day of Bayramûm fall on the First Day of the week, or on the Sabbath of the

Jews, one shall fast on the Fourth Day of the week preceding it until the evening, and shall only eat what it is meet to eat during the Great Fast. And if the festival of the Birth and the festival of the Baptism fall on the Sabbath, or on the First Day of the week, or on the second day, it is impossible to fast on the day preceding the Sabbath and the First Day of the week, but they shall eat what is eaten during the Great Fast. And on the night of the festival of the Baptism they shall rise up before midnight, and pray over the water and dip themselves in it. And the reason why they must rise up before midnight is that the young may not be cast away in the water when they are baptized. And they shall consecrate the Offering before the day dawneth, and they shall come into the church very early, even as the Apostles commanded in the holy Canon. And the Melchites, if the festival of the Birth and the festival of the Baptism fall on the day before the Sabbath, on the First Day of the week, fast on the sixth day of the week preceding the festival until the ninth hour, according to their frequent custom. And on the day before the Sabbath; and before the First Day of the week, they ordain the consecration (of the Eucharist), at the third hour or earlier, they eat a young ...and drink if they wish. And then the priests sit in the church, and pray the prayer of the hours, and read the prophecy which is suitable for the festival. And they [fol. 122*a* 1] pray over the water at the time of evening on that day, which is the tenth day of the month of Ṭĕr. But this is not according to what the Apostles commanded in the holy Canon, for the pure Apostles commanded them to keep the festival of the Epiphany, which is, being interpreted, the "appearance of our God" on the seventh day of the month of the Second Kânûn, which is the eleventh day of the month of Ṭĕr. And the Melchites transgress the command of the holy fathers, the doctors of the Church, and they eat on the day of the festival, in the morning if it fall on the Fourth or the Sixth Day of the week, and they do not fast on the day before it instead of it. As for us, we ask our Lord Christ to cleanse us from all our sins, and to reveal the glory of His Godhead in our hearts even as He revealed it in the River Jordan—to Him be glory, etc.

And on this day died Abbâ TÂWBENṬÔS (THEOPANTUS ?). This saint was brought up from his youth in the house of Abbâ TÂÛNÂ (THEONAS ?), Archbishop of Rômyâ, and it was he who arrayed him in the garb of the monastic life. And when the archbishop saw that he was endowed with wisdom and strength he made him a bishop, and the head of a monastery outside the city of Alexandria in a place which is called ṬÎNÂ-DÎRÂN; and the number of the monks who were subject to his rule was seven hundred. And after this when TÂWBENṬÔS (THEOPANTUS ?), the bishop and preacher and the brethren who were with him, heard of the commotion which was taking place through the Emperor DIOCLETIAN, the heretic, and worshipper of idols, he fled and departed to DABRA SÎḪÂT, and took up his abode with a God-fearing [fol. 122*a* 2] virgin, and he lived hidden in her house for a long time. At the beginning of his stay he found that she worshipped idols through fear of the emperor, but he converted her from error to the Faith of Christ. And from there he went to DABRA TARNÛṬ and DABRA MARMÛS, wishing to hear the histories of the churches of Egypt, and he lived in each monastery hidden for two or three days (?), submitting himself to fasting, and prayer, and many vigils. And all the brethren testified that the gift of the Holy Spirit had descended upon him, and God wrought signs and miracles by his hands, and he even converted many thieves and robbers to the service of Christ, and made them monks. And having grown very old and grey, and knowing that the day of his departure was nigh, he exhorted his children to be strong in the True Faith, and to keep his commandments, and he died in peace.

And on this day also are commemorated Abbâ KÎNÂRÎA (CYNARIUS ?), and BAṬRÎḲÂ (PATRICIA) the queen, and TÔMIÂNÎ the martyr.

XI. ṬĔR

[fol. 122*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ was baptized in the River Jordan by JOHN the Baptist. And the festival which is kept on this day is called in the tongue of the Greeks "Ipiphany," which is, being interpreted, "the appearance of the Godhead," because on this day appeared the mystery of the Holy Trinity —the Father, saying from heaven, "This is My Son Whom I love, in Whom I am well pleased. Hear Him." And the Son was standing in the Jordan, and the Holy Spirit, in the form of a dove, was standing on Him, even as JOHN the Baptist was a witness of this, saying, "Our Lord Christ, having been baptized, went up out of the water; and straightway the heavens were rent, and the Holy Spirit came down upon Him like a dove. And a voice came from heaven, saying, This is My Son Whom I love, with Whom I am well pleased. Hear Him." And on this day our Lord revealed Himself, (now, for a period of thirty years He had not revealed Himself to anyone), and on this day He revealed Himself to the children of Israel. And JOHN the evangelist was a witness, and JOHN the Baptist was a witness to Him before the people, and he openly said unto them, "This is the Lamb of God Who taketh away the sin of the world." And His pronouncement I do not understand, and only that He appeared unto Israel, and because of this I came out to baptize Him with water. And at this festival the glory of Christ appeared, as that of the Son of God, and His own glory as the Lamb of [fol. 122*b* 1] God, Who taketh away the sins of the world. Because of this the festival this day is a great festival among all Christian peoples, and they cleanse themselves with holy water in imitation of the Baptism of our Lord Christ; and they receive during this festival remission of their sins, provided that they continue in the purity which they have received. Therefore it is meet for us to keep, and serve, and glorify the abundant grace of our God and Redeemer Jesus Christ, Who became man for our sakes, and delivered us from our sins.

And on this day also Saint ANATOLIUS became a martyr. This saint was one of the men of Persia, and he was made a general of the army of Rômê, and he continued in his office for fifteen years. When the Emperor DIOCLETIAN denied Christ, this saint chose the kingdom of heaven, and rejected the honour of this fleeting world. And he came and stood up before the Emperor DIOCLETIAN, and he unfastened his belt [and cast it away from him], and he cursed the emperor and his idols; and the emperor was amazed at his daring. And when the emperor learned that he was a Persian nobleman, he spake him fair and persuaded him [to reject Christ], and he then handed him over to KHERMÂNÔS, the general, that peradventure he might be able to convert him from the Faith of Christ. And when KHERMÂNÔS was unable to change his thoughts from the Godhead of Christ, he brought him back to the emperor who condemned him to be tortured with every kind of torture. And our Lord Christ sent His angel to him, and he comforted him in every tribulation. And the emperor [fol. 122*b* 2] tortured him for many days, and doubled his tortures, and he hung him up on the wheel, and beat him several times; and the soldiers flayed him, and cut out his tongue, and they threw him to the ravening beasts, and then they cast him into a dark place. And he delivered up his soul thrice, but God raised him up. And when DIOCLETIAN the infidel was wearied with torturing him, he commanded them to cut off his head with the sword, [and they did so], and he received the crown of martyrdom in the kingdom of the heavens.

And on this day also died Saint Abbâ JOHN, the seventy-fourth Archbishop of the city of Alexandria. This father was a merchant before he was made Archbishop of Alexandria, and he traded with the country of India, and he was always travelling on the sea. First of all he became a deacon in the church of Saint MERCURIUS, the martyr, in MĔSR (CAIRO). And he became a scribe, but he abandoned the scribe's profession and became a merchant. And [the bishops] elected him archbishop, and they enthroned him on Sunday, the fourth day of the month of Yakâtît (Feb.–March) in the nine hundred and fifth

year of the martyrs (A.D. 1189); and he protected his flock well. And he had very much money before he was made archbishop, that is to say, a sum of twenty thousand *dînârs* in gold. And he gave all his money in his lifetime to the poor Christians, and to the churches and monasteries, and all his money came to an end before his death, and he died in debt to his brother's son. During the days of his archiepiscopate he never ate bread at the expense of any [fol. 122*b* 3] Christian person, or at the expense of any nobleman, or any poor man; and he never accepted a present (or fee) from any of them. He held his office for eight and twenty years, and he died on the day of the festival of the Baptism (*i.e.* Epiphany), on the eleventh day of the month of Ṭĕr in the nine hundred and thirty-second year of the martyrs (A.D. 1216).

And on this day also died Saint JUSTUS, and Saint FÂYYÔS.

And on this day also died the holy father and fighter Abbâ WAḴRÎS. This saint was brought up with BASIL the Great, and he made him a priest; and he was of goodly appearance, and his face was very pleasing. As a young man his first act was to desire the governor's wife, for he loved her dearly, and she loved him, and they made a plan together to go to another place where they could fulfil their desires. And whilst they were taking pains to arrange this matter WAḴRÎS saw himself in a dream bound in fetters, and standing up before the governor's tribune, and there were many bound in fetters with him, and each one of them was being questioned concerning his sins. And he said in his heart, "What is the meaning of my being fettered? Can it possibly be because of this woman, with whom I wish to defraud her husband, who will lay information against me and have me brought to this serious state?" And whilst he was feeling disturbed over this matter there came unto him a man in the form of an old friend, and he said unto him, "What is the meaning of this thy being fettered?" And WAḴRÎS wished to hide himself, and was ashamed of his sin. And when his friend pressed him, he said unto him, "O my friend, thus and thus have I done. [fol. 123*a* 1] It seemeth to me that so and so

hath laid an information against me, because of his wife, and because of this I am afraid and am troubled." And the angel who had come unto him in the form of his friend, said unto him, "O my beloved, swear unto me by the Gospel that thou wilt not do this thing, and [then] thou shalt not go back to it a second time; I will be surety for thee." And WAḲRÎS swore to him by the Gospel. And when he woke up from his sleep he knew that the vision which he had seen was true, and he therefore left his city and departed to Alexandria, where he found a certain God-fearing woman, whose name was ḤÊLÂNÎ; and when they were holding converse together he told her everything which was in his heart. And she said unto him, "Abandon thy splendid apparel, and dress thyself in a humble garb, and make thyself a close follower of God." And from there he went into the desert, and he dwelt there and lived upon the herbs thereof until his belly became dried up, like a stone, and exhaustion seized him, and at length our Lord came and healed him. And the devils used to tempt him and afflict him severely, but he fought strenuously with fasting and with prayer. And in the winter time he used to stand naked under the falling rain, and in the summer he was afflicted by the burning heat of the sun, and by the cold at night, and at length the gift of the Holy Spirit was given unto him. And the angels used to come unto him and feed him with the bread of heaven, and give him to drink out of the heavenly cup, and he was worthy of divine vision so that he might know hidden things. And he composed three homilies, one on those who dwell in the desert, and one on the company of the brethren, and one on the priesthood. One day there came unto him a certain dweller in the desert whose name was BÛLÂ, and they embraced each other, and BÛLÂ said unto him, "O my brother WAḲRÎS, do not live alone. Make a few of the brethren to come and live with thee, to comfort thee, [fol. 123*a* 2] and thou shalt be delivered from the war of Satan"; and he did so. And one day there came to him three Satans who had taken the forms of the heretics of ARIUS, and NESTORIUS, and MÂNÎ, and he disputed with them about their faiths, and he vanquished them by the words of the Holy Scriptures, and by the doctrine of the orthodox

fathers; and he worked many miracles, and his miracles were innumerable. One day having arrived at the church he wished to go in, but found it closed, and the brethren searched for the keys and could not find them; and having made the sign of the Cross over the gates they opened to him by his will. And this WAḲRÎS is he of whom it is said, that when the brethren said unto him, "Thy father is dead," he replied to them, "Ye lie; my father is a heavenly being and cannot die." And behold his history is written in the narrative of his strife, and in the Book of the Histories of the Holy Fathers. And having grown very old and grey, he departed to God Whom he loved.

Salutation to Thy Baptism by which every man is cleansed of his sins.

Salutation to Thy Baptism which took place at the end of thirty winters.

[fol. 123*a* 3] Salutation to JUSTUS, and to GUEDET (?).

Salutation to JOHN, who gave twenty thousand *dînârs* in silver and gold to the poor and needy.

XII. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL the archangel to JACOB-ISRAEL when he was afraid of his brother ESAU, and he delivered him from him, and brought him over the River Jordan. And JACOB went to LABAN his mother's brother, and married two of his daughters LEAH and RACHEL. And MICHAEL brought him back, and smoothed his way to safety, and to peace with his brother, together with his possessions and his children. And his brother ESAU welcomed him with peace and love. Therefore is celebrated the festival of MICHAEL the archangel.

[fol. 123*b* 1] And on this day also THEODORE BANÂDLÊWÔS (the Anatolian ?), the strong and mighty man from the East (?), became a martyr. This great fighter was of the men of the city of Antioch, and he was a kinsman of the royal family. His father's name was 'ADRÂKÔS, who was a general in the emperor's army in the days of NÛMÂRNÔS, the pagan (*arâmî*), the Emperor of Rômê; and the name of his mother was PATRICIA, that is to say "free born lady," who was the sister of BASILIDES the general. When the Emperor NUMERIANUS died in the war against the Persians, (now his son JUSTUS was engaged in war), the empire remained without an emperor. And 'ADRÂKÔS, the father of THEODORE, and BASILIDES, administered the kingdom until DIOCLETIAN the infidel reigned. Now DIOCLETIAN was formerly ruler over Egypt, and he married the daughter of the Emperor NUMERIANUS, who was a sister of Saint JUSTUS, and she made him emperor. And Saint THEODORE having arrived at man's estate was strong and mighty in the wars in which he engaged, and he conquered his enemies, and they fled before him; [and he was so greatly feared] that when the Persians said [to their fellows] "Behold THEODORE hath come," their hearts (*i.e.* courage) would break, and they would flee. And some of the men who were there said, "THEODORE is the god of the men of Rômê, and it is he who raised up twice NÎGÔMÎDÔS (NICOMEDES), the son of the King of ḲUĔZ (KHUZISTAN), because of whom DIOCLETIAN denied Christ, and worshipped idols. Now DIOCLETIAN had deposited NÎGÔMÎDÔS (NICOMEDES) with the Archbishop [of Antioch], [fol. 123*b* 2] to be kept in safety, and the archbishop took from his father gold weighed in a balance, as much as the young man weighed, and he sent it back to his father. And Saint THEODORE was fighting on the river which is called BÛNÂBĔSÎ; and he had a friend who was called LAVENDIUS. And one night he saw, as it were, a ladder which reached from earth to heaven, and at the head of the ladder was our Lord sitting upon a great throne, and there were round about Him thousands of thousands [of angels], and tens of thousands of angels were standing before Him. And he saw under the ladder a great serpent, which was Satan. And He

who was sitting upon the throne said unto him, "O THEODORE, the Anatolian, Dost thou wish to become a son to Me?" And THEODORE the Anatolian said unto him, "Who art Thou, my Lord?" And He said unto him, "I am Jesus the Word of God, and, as for thee, needs must that thou shalt shed thy blood for My Name's sake." And then THEODORE saw one of those who were standing there take him and dip him in the Lake of Fire three times, and his whole person became like fire, and he was like unto those who were standing round the throne. And THEODORE the Anatolian said unto our Lord, "My Lord, I do [not] wish to be separated from my friend LAVENDIUS." And our Lord answered and said unto him, "Not LAVENDIUS only, but BANÎḲÔRÔS, the captain of the army of ḲUĔZ (KHUZISTAN) also." Then THEODORE the Anatolian saw those angels seize LAVENDIUS and [BA]NÎḲÔRÔS, and dip them into the Lake of Fire; and they gave them to THEODORE the Anatolian, and he rejoiced greatly. And when THEODORE woke from his dream he told [fol. 123*b* 3] LAVENDIUS what had happened, and he rejoiced with great joy, and they embraced each other. Then the might of God carried them to the place where was [BA]NÎḲÔRÔS, the captain of the army of ḲUĔZ (KHUZISTAN), and he welcomed them, and embraced them, as if he knew them; now they had never seen him [before]. Then BANÎḲÔRÔS described to them that vision, even as they had seen it, and they marvelled exceedingly. And BANÎḲÔRÔS said to THEODORE the Anatolian, "Know, O my brother, that they have given me and my brother into thy hand." Then they rose up straightway, and came to their soldiers, and they all rose up and made an agreement together to shed their blood for the Name of our Lord Christ. And it came to pass that at this time the emperor sent and summoned THEODORE the Anatolian to him, and he informed him that he had made peace with the King of ḲUĔZ (KHUZISTAN). When the Emperor DIOCLETIAN denied our Lord Christ and worshipped idols, the King of ḲUĔZ (KHUZISTAN) rejoiced exceedingly. And Saint THEODORE the Anatolian said unto them, "He who wisheth to save his soul from the sword, let him depart; and he who wisheth to fight for the Name of Christ our Lord, let him dwell with us." And they all

cried out with a loud voice, saying, "The death which thou diest we will die with thee, and thy God is our God." And the blessed THEODORE the Anatolian said unto them, "If that which ye say be true, get ye all down into the river and dip yourselves in the water thereof, in the Name of the Father and the Son and the Holy Spirit." And straightway they stripped off their raiment, and went down into the river, and they dipped themselves therein [fol. 124*a* 1] thrice, even as he told them. And as they were coming up out of the water they heard a voice from heaven saying, "Be ye strong, O My martyrs, and be ye conquerors, for I will be with you." And when THEODORE the Anatolian drew nigh unto the city of Antioch, he left the soldiers outside, and he went in with his two friends LAVENDIUS and BANÎḲÔRÔS, and the emperor welcomed THEODORE the Anatolian with gladness, and he asked him questions about the war and about the army; and THEODORE told him everything that had happened. And after this the emperor reminded him to worship APOLLO in his presence, and Saint THEODORE the Anatolian rebuked the emperor; and the emperor cursed him and his friend LAVENDIUS and his companion BANÎḲÔRÔS, and they cursed the emperor. And SÎDRÂKÔS, the father of Saint THEODORE the Anatolian, died. And the emperor was wroth, and he commanded his soldiers to carry away the saints LAVENDIUS and BANÎḲÔRÔS to the country of the MÊNÂDÂWÊYÂN, so that they might be tortured there; now DIOCLETIAN was afraid of the Persians, because BANÎḲÔRÔS was captain of the Persians. And they tortured LAVENDIUS and his friend BANÎḲÔRÔS, and they received crowns of martyrdom on the twelfth day of the month of Ṭĕr. And as for the Anatolian, the emperor commanded the soldiers to drive one hundred and fifty-three great long nails into his body, and they laid him upon a *kômôl* tree, and drove these iron nails through his body. And God sent His angel MICHAEL the archangel to him, and he comforted him and strengthened him in his tribulation. And at that time our Lord Christ appeared unto Saint THEODORE the Anatolian, and He said unto him, "Peace be unto thee, O My chosen one, [fol. 124*a* 2] THEODORE the Anatolian! Bear thou patiently

all this suffering. And now, dost thou wish Me to take out all these nails from thy body, and to heal thee, and to put to shame this perverse emperor?" And THEODORE the Anatolian said unto our Lord Jesus Christ, "Behold, it is better for me to die for Thy Name's sake." And our Lord Jesus said unto THEODORE the Anatolian, "Behold, I have prepared three crowns for thee: one for thy virginity, and one because thou hast laboured for My beloved, and one for thy death for My Name's sake. If a man be in grief and sorrow which is very grievous, and tribulation hath fallen upon him, and he pray to Me in thy name, I will relieve him, and will deliver him, and will make him glad and will bless him. And if a man be in tribulation at sea in respect of his ship, and he pray to Me in thy name, I will deliver him. And if a man go into the battle, or go into a fight, and he call upon thy name, I will deliver him, and will be his helper. And if a man build a shrine for thee, or write a book of thy strife, or commemorate thee, or bring a gift in thy name, I will receive him and make him to be glad in the kingdom of the heavens. And if a man give alms to the poor and needy, or to the orphans, or to the prisoner, or to the pilgrim, I will forgive him his sin, and I will reward him in the kingdom of the heavens. And him that doeth a good deed on the day of thy commemoration and for thy name's sake, I will receive." And after this our Lord Jesus Christ gave THEODORE the benediction of peace, and went up into heaven. And THEODORE saw three angels who gave him three crowns, and then he died, [fol. 124*a* 3] and he delivered up his soul into the hand of God, and he received the crown of martyrdom in the kingdom of the heavens. And after his death the Emperor DIOCLETIAN sent to the soldiers of THEODORE heathen priests carrying idols, and a herald went round proclaiming thus: "Whosoever loveth the emperor let him worship the glorious gods." And all the soldiers cried out, saying, "There is no king except our Lord Jesus Christ, the King of kings and Lord of lords." And when the emperor heard this he sent his soldiers and they cut off the heads of these men with the sword, and they were in number two hundred and fifty thousand. And the air was filled with beings of light who placed crowns upon their heads.

Salutation to Thy loving going, O Lord, into the house of the marriage-feast to make water into wine.

Salutation to MICHAEL the archangel who went to help THEODORE.

Salutation to thee, O THEODORE, thou shoot from the country of the East.

[fol. 124*b* 1] Salutation to the two hundred and fifty thousand men who suffered with THEODORE. Salutation to LAVENDIUS and to his companion BANÎṬÔRÔS.

And on this day also are commemorated JULIAN the martyr, and DANIEL the monk, the son of ISAAC. [Omitted in the Bodleian MS.]

XIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the miracle which our Lord wrought at the marriage at Cana of Galilee, even as saith the Holy Gospel; this miracle was the first which the Lord wrought in Galilee. And by His Divine command He changed water and made it into sweet wine, and not thin wine, but wine sound and good to the taste, and of pleasant perfume. To this fact the master of the feast testified, when he called the bridegroom, and said unto him, "Every man maketh the wine which is good to be drunk first of all, and when [the priests] have drunk freely, he giveth them wine which is inferior to drink; but thou hast kept back the good till the last, even unto this moment." And [fol. 124*b* 2] in that place His glory appeared, and His disciples believed on Him.

And on this day the Seven Children whose names are 'ARSALÎDÂS, DÛAMÊDÔS (DIOMEDIS), EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS (CYRIACUS?); these

men were sons of nobles of the city who were strong in the Faith of Christ. And it was reported unto the wicked Emperor DECIUS that they were Christians, and he had them brought to him, and he pressed them to worship his idols; and when they refused to do so he appointed them a time wherein they could take counsel together about the matter, and DECIUS went to his palace. And these Seven blessed Children went to their houses, and they distributed all their goods among the poor and needy, and the *dînârs* which were left they took with them for their necessities, and they [went and] hid themselves in a cave to the east of the city. And DÛAMÊYÔSIS, a young man of wisdom and understanding, used to go on errands for them in the city, and buy their food for them, and he told them the talk which he heard. When the Emperor DECIUS returned to the city he sought the Seven Children, and when the people told him that they were in a cave, he commanded the soldiers to block up the mouth of the cave with stones. And when these holy Children fell asleep in the evening God took their souls and made them to rest in the Garden, and they slept for three hundred and seventy-two years. And there were two faithful servants of the emperor whose names were THEODORE and MACEDONIUS, and they took two tablets of lead and wrote upon them the memorial of the saints, and placed them at the mouth of the cave. And after the Emperor DECIUS died, many emperors reigned. And in the days of THEODOSIUS, [fol. 124*b* 3] the spiritual emperor, there rose up certain heretical men who denied the resurrection of the dead. And there was a certain nobleman whose name was ALDIUS, and he wanted to build a pen for his sheep, and he commanded the workmen to bring stones for this purpose. And they opened the cave, and those saints woke up, and they sent DÛAMÊDÔS (DIOMEDIS) to buy food for them. And when the men of the city saw that the *dînâr* was inscribed with the name of DECIUS, they seized DÛAMÊDÔS (DIOMEDIS), thinking that he had found a buried treasure. And they brought him before the magistrates and the bishop, and when they examined him he told them about the young men; and when they had gone there they found them seated and sending forth rays of light like the sun. And the

bishop took the lead tablets and read their history which was written upon them, and when [the magistrates] heard that they had fallen asleep in the days of DECIUS they marvelled and glorified God. And they sent a message to THEODOSIUS the emperor, and when he arrived he saluted the saints, and was blessed by them. And having conversed with him, and blessed him, they fell asleep on the ground and delivered up their souls to God; and the Emperor THEODOSIUS wept over them and buried them in that place. Salutation to the SEVEN SLEEPERS.

And on this day also are commemorated ḲÂRNÔS (CARINUS ?) the martyr, and MÎNÂS of the cell (*i.e.* the anchorite).

And on this day also died Abbâ NAKARÔ. This holy man was a spiritual fighter, [fol. 125*a* 1] but no man knew it. He used to put thorns under his shirt so that he might not sleep soundly, and he kept vigil by day and by night, and because of his excessive humility they made him a doorkeeper. And there was in that monastery a certain monk, an anchorite, who was able to see hidden things by the spirit. One night in his sleep he saw that he was standing on a high place, and below him was a garden [filled with] fruits of all kinds, and streams of water ran round about through it, and in the midst of them was Abbâ NAKARÔ, watering this plot and that. And that monk said unto him, "O my brother NAKARÔ, Unto whom belongeth this garden?" And NAKARÔ said unto him, "I planted it." And the monk said unto NAKARÔ, "I wish thee to give me some of the fruits thereof." Then NAKARÔ cut off three pomegranates, and gave them to him, and he tied them up in his garment; and when he awoke from his sleep he found the fruit. And he went to Abbâ NAKARÔ and he found him standing in the doorway, and he said unto him, "O my brother, hast thou seen me this [past] night?" And NAKARÔ said unto him, "Yea, I saw thee, and I gave thee three pomegranates." And when the monk went into the monastery he told the monks and the abbot everything which had happened, and he shewed them the pomegranates, and the brethren marvelled at the holiness of

Abbâ NAKARÔ, for it was then summer time, and not the season for pomegranates. And the monks were sorry that they had appointed Abbâ NAKARÔ to such a lowly position as that of doorkeeper, and they wanted to give him a higher position; but when they went to him they could not find him, and they sorrowed for him with a great sorrow. And the pilgrims told them that he died as on this day. [fol. 125*a* 2] Salutation to the blessed Abbâ NAKARÔ.

XIV. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the most excellent MEḤRÂÊL, the virgin, became a martyr. She was a native of ṬÔMÂWÎHÂ, and she had God-fearing and Christian parents; her father was a priest and his name was JOHN, and [the name of] her mother was HILARIA. They had no children, and because of this were very sad, and they prayed to God, and after they had waited some days, HILARIA was rewarded with a beautiful daughter, whom she named "MEḤRÂÊL." And when the maiden was twelve years old she began to work many signs and wonders, by the grace of the Holy Spirit, which dwelt upon her. And then when the wicked DIOCLETIAN was reigning she went out one day to the river bank, and she found a ship and she embarked in it, and she departed with those who were going to martyrdom. When she arrived at the city of 'ENṢNÂ (ESNAH ?), they set her before the governor, whose name was PHILIPIANUS. And when he saw her, he had pity on her for her tender body, and he wanted to set her free; but as soon as she knew that he was going to release her, she cursed him [fol. 125*a* 3] with great boldness, and reviled his unclean gods. Therefore was the governor wroth, and he commanded her to be tortured severely. When he could not persuade her to abandon the True Faith, he commanded the hunters to collect all kinds of serpents, and scorpions, and vipers, and reptiles which sting, and to throw them into a corn sack and

to put the saint into the sack with them; and the soldiers did so. Thereupon the angel of God appeared, and gave her a promise; and after this she delivered up her soul, and finished her martyrdom, and received her heavenly crown. Then they took her out of the corn sack and buried her in that place. When her father and mother heard of it, they set out with very many natives of their city, and when they arrived at the place where her body was, they took it up, and made it ready for burial with great honour, and they carried it away and laid it in a beautiful coffer. And they built over her a shrine, inside the house, in a secret place, and many miracles were made manifest there.

And on this day also four and forty soldiers of the company of Saint CYRIACUS [and JULITTA] became martyrs. [The Bodleian MS. has five thousand four hundred and thirty-four.]

And on this day also died the holy father and spiritual fighter ARCHILIDES (?). This holy man was one of the patricians of Rômê; the name of his father was JOHN, and that of his mother SANDALÎḲÂ. And they both were righteous [fol. 125*b* 1] before God, and they walked in the commandments of God without blemish. And when the days of Saint ARCHILIDES were twelve years, his father died, and his mother wanted to marry him to a wife, but he did not wish this. And his mother advised him to go to the emperor, so that he might receive the office which his father had held, and she sent two of his servants with him, and also many gifts to give to the emperor. And when they were on the sea a mighty storm of wind broke on them, and the waves rose high, and the ship was broken in pieces, but Saint ARCHILIDES hung on to one of the planks of the ship and it carried him to dry land. And when he was going up from the sea he found the dead body of a man which had been cast into the sea, and he sat down and wept over it and remembered the transience of the world. And he rebuked his soul, and said unto it, "What have you and I to do with the goods of this fleeting world? After I am dead I shall return to dust." And straightway he rose up and prayed,

and entreated the Lord Christ that he might go in the right way, and then he walked on and arrived at a monastery of the country of Syria, which was built in the name of Saint ROMANUS. And he gave to the abbot the two hundred *dînârs* in gold which he had left, and he begged him to array him in the garb of the monastic life; now the Holy Spirit had told the abbot about ARCHILIDES before his arrival, and when he came he rejoiced in him with a great joy. And he gathered together [fol. 125*b* 2] all the holy brethren and monks in the church, and the abbot prayed over Saint ARCHILIDES, and he arrayed him in the holy garb of the monk, and the brethren rejoiced in him with a great joy, because, manifestly, the grace of God was upon him. And Saint ARCHILIDES, having become a monk, devoted himself to the narrow way, and he fought a great fight. And he always fasted seven days at a time, and he prayed day and night, and God gave him the gift of healing the sick; and the people brought unto him all those that were sick, [and he prayed] over them and healed them. And he made a covenant with our Lord Christ that he would never look upon the face of a woman. And being without information concerning him for a period of twelve years, and not knowing what had become of him, his mother sorrowed for him, and thought that he was dead; and she mourned for him greatly. And she built a fine house for receiving strangers, and she added to it a house wherein the pilgrims, and the poor, and the needy, might lodge; and she herself lived in an upper room of the house for strangers (*i.e.* her guest house). And one day she heard certain travellers talking among themselves about the fame of Saint ARCHILIDES, and his holiness, and his spiritual fight, and the grace of God which was upon him, and they also described his miracles and the beauty of his appearance. And when she heard them talking, her heart burned like fire, and she knew that they were talking about her son. And she called the travellers, and asked them about her son, and they told her all about him, and she knew that her beloved son was alive. And she rose up straightway and travelled until she came to the monastery of Saint ROMANUS, and she sent a message to her son ARCHILIDES and said, "Behold, I have arrived, and I wish [fol.

125*b* 3] to see thy face; I am thy mother." And he sent a message unto her, saying, "I have made a covenant with my Lord Jesus Christ that I will never look upon the face of a woman again, and I cannot break the covenant which I have made with my Lord Jesus Christ." Then she sent a second message unto him wherein she begged and entreated him that she might see his face, and she said unto him, "If thou dost not shew me thy face I will go into the desert, and the wild beasts shall devour me." And when Saint ARCHILIDES knew that she would not leave him, and he, on his part, was unable to break his covenant with God, straightway he prayed to God and asked Him to receive his soul. And he said unto the gatekeeper, "Go to my mother, and let her come in to me"; now God had accepted his prayer and heard his petition, and had taken his holy soul. And when his mother came in she found that he had delivered up his soul, and she cried out with a loud voice and wept; then she asked God to take her soul, and He heard her petition also and took her soul. And when the monks wanted to make them ready for burial they tried to separate the body of Saint ARCHILIDES from the body of his mother, but a voice came from the body of Saint ARCHILIDES, saying, "Bury my body with the body of my mother in one grave; I did not give her her heart's desire; let her see me." When they heard this voice they marvelled exceedingly and glorified God, and they buried the two of them in one grave. And God made manifest from his body a great power for the healing of all sick folk.

[fol. 126*a* 1] And on this day also Saint 'ĔMRÂIS became a martyr. This blessed maiden had honourable parents who held firmly the Faith of Christ, and she was brought up in the fear of God. And one day when she was going down to the river to draw water, she saw the bishops, priests, and deacons who were bound in fetters for Christ's sake. And she asked the scribe to write her name down with theirs, and they brought her to QUILQUILIANUS the wicked governor, and he persuaded her with many words to worship idols. And when she refused to do so he commanded the soldiers to cut off her head,

[and they did so,] and she finished her martyrdom with all those who were her companions.

And on this day also died MAXIMUS, the brother of Saint DAMÂTHEUS (*sic*). And behold we have written the account of his strife with that of his brother in the section for the seventeenth day of the month of Ṭĕr.

Salutation to the blessed MEḤRÂÊL who finished her martyrdom in a corn sack; and salutation to her brother.

Salutation to ARCHILIDES who was buried with his mother.

Salutation to 'ĔMRÂIS, who left her water-jar, [fol. 126*a* 2] and joined the company of fettered men who were to become martyrs.

Salutation to MAXIMUS who fought the spiritual fight from his youth up.

Salutation to 'ABDĔYÛ, the follower of ELIJAH.

Salutation to the four thousand and thirty and four soldiers who asked that they might be beheaded (?) outside the city.

XV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died 'ABDĔYÛ (OBADIAH), the prophet and righteous man. This prophet was the son of ḤANÂNYÂ, and he prophesied in the days of JEHOSHAPHAT. And God spake by the voice of this prophet concerning His Resurrection, and concerning the day of retribution, and what would happen to the children of Israel, and to those who remained among the Gentiles; and he made strong the people of Israel, and rebuked them often. And he was the third captain whom AHAB sent

with fifty men to summon ELIJAH to him. Now, fire having come down from heaven, and burnt up the two captains who preceded him, and the men who were [fol. 126*a* 3] with them, at the word of ELIJAH the prophet, when 'ABDĚYÛ (OBADIAH) came to him he did not behave with arrogance or shew himself proud like the two captains who came before him. But he was humble, and he came to ELIJAH the prophet, and knelt down upon his knees before him, and he asked him not to destroy him, like the two captains and the men who came before him, and those who were with him. And when he said this ELIJAH the prophet had compassion upon him, and he came down and went to AHAB with him. And after ELIJAH came down and went with him [to AHAB], this just man knew within himself that the service of ELIJAH was greater and more honourable than the service of the kings of the earth, and that the service of ELIJAH appertained to the service of the King of heaven; and he forsook the service of King AHAB and followed ELIJAH the prophet, and ministered unto him. And the grace of God descended upon him, and prophecy, and the power to prophesy; and all the days of his prophesying were twenty years and more, and he prophesied nine hundred years before the coming of our Lord. And he died in peace and was buried in the tomb of his fathers in the field which was known as BÊT KHĚRÛM.

And on this day also the Christians of the country of Syria celebrate the festival of the death of Saint GREGORY. This father GREGORY was perfect with his fathers in every virtue, both of mind and body. He learned all science and doctrine, and he was very wise, and he was well acquainted with the language and writings of the Greeks, and he was exceedingly zealous in the True Faith. And all these things being perfect in him, [fol. 126*b* 1] and being of a good disposition, [the bishops and priests] elected him against his will, and made him Bishop of the city of NÂḲSĚSÂ, which is DASÊT. And he protected the flock of God over which he was set, and he illumined their souls and minds with his discourses, and his wise exhortations, and his rebukes; and he translated (or, interpreted) the Old and New Testaments. And when the

Emperor THEODOSIUS assembled the Council of One Hundred and Fifty Bishops in the city of Constantinia because of MACEDONIUS, the infidel, who was Archbishop of the city of Constantinia, this father was one of those who gathered together to the Council. And he put to shame the infidels SABELLIUS, and MACEDONIUS, and APOLLINARIUS; and behold their denial is written in the section for the first day of the month of Yakâtît. And this father destroyed the schism of those infidels, and he cut through with the sword of his eloquence the devices of the heretics. And he departed in peace with the General Council, and with those vanquished men and those infidels who had been put to shame. And he arrived at a good old age and he pleased God and died in peace. And behold, we have written the rest of his history in the section for the twenty-first day of the month, which is the day of his death according to the Egyptians.

And on this day also died PETER, and SOPHIA, and 'ADMÎRÂ, and ISAAC.

And on this day also were martyred Saint CYRIACUS and JULITTA his mother, and eleven thousand four hundred and thirty-four men [fol. 126*b* 2] in the days of Alexander, the governor. And JULITTA was a God-fearing woman from her youth, and hearing that a persecution had broken out, she took to flight through fear of the governor, and she came to the country of ṬERSES, in CILICIA, and she dwelt there. And the governor came into that city seeking for Christians, and the guards seized her and took her to the governor, and told him that she was a Christian. And the governor said unto her, "Offer sacrifice to the gods." And she said unto him, "I will not offer sacrifice to unclean gods, but only to my Lord Jesus Christ." And the governor said unto her, "O woman, tell me of what nation thou art, and where thy city is, and what thy name is." And Saint JULITTA said unto him, "As for my nation (or, people) [my father was] ÎSÂWÎRÔS, the chief of the people of the city of NIḲYÔS. I am a rich and noble woman, and my name is 'JULITTA.' Behold, I am in thy power

now, but assuredly I will not sacrifice to unclean [gods]." And the governor said unto her, "Offer sacrifice so that thou mayest not die under severe torture." And she said unto him, "If thou art pleased to do this, send men into the city, and let them search there for a boy three years old, and let them bring him to thee, and he shall tell us whom we are to serve and worship." And the governor sent men to search for a boy three years old, and they found the boy CYRIACUS, who was three years old, less three months. And they took him to the governor, saying, "We think that this boy will not fail to speak, for he is of Christian origin." And when the governor saw that the boy was handsome, and of goodly appearance, he said unto him, "O handsome boy, rejoice!" And the boy said unto him, "Joy is with me, but joy is not with thee. God saith, There is no joy for the wicked." And the governor said unto him, "What is thy name? Tell me that thou mayest not die." And the boy said unto him, [fol. 126*b* 3] "I am a Christian, and my baptismal name is CYRIACUS." And the governor said unto him, "Sacrifice to the gods, so that I may honour thee, and give thee money." And the boy said unto him, "Get thee far from me, O messenger of Satan, and enemy of righteousness." And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. And when Saint JULITTA saw the endurance of her son she gave thanks to God. Then the governor commanded them to bring salt and mustard, and to open the nostrils of the boy and thrust these things into them. Then the boy cried out and said, "Thy word is sweeter to my throat than honey and sugar, yea, sweet to my mouth." And the governor then commanded them to bring fourteen sharp, red-hot rods, and to thrust seven of them into the body of his mother, and seven into the body of CYRIACUS, two in his ears, two in his eyes, two in his nostrils and one in his heart; but by the Will of God the fire was extinguished and the rods became like frozen snow. Then the governor commanded them to shut him up in the prison house and to be bound with fetters. And as CYRIACUS was praying there, Satan came unto him in the form of an angel to lead him

astray; but when the boy made the sign of the Cross over him Satan disappeared like smoke. Then the governor commanded a blacksmith to make terrifying instruments of torture wherewith to torture the boy and his mother. When Satan knew that CYRIACUS was eager to receive the crown [of martyrdom], he entered into the heart of the governor and made him dumb. Then the boy said unto the blacksmith, "Couldst thou make for me some instruments of torture which are more hurtful than those wherewith they have been torturing me?" And the blacksmith said unto him, "I can." And the boy said, "Make me two knives as sharp as razors, each a cubit long, and make me instruments [fol. 127*a* 1] to break the head, and twist the neck, and crush the teeth, and dig out the eyes, and slit the nose, and pierce the ears, and [separate] the members, and scrape the sides; and [make me] a brass crusher, and an instrument for pulling out the sinews and muscles; and make me three pointed stakes, as long as I am high, and write on them, saying, 'The Holy Trinity, which is neither divided nor separated from those who call upon it.' And make me an instrument for twisting [the neck], and a saw, and a frying-pan, and a cauldron, and a wheel, and a roller, and a bender of the neck; and an iron hook wherewith to draw out what is in the belly. These are the instruments wherewith I would be tortured." And when the blacksmith heard these things he marvelled, and was silent, and he and his disciples (*i.e.* workmen), the blacksmiths of the city, finished them in forty days (?). And the governor commanded his servants to shave the head of CYRIACUS with a razor, and to pour red-hot coals upon it, and they did so. And they drove four rods through his shoulders and straight down his body, to the soles of his feet. And the angel of God came and removed from him the pains of the tortures. And they also cast him into a [boiling] cauldron and kept him there from dawn to the seventh hour, but they were unable to cause him pain; and then our Lord appeared unto him, and comforted him. And the governor said unto the boy, "If thou wouldst perform a miracle take up my sandal, and make it to live." And when the boy had prayed, the sandal turned into a great bull, out of the neck of which went forth a

kid, and they killed it, and eleven thousand and four men ate of it. And the governor was wroth, and he ordered the soldiers to cut out the boy's tongue, [and they did so] and brought back to him the tongue. And the governor commanded them to bring a red-hot cauldron and to cast him into it; and when JULITTA saw this she was afraid. And her son prayed, and God gave him divine power to such a degree that she and her son went into it and came out therefrom alive and uninjured. And the governor also commanded the soldiers to cast them into a machine, and to drag them about with [fol. 127*a* 2] ropes so that the flesh might be torn off their bodies, [and they did so], until the angel of God came and delivered them. And when the governor found that he was unable [to vanquish] them, he commanded the soldiers to cut off their heads with the sword. And our Lord Jesus Christ came down from heaven, and said unto the boy, "[Tell Me] the things which ye wish for." And CYRIACUS said unto Him, "Let not my body be buried on earth. And whosoever shall call upon my name, or celebrate my commemoration, or build a martyrium for me, or write the book of my strife, or read it, or bring an offering into my church, or shall pray therein, grant such their desires and forgive them their sins." And our Redeemer said unto him, "Everything which thou hast asked of Me I will give thee, and thou shalt be with Me on My right hand, and I will set thy body in the chariot of ELIJAH." And when the boy heard this he rejoiced greatly, and he gave thanks to God and was crowned with his mother during the night, and our Redeemer crowned him with incorruptible crowns, and took his soul up with Him, in glory which is indescribable and inexplicable. Salutation to CYRIACUS.

Salutation to GREGORIUS who was present at the Council of One Hundred and Fifty Bishops in Constantinia.

XVI. Ṭĕr

[fol. 127*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PHILOTHEUS, which name being interpreted is "lover of God," became a martyr. This saint was a man of Antioch, and his parents worshipped a bull which was called "MARAGED." And they fed the bull on fine flour, which was boiled and mixed with fat, and seed-oil, and the honey of bees, and they anointed him with scented unguents thrice daily, and gave him wine and seed-oil to drink; and they built one house for him to live in during the winter and another for the summer. And they placed a collar of gold round his neck, and rings of gold on his fore legs and hind legs. Now this saint was of very goodly appearance. And when he was ten years old his parents talked to him, and told him that he must worship the bull, but he would neither listen to their words nor do this thing, and because of their love for him, and because they did not wish to annoy him, they let him alone. Now Saint PHILOTHEUS did not know Christ, and he thought that the sun was God. And he stood up before the sun, saying, "I beseech thee, O sun, if thou art God, to tell me so"; and a voice came unto him from above, saying, "I am not God, but I am the servant and messenger of God Whom thou knowest, and thy blood shall be shed for the Name of God—Glory be to Him!" And when God saw the integrity of heart of the boy PHILOTHEUS, He sent His angel to him at that moment, and the angel informed him about the mystery of God, and opened his heart so that he might understand what he said unto him; and when he had told him everything, beginning with the creation of the world, and ending with the Incarnation of our Lord Christ, the heart of the boy rejoiced and his spirit was glad. From that day he fasted, and prayed many prayers frequently, and he ate [fol. 127*b* 1] bread and salt only, and he gave alms to the poor and needy. And when a year had passed his parents determined to give a feast to his friends and companions, and they required of their son to offer incense in honour of the bull, before they

ate and drank. And the boy PHILOTHEUS stood up before the bull, and said unto him, "Is it true that thou art a god whom men worship?" And a voice came forth from the bull which said, "I am not a god, but Satan hath entered my heart and I have become a deceiver of men." Then the bull rose up and attacked the parents of the saint, and he gored them with his horns, and killed them. And the saint commanded his slaves to kill the bull [and they did so], and they burnt him in the fire, and scattered [his ashes] to the winds. And the parents of the saint were lying there dead, and God gave grace to Saint PHILOTHEUS, and he prayed over them, and their souls returned to them, and they rose up straightway and told him how they had seen the punishments which were [inflicted] in Sheol. And after this Saint PHILOTHEUS and his parents were baptized with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And God gave him grace and power and he healed many sick folk by his prayer. And the report of him reached DIOCLETIAN the emperor, who sent and had him brought to him. And he said unto Saint PHILOTHEUS, "Cast incense to Apollo"; and he promised to give him many things if he would do so; and the saint rejected his promised things and his words. And the emperor commanded the soldiers to punish him with every kind of torture, [and they did so]. They first beat him with whips, and then they laid stones on his belly, and they did everything they could; but he was strong in the strength of God our Lord Jesus [fol. 127*b* 2] Christ. And he cursed the infidel emperor, and his unclean gods, until they smote him on the mouth, and cut out his tongue and broke his teeth; and when they had done all these things to him he would not hearken to the voice of the emperor. Then the emperor began to persuade him, and to use words of blandishment and flattery to him, but Saint PHILOTHEUS laughed at him, and promised that he would worship that idol; and the emperor rejoiced at this and imagined that he would really do so. And he commanded his servants to bring Apollo, and the men and priests of the idols, and a herald went through the city who cried out, saying, "Come, O all ye people, so that ye may see PHILOTHEUS worshipping

Apollo"; and all the people gathered together about the tribune. And as they were bringing the idols along the road, Saint PHILOTHEUS asked our Lord Christ that the earth might open her mouth, and swallow up the idols and their priests. And straightway the earth opened her mouth and swallowed up the idols and their priests, and there was a great outcry round about; and when the people saw this, many of them believed on our Lord Christ. And the emperor was wroth, and he commanded the soldiers to cut off the heads of them all with the sword, [and they did so,] and they received the crown of martyrdom in the kingdom of the heavens, and entered into life everlasting. As for Saint PHILOTHEUS, when the emperor was tired of torturing him he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 127*b* 3] And on this day died the holy father PALLADIUS, the fighter. This saint lived for fifty years in his cell without going outside of it, and he never looked upon the face of a woman. And the gift of prophecy and the power to work signs and wonders were given unto him in such a remarkable degree, that his fame was heard all through the country. And there was a certain merchant in the city of MĚSR (CAIRO), and he departed to make a journey in a ship, and the waves rose up and were about to sink the ship. And when hope failed, this merchant cried out, saying, "I take refuge in the prayer of Abbâ PALLADIUS; if ever I escape from this death I will give him one hundred *dînârs*"; and straightway he saw Saint PALLADIUS steering the ship with his cross, and he brought it into port. And when the merchant arrived in the city he took one hundred *dînârs*, and hired a horse and set out to go to Abbâ PALLADIUS. And when evening fell upon him he arrived at a certain city, and he took up his abode in the guest house, and he found there a man whose name was MÔRÎḲ, and he told him everything which was in his heart. And MÔRÎḲ said unto him, "I know his place, and I will bring thee to him." And on the following day the two of them set out, and they came to Abbâ PALLADIUS, and saluted him, and the

merchant gave him the gold which he had brought with him, and spread it out before him. And Abbâ PALLADIUS looked at it and blessed him; and said unto him, "I have no need of this gold. Go and distribute it among the poor and needy so that thou mayest gain usury from it before God." When the merchant heard this he fell down at his feet and begged and entreated him to accept it as a gift. When Saint PALLADIUS saw that he made most earnest entreaty to him, he took one *dînâr*, and said unto him, "I will accept this from thee as a blessing; as for the rest, do as I command thee, [fol. 128*a* 1] and distribute it among the poor." And having taken the gold the merchant buried it in the ground. And when he came to the river, Satan entered into the heart of MÔRÎḲ, and he wanted to take the merchant's money; and he leaped upon the merchant in anger and killed him. Then he carried away the dead body by night, and cast it down at the door of Abbâ PALLADIUS. And on the following day he went to the governor and told him about the murder. When the governor came, he bound Abbâ PALLADIUS in strong fetters, and he questioned him about the dead man, and PALLADIUS said, "I did not kill him." And when they brought him to the coffin containing the body, he took hold of the body and prayed for a long time, and he said, "I command thee, O dead body, in the Name of God to rise up and to declare who it was that killed thee." And the dead man rose up and said that MÔRÎḲ had killed him for his money. When the governor saw this miracle he bowed down before Abbâ PALLADIUS, and he was dismayed because he had entreated him evilly; and intending to kill MÔRÎḲ he released PALLADIUS. And having fought strenuously PALLADIUS died at a good old age.

And on this day also fifteen hundred soldiers [or, ten thousand five hundred] and their three prefects who were companions of Saint PHILOTHEUS became martyrs.

And on this day also two thousand and four soldiers [or, ten thousand four hundred] who were companions of Saint CYRIACUS, and his mother JULITTA became martyrs.

[fol. 128*a* 2] And on this day also is commemorated the blessed Saint ṢAḤMÂ, one of the Nine Saints, who fought a good fight, and pleased God.

And on this day also died the holy father, the pure virgin, JOHN, the forty-eighth Archbishop of the city of Alexandria. This father became a monk in his early years in the church of Saint Abbâ MACARIUS, in the desert of SCETE; and he fought a great fight and devoted himself to fasting, and prayer, and vigil, and God elected him, and the Archbishop Abbâ MICHAEL made him a priest in the church of Saint MÎNÂS the martyr, and he gave to him all his money and his land as a gift, and the votive offerings which the people brought to the church, and he followed peacefully a right course in that church. When Abbâ MÎNÂS, the archbishop who preceded him, died, the bishops, and priests, and learned men gathered together in the city of Alexandria to elect an archbishop, and they wrote down on pieces of paper the names of several men. And a certain righteous man said, "Why did ye make Saint JOHN administrator of the church of Saint MÎNÂS?" And they all said, "Verily he is worthy [fol. 128*a* 3] of this office." And one wrote his name on a piece of paper, which was thrust in among the other pieces of paper, and they laid them on the altar; and they continued in prayer and the singing of hymns for three days and three nights. And they brought a child from the church, and he drew a paper from among the papers, and they found that the name of this saint was written upon it. Then they took that paper and thrust it in again among the other papers, and they brought another child, and he also drew that paper; and when a third child was brought he drew that same paper, and the name of this saint was found to be written upon it. Then straightway they knew that God had chosen him for this office, and they seized him and against his will they made him Archbishop of the city of Alexandria. And having been appointed he protected his flock, and he read to them frequently the Books of God, and he confirmed them in the doing of good in the True Faith, and his charities and alms to all men were very many. In his days a great famine took place in the land of Egypt,

and they sold one measure of grain for two *dînârs* in gold, and each day many poor folk of every nationality gathered together at the door of his house, asking for food. And he put his disciple MARK in charge of the money of the church, and he gave to all the poor what they needed both morning and evening, until God removed His wrath from men. And this father built many churches, and adorned them with suitable adornments. And because of the numerous works of charity which he carried out, and his alms and his gifts, this father was called [fol. 128*b* 1] "JOHN the Merciful," and indeed he was merciful to the poor, and the wretched, and the widows and the orphans. When the day of his death drew nigh, he told the priests the day whereon he would die. And he said unto them, "I was born on the sixteenth of Ṭĕr, and I was named archbishop on that day, and on that day I shall die"; and when he told the bishops this they wept, and they said unto him, "Our father, who will be appointed archbishop over us after thee?" And he said unto them, "MARK the priest, my servant, for our Lord Jesus Christ hath elected him to this office." And on the sixteenth day of the month of Ṭĕr this father died, having sat as archbishop for twenty-three years. In his days died DAVID who had been made Archbishop of the city of Antioch by force, and his predecessor GEORGE, having passed ten years in prison, was appointed. When this father was appointed Abbâ JOHN wrote to him an Epistle on the True Faith, and when Abbâ GEORGE died a certain just man whose name was YÂRÎKÔS was appointed in his stead. And he wrote a letter and sent it to Abbâ JOHN, who received him in the Holy Spirit, and rejoiced in his letter, and sent to him an answer to the same.

And on this day also died Mâr DANIEL, the Syrian, of the city of 'ÂMĔD. The father of this saint was rich in gold and silver, and when his father died Abbâ DIONYSIUS, Bishop of the city of 'ÂMĔD [fol. 128*b* 2], brought him up, and taught him the Books of the Church, and then made him a deacon and priest, and arrayed him in the garb of the monastic life. And Mâr DANIEL continued in fasting and prayer, and he never ate

food between one Sabbath and the next, and at length the gift of healing was bestowed upon him; and he made a vow to himself that he would never look upon a woman. When his mother heard of the report of him she came to him, and wished to see him, and when she sent a message to him he said unto her, "I have made a vow that I will never look upon a woman." And she said unto him, "I am thy mother. Why dost thou treat me like other women?" When he refused [to see] her, she pulled off her veil and cursed him, saying, "God maketh me to see thee laughing, and two women wrapped up in a single garment shall look upon thee." After a few days a certain man took three hundred *dînârs* of gold to give them to Mâr DANIEL, and in the evening, when he arrived at the gate of the cell of the saint, his companion rose up against him, and slew him through his love of money. When the King of 'ÂMĔD heard the story about a dead man being found at the door of Mâr DANIEL, he commanded [his soldiers] to bring the saint before him. And when the women who were bathing in the bath-house heard the story about Mâr DANIEL, two of them rushed out to see him, and because of their great haste they had only a single garment to cover them both. And Abbâ DANIEL laughed when he knew that his mother's curse had come upon him. When the king questioned him about the dead man Saint DANIEL said unto him, "I did not kill him"; and through the prayer of Abbâ DANIEL the dead man rose up and declared who had killed him. When the king and all the people saw this, they worshipped the God of Saint DANIEL [fol. 128*b* 3] and they killed the murderer. Then the king gave unto Abbâ DANIEL much money, and when he refused to accept it he built a monastery for him, and many monks gathered together therein. And then growing old and fighting strenuously, he became a little sick, and he died in peace. Salutation to DANIEL who vowed that he would never look upon a woman.

Salutation to JULITTA, the mother of CYRIACUS. Salutation to the five thousand martyrs who suffered with CYRIACUS.

Salutation to PHILOTHEUS. Salutation to the fifteen

hundred soldiers and their three prefects, the companions of PHILOTHEUS, who suffered martyrdom.

Salutation to PALLADIUS, and two-fold salutation to his disciple THEOPHILUS.

[fol. 129*a* 1] Salutation to JOHN, the revealer of mysteries.

XVII. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the honourable saints MAXIMUS and DUMATHEUS, his brother, the sons of LAVENDIUS, who was King of the country of Rômê. And this king held the True Faith, and feared God, and he executed righteousness and judgement; and because of this God gave him these two saints, and from their youth up, by reason of their purity, and their humility, and their fear of God, they were like unto the angels of God. And they prayed and read the Books of the Old and New Testaments by night and by day. And they decided in their minds to reject this world, and to assume the garb of the angels, that is to say the garb of the monastic life. And they worked upon their father to allow them to go to the city of Nicea to pray in the place, wherein the Three Hundred and Eighteen Bishops who formed the Council assembled; and when they told him he rejoiced greatly, and sent them away with slaves and soldiers. And when they arrived in the city of Nicea, and had received a blessing [fol. 129*a* 2] in the holy place, they sent back the soldiers to their father, and they sent with them letters to him wherein they said, "O our lord the king, we wish to dwell here for a few days." Then they opened their minds, and held converse with a holy and righteous monk, and they said unto him, "We wish to assume the monastic garb under thy direction." And he said unto them, "I am afraid of the emperor your father. But go ye to the country of Syria, for there liveth there a righteous monk, a priest of the

True Faith, whose name is 'AGÂBIUS." Having said these things unto them they accepted the counsel of that monk, and they departed to the country of Syria. And they came to Saint 'AGÂBIUS, and revealed to him their minds, and he arrayed them in the garb of the monastic life, and they lived with him until he died. Before his death he spake unto them, and told them that he had seen a vision wherein Saint Abbâ MACARIUS the Great came to him, and said unto him, "Command these two young men MAXIMUS and DUMATHEUS to come to me in the desert of SCETE, and they shall be my sons before thy death." And Abbâ 'AGÂBIUS told them what he had seen, and he said unto them, "O my sons, I have long had the desire to see this father MACARIUS in the flesh, and behold, I have seen him in the spirit." And he said, "After my death go ye to him." And when he was dead they dwelt in the land of Syria, and God gave unto them the gift of healing the sick. And the report of them was heard in all countries through the merchants who travelled by sea and by land. And the saints learned to make the roofs (*i.e.* awnings) of ships, and they lived upon a small part of what they earned [fol. 129*a* 3] by the labour of their hands, and the rest they gave away to the poor and the needy. And by reason of the multitude of the signs and wonders which God performed by their hands, many of those who were possessed by many [evil] spirits, were cured immediately they heard the names of Saints MAXIMUS and DUMATHEUS, by the might of our Lord Jesus Christ. And there was a very large snake which lived near the high road, and it destroyed very many men, and some of the men of the city came to Saints MAXIMUS and DUMATHEUS, and asked them to deliver them from that venomous serpent. And Abbâ MAXIMUS took a sheet of paper and wrote upon it as follows: "In the Name of Jesus Christ, our Lord, the Word of the Father, God of hosts, the God of Abbâ MACARIUS, the blessed, and our honourable father 'AGÂBIUS, who was indued with the Spirit, the holy priest, when this paper cometh to the door of thy cave, thou shalt go forth and shalt die, and the fowls of heaven shall devour thee." And a certain man took that paper and laid it at the door of the den of that serpent, and straight-

way it came forth and died; and all the people marvelled exceedingly and they glorified God. And God performed very many signs and wonders by the hands of MAXIMUS and DUMATHEUS. One day a certain nobleman went out to his father, who was near the sea-shore, and looking up at the awning of one of the ships, he saw written thereon the names of MAXIMUS and DUMATHEUS, and he asked the captain of the ship, saying, "What are these names?" And the captain answered and said unto him, "These are [the names of] two holy monks and brothers, and because of my confidence in them I have written their names [fol. 129*b* 1] upon the awning of my ship, so that God may save me from sinking in the sea through their prayers." And the nobleman said unto him, "What are they like in person?" And the captain said unto him, "One is perfect, and the other hath no beard"; and then the nobleman knew that the young men were the sons of the emperor. And he took that merchant and brought him to the emperor, the father of the saints, and he asked him about his sons; and the captain told them what they were like, and everyone knew that they were indeed his sons. And he sent their mother and their sister to them, and when they came to them, with many soldiers, and saw them, they cried out and wept freely and embraced them; and their mother asked them to come to her and to their father the emperor. And they said unto her, "We cannot destroy [our] covenant with God, for we have vowed ourselves to God, and we pray for thee and for our father, by night and by day, that God will deliver you from all harm." And with these words they consoled her, and she left them and returned sad and sorrowful, and she wept because she was to be separated from them; and she told the emperor and the soldiers what had happened to them. And the emperor said unto his wife and his soldiers, "Let them alone so that they may become treasure with our God and Lord Jesus Christ, and may make entreaty to Him for us in their prayers; for everything which is in this world, and the glory thereof, passeth away like a dream, and they will gain a kingdom which doth not pass away." And in those days the Archbishop of the city of Rômê died, and the bishops and all the priests gathered

together so that they might take counsel [fol. 129*b* 2] and appoint an archbishop. And they remembered the blessed MAXIMUS, and they said, "Verily this man is well fitted for this office, for God hath given unto him the great gift of healing the sick, and God hath wrought many signs and wonders by his hands. And although he is young in days, still Christ dwelleth in him, and he is perfect in knowledge and in good works, and in all the Law of the Church." When his father and mother heard this they rejoiced exceedingly, and they sent certain officers together with their troops, and they sent with them a letter which they had written to the governor of the country of Syria commanding him to send MAXIMUS and DUMATHEUS to the city of Rômê. When the saints heard this they were exceedingly sorry, and they remembered what their father, the monk Abbâ 'AGÂBIUS, had commanded them. And they rose up straightway, and they changed their apparel, and they departed, not knowing where they were going, and they wandered to the shore of the Red Sea. And being athirst God changed that bitter water and made it sweet for them, and He sent forth power from Him, and it carried them from the country of Syria and brought them to the desert of SCETE; and they came to Saint Abbâ MACARIUS, and told him that they wished to dwell with him. And when he saw that they were sons of grace, he thought that they would not be able to live in the desert, and he told them about the difficulty of the desert, saying, "Ye will not be able to dwell here." And they answered and said unto him, "O our father, if we cannot live here we will go away." Then he taught them how to plait palm fibre, and he shewed them a valley wherefrom they could [fol. 129*b* 3] obtain the palm leaves, and he helped them until they had built a cell for themselves. And he brought to them a certain native to buy from them the objects which they made with their hands, and he brought them bread. And they lived in this way in the desert for three years, and they held converse with none, for they would go into the church holding their peace, and receive the Holy Mysteries, and return to their cell. And our father Saint MACARIUS wondered at their behaviour and why they had neither come to him nor

visited him during this period of three years; and he asked God to reveal the matter of them to him. And he rose up and went to them, and they rejoiced in him exceedingly, and he dwelt with them that night. And when he rose up to pray he saw Saints MAXIMUS and DUMATHEUS rise up to pray, and when they prayed he saw as it were a rope of fire which went up from their mouths to heaven. And Satans thronged about them like flies, and the angel of God drove them away from them with a sword of fire. When the morning had come he arrayed them in the garb of the angels, and he departed from them, saying, "Pray for me"; and they bowed low before him, saying, "Bless us, O our father, and pray for us." And when they had finished their fight, and God wished to give them rest from the labour and sorrow of this world, MAXIMUS fell sick of fever and his body became like fire. And he sent a message to Abbâ MACARIUS asking him to come and see him, and when MACARIUS arrived he found him sick. And MAXIMUS said unto him, "Bless me, O my father"; and he blessed him, and said unto him, "Fear not, for this illness shall depart from thee." [fol. 130*a* 1] And MAXIMUS said unto him, "O my father, I know that this day I shall depart from this poor body of mine; I ask thee to pray for me, and I shall find help"; and having said these words he wept bitterly. And at that moment Abbâ MACARIUS saw the Company of the Saints, Prophets and Apostles, and JOHN the Baptist, and the Emperor CONSTANTINE, and they came and surrounded Saint MAXIMUS, until his soul went forth in honour and glory. And Abbâ MACARIUS wept and said, "Blessed art thou, MAXIMUS." And DUMATHEUS wept bitterly for his brother, and he asked Abbâ MACARIUS, saying, "Pray for me that God may take my soul and bring me to my brother." And three days after Saint MAXIMUS was buried, DUMATHEUS fell sick, and one told Saint MACARIUS about him, and he rose up to go to him. And as he was journeying along the road, he saw the saints, and he saw the Company, who came and received the soul of Saint MAXIMUS, take the soul of his brother DUMATHEUS, and carry it up to heaven. And when Abbâ MACARIUS arrived at their cell he found DUMATHEUS dead, and he took him and

buried him with his brother MAXIMUS, in the same grave. The death of MAXIMUS took place on the fourteenth day of the month of Ṭĕr, and that of his brother on the sixteenth day of the month of Ṭĕr. And Saint Abbâ MACARIUS commanded that monastery to be called by their names, and similarly that monastery is called to this day DABRA BARMÔS (BARAMÂS). And they have everlasting remembrance in the kingdom of heaven, and in all the ends of the world. [fol. 130*a* 2] Salutation to DUMATHEUS and his brother MAXIMUS.

XVIII. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the burning of the bones of the blessed Saint GEORGE (GREGORY ?), the fighter, and chief of the martyrs.

And on this day also died the holy father, the fighter and ascetic, Abbâ JACOB, Bishop of the city of NISIBIS, the teacher of Saint EPHRAIM. The saint and fighter was born and brought up in the city of NISIBIS, and he was a Syrian; from his early years he adopted the garb of the monastic life. He wore sackcloth made of hair, and he fought the fight by night and by day, with fasting, and prayer, and prostrations, and vigils, and the heat of summer, and the cold of winter, and he never took off his apparel of hairy sackcloth. His food was the herbs of the earth, and his drink was rain-water only, and for this reason his body shone, and his soul sent forth much light, and God gave him the gift of prophecy, and the power to work signs and miracles. And he used to tell people what was going to happen before it happened, and this power he possessed to a remarkable degree. One day he saw a [fol. 130*a* 3] number of women laughing and playing together in a lewd manner by a fountain of water, and he dried up the fountain of water and made the hair of their heads turn white. And having repented and made entreaty to him, and bowed low before him, they

begged him to restore to them that fountain of water, and he restored it to its former state; but the hair of their heads remained white, so that they might be patient and not magnify themselves [in future]. One day whilst he was journeying along the road he found a number of men who were laying out and covering for burial a man who was not dead, and they asked the saint to give them cloths wherewith to swathe him, but the saint by his prayer made the dying man to live. When the men came back and found the dead man [alive], they entreated him, and repented, and he healed them. And the virtues and the righteousness of this saint becoming known, the priests chose him to be Bishop of the city of NISIBIS. And having been appointed he protected the flock of the Lord Christ, and he ruled them well, and he guarded them well against the Arian wolves. When the Emperor CONSTANTINE gathered together the Council of the Saints in the city of Nicea this father was with them, and he excommunicated ARIUS and drove him out of the church; and he drew up the Prayer of the True and Holy Faith with the holy Fathers, and it is the Sign to all believers and Christian people. And he raised a man from the dead at the coming of the Emperor CONSTANTINE, even as the Book of the Council testifieth. And when the King of Persia came to the city of NISIBIS and attacked it, this holy man brought a dense and smoky cloud over their horses and buffaloes, and it caused them pain, [fol. 130*b* 1] and they backed and broke the ropes which held them, and stampeded. When the King of Persia saw this he was afraid with a great fear, and he rose up and fled and departed as far away as possible from the city of NISIBIS. And this saint having finished his strife, and illumined his own soul, and the souls of his flock, he died in peace, and went to the God Whom he loved, and inherited everlasting life. Salutation to JACOB of NISIBIS.

Salutation to the burning of the bones of Saint GEORGE (*sic*) (GREGORY ?).

And on this day also are commemorated MARY and MARTHA, the sisters of LAZARUS, whom our Lord raised from the grave.

XIX. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were found the bodies of the saints Abbâ BĚḤÛRÂ and Abbâ BÂSÔRÂ, his brother, and 'ENÎRÂ their mother. These saints and fighters were men of the city of SÔBĚS, and they became martyrs [fol. 130*b* 2] in the days when idols were worshipped, and their bodies were laid in the church of the city of SÔBĚS. In the nine hundred and thirty-seventh year of the pure martyrs (A.D. 1221), in that year [I say], Frankish soldiers attacked the country of Egypt, and they captured the city of DAMIETTA, and ruled there. And they also captured many of the large cities which were round about DAMIETTA. And King KÔMEL (KÂMIL), that is to say, the King of Egypt, gathered together very many soldiers from all the land of Egypt, and he went forth to fight against the Frankish soldiers, and as they marched they destroyed many churches. Among such churches was a church of the city of SÔBĚS, wherein were the bodies of the holy martyrs. And one of his soldiers took the coffer wherein were the bodies of the saints, and he opened it thinking that he should find therein money of this world wherewith to enjoy himself. And he found precious pearl-stones of great price, that is to say, the bones of the holy martyrs, but he did not know their value, and he scattered them by the walls of the church, and carried away the coffer which had contained their bodies and sold it. And God, the Most High, Who is patient and most merciful, forbore with that man until he came to the Frankish army. And the Franks and Egyptians fought and that man was killed at the very beginning of the fight, according to the testimony of his companions who were looking at him when he was killed, and who on their return to their country proclaimed the glory of God, and declared and spake to every man, saying, "This man was the first to be killed. A sword pierced his neck and cut off his head, [fol. 130*b* 3] and destroyed its sides and he died an

evil death." Now when that man cast away the bones of the saints there was a certain believing woman, the wife of a priest, who stood watching him, and straightway she gathered them up and rolled them in her head-cloth with joy. And because of her fear of the Muslims, she went into the church, and laid them down in a corner of the church, tied up in her head-cloth, and she covered them over with tiles; and they remained covered over with the tiles in the corner of the church for a period of twenty years, and the woman forgot their history. And God having willed to reveal them for the benefit of the Christian people, two men mentioned them before the woman, and the woman remembered them, and straightway she told the priests and the believing folk about the place where the bones were. And the priests went into the church, and they took the bodies (*sic*) of the holy martyrs, and bore them with great honour, and they made a beautiful coffer for them, and laid them in it; and they made a great festival, with prayers and psalms, and hymns, as it might be at this day, and they laid them in the church. And Abbâ GABRIEL, bishop of this city, commanded the people to make a festival for them, and to hold this day in honour, and to write their names down in each Egyptian city for the festival; and they did as the bishop commanded. And many signs and miracles appeared through these bones, among them being the following: There was a certain woman who had a blind daughter, and she had lost all hope of her daughter ever being able to see; and the blessed woman prayed to the bones of the saints, and straightway her daughter rejoiced, and she was able to see with her eyes as well as formerly. [fol. 131*a* 1] And she glorified our Lord Jesus Christ Who honoured the martyrs with so great honour. Salutation to the woman who found the bodies (*sic*) of the martyrs.

Salutation to Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ, who finished his fight.

Salutation to the consecration of your church, [O Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ].

And on this day also are commemorated Abbâ ṬĔRSÎNÂ (BATRASÎNÂ) and Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ (of GUEGUEBÊN).

XX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'ABRÔKÔRÔS (PROCHORUS) the apostle, whom the Lord chose to be of the number of the Seventy-two Apostles, whom our Lord chose and sent forth to preach, and to whom He gave power to heal the sick and to cast out devils. This [fol. 131*a* 2] saint was with the Apostles in the upper room of Zion, and was filled with the gift of the Holy Spirit Paraclete. And he it was whom the Apostles chose to be among the number of the Seven Deacons concerning whom the Book of the Acts of the Apostles testifieth that they were filled with the Holy Spirit and wisdom. And he was the disciple of Saint JOHN the evangelist, the apostle who proclaimed the Godhead, and he went with him to many cities, and Saint JOHN laid his hand upon him and appointed him Bishop of the city of NICOMEDÎA, of the country of BÊTÂNÎA (BITHYNIA). And he preached the Faith of our Lord Christ therein, and he converted many of the Greeks and those who worshipped idols, and he brought them into the True Faith, and baptized them in the Name of the Father and the Son and the Holy Ghost, and taught them to keep the commandments of the Holy Gospel. And he built a fine church for them in that city, and appointed priests and deacons for them, and then he went out to the cities which were round about that city, and preached in them the preaching of the Holy Gospel and baptized many of the people. And he taught even many Jews, and turned them from their error, and baptized them with Christian baptism; and great tribulation came [upon him] and persecution for the Name of Christ. And having finished his fight he died at a good old age, and he pleased God and inherited the kingdom of heaven and everlasting joy.

And on this day 'AKLÔG (ECLOGIUS) the priest became a martyr. This saint was a man [fol. 131*a* 3] of the city called "EL-NEFT," in the country of Egypt, and his father's name was DIOSCURUS, and his mother's name was EUPHEMIA; they belonged to a noble family and were very rich in gold, and silver, and cattle, and sheep, and horses, and camels, and lands. And they had no son, and were therefore very sad, and they prayed to God continually to give them a son; and God heard their prayer and gave them this holy son, and they called him "'AKLÔG" (ECLOGIUS), which is, being interpreted, "pleasant to God." When he was eight years old his parents gave him to a teacher so that he might instruct him in the Law of God, and each day he went to the church, and heard the praises and prayers before he went to his teacher. One day he left his teacher to ride his horse, and two servants followed him. As he was riding along he saw many men and women gathered together, and uttering cries, and he went up to them to see [what the matter was], and he found that a child whom a serpent had bitten had fallen down in their midst, and was nigh unto death. And Abbâ 'AKLÔG (ECLOGIUS) cried out, and he remembered the words of the Holy Gospel which said that those who believed on our Lord should make miracles manifest, that they should cast out devils in His Name, that they should take up vipers in their hands and that they should not harm them in any way, and that they should lay their hands on the sick and heal them. And straightway he took hold of the child's hands, and made over him the sign of the Cross in the Name of the Father and the Son [and the Holy Spirit], and said, "O child, I tell thee to be healed of the bite of this wicked, lying reptile. [fol. 131*b* 1] For our Lord saith with His pure and righteous mouth, 'Behold, I have given you power to tread upon serpents and scorpions, and every power of the Enemy, and they shall in no wise injure you.'" And straightway the child recovered and became like one on whom no evil whatsoever had come. When the people saw this miracle they marvelled exceedingly, and they praised God, the Worker of miracles, by His saints; and the report of this miracle was heard in every city. And when Abbâ 'AKLÔG

(ECLOGIUS) had arrived at his twelfth year and was still under his teacher's care, he knew by heart the Four Gospels, and the Fourteen Epistles of PAUL, and the Seven Apostolic Epistles, and the Book of the Acts of the Apostles, and the One Hundred and Fifty Psalms of DAVID. And he read each of these every night of the First Day of the week, and he devoted himself strenuously to fasting and prayer. When the men of his city saw his spiritual fight, after his parents' death, they asked the bishop to appoint him their priest so that he might pray for them. He fasted two, or three, or seven days at a time, all the days of his life; and he prayed day and night; and he wore hairy sackcloth under his apparel next to his flesh. And the grace of God called the blessed 'AKLÔG (ECLOGIUS) to be a priest. And the bishop seized him against his will, and made him a priest. And when he was being appointed the people heard a voice crying out and saying, "Abbâ 'AKLÔG (ECLOGIUS) is worthy, is worthy, is worthy of the office of the priesthood"; and the people glorified God. And after those days a great persecution of the Christians broke out [fol. 131*b* 2] in all the land of Egypt under DIOCLETIAN the infidel, who destroyed the churches; and many people became martyrs. And God summoned Abbâ 'AKLÔG (ECLOGIUS) to become a martyr, and he stood up and looked up into heaven, and cried out, saying, "My Lord, and my God, and my Redeemer, Jesus Christ, the Sustainer of the Universe, let Thy mercy and peace be over the people who are in my city everywhere, and bless them and deliver them from Satans, and send an angel unto me to strengthen me until I have finished my fight for Thy Name's sake; for Thine is the glory and the power for ever and ever, Amen." When Saint 'AKLÔG (ECLOGIUS) had said this he turned to the people who were round about him, and said unto them, "Whosoever loveth [me] let him come and go with me"; and there followed him his own family, and slaves, and people of the city, three hundred and forty men; and they stood upon a high place and they cried out loudly and boldly, saying, "We are Christians." When the captain of the emperor's soldiers heard this he was sorry, and he bound Abbâ 'AKLÔG (ECLOGIUS) in fetters and sent him to ARIANUS the governor.

And ARIANUS said unto him, "Worship the gods of the emperor so that thou mayest receive great honour"; and 'AKLÔG (ECLOGIUS) said unto him, "I will never worship unclean idols, and I will only worship my Lord Jesus Christ, to Whom belongeth glory, and power, and majesty." When ARIANUS heard this he condemned Saint Abbâ 'AKLÔG (ECLOGIUS) to severe torture in a red-hot oven, but God sent His angel and made the fire [as cool] as dew; and the saint stood up in the red-hot oven and prayed. [fol. 131*b* 3] Then ARIANUS the governor said unto the three hundred and forty men, "Come ye and worship the gods." And they answered and said unto him, "We will not worship the gods, but only Jesus Christ." And ARIANUS commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens. And in those days the son of ARIANUS the governor died, and he mourned for him greatly. And Abbâ 'AKLÔG (ECLOGIUS) said unto him, "If I do good for thee, and pray to the Lord my God on thy behalf that He may raise up thy son alive, what honour wilt thou bestow upon me?" And ARIANUS said unto him, "I will make thee captain over one hundred soldiers, and I will send thee to thy city with great honour." And Saint Abbâ 'AKLÔG (ECLOGIUS) said unto him, "I do not wish for this thing, but I want thee, when thou hast tortured me, to send my body to my city; if thou wilt do this for me I will raise up thy son for thee." And the governor swore to him that he would do all that he wished. And Saint 'AKLÔG (ECLOGIUS) prayed unto God, saying, "I beseech Thee, O my Lord Jesus Christ, to hear my petition this day, and to raise up this boy from the dead, that he may glorify Thy Name for ever and ever, Amen." And having said this, he made the sign of the Cross over him in the Name of the Father and the Son and the Holy Spirit, and straightway the child rose up alive. And when the people saw this they all cried out together, saying, "We are all Christians, and we believe in the God of Saint Abbâ 'AKLÔG (ECLOGIUS)." When the governor heard this [fol. 132*a* 1] he was exceedingly wroth, and he commanded the soldiers to take them outside the city, and to dig a large

pit, and to light a large fire therein, and when the flames reached to a great height, to cast them into it; and the soldiers did so, and the men finished their martyrdom in the peace of God. Now they were in number eight hundred and nine souls. And ARIANUS the governor commanded the soldiers to torture Abbâ 'AKLÔG (ECLOGIUS) severely, and to send to his own country his head [after it was cut off with] the sword. When the saint heard this he rejoiced greatly, and he stood up and prayed, saying, "How [long], O my Lord Jesus Christ, wilt Thou hearken unto the petition of me, Thy servant? Let Thy mercy come upon my city, and upon all the men who dwell therein. Bless the work of their hands, and bless their women, and their children, and their cattle, and their fields, and deliver them from all trials and tribulations, by Thy Divine Power, O my Lord Jesus Christ. Give Thou grace to my body, and grant that every sick person who shall come to my church, and shall intercede before my body in Thy Name shall be healed of his sickness. And he who writeth the book of my strife and celebrateth my commemoration, do Thou write his name in the Book of Life. When a man giveth an offering on the day of my commemoration, or incense, or unguent, or oil, or wine, give Thou him his reward in the kingdom of the heavens. Whosoever shall swathe my body for burial in clean cloth, do Thou array him in the apparel of light, for Thine is the glory and the power for ever and ever, Amen." And when he had said this, behold our Lord [fol. 132*a* 2] appeared unto him and said unto him, "Peace be unto thee, O my elect and beloved, and beloved of the Father and of the Holy Spirit, Abbâ 'AKLÔG (ECLOGIUS), I have come unto thee, and I will give thee the reward of thy labour, and I will make thee to rest in My kingdom. Three crowns have been prepared for thee: one for thy virginity, one for thy torture, and one because thou hast rejected the world for My Name's sake. Come unto Me, O My beloved Abbâ 'AKLÔG (ECLOGIUS), so that I may give thee the reward of thy labour, and that I may take thee up into My kingdom, and that I may do for thee everything which thou hast asked of Me this day, in return for what they have made thee to suffer for My Name's sake. I will give thee an abode in

the kingdom of the heavens. I will make the angel hosts to serve thee, and thou shalt rejoice with all the saints at My table in the life which is for ever. Verily I say unto thee, O My chosen one Abbâ 'AKLÔG (ECLOGIUS), whosoever shall make intercession by thy body, and shall seek for thine intercession because of the labour which thou hast performed for My sake, if he be in tribulation, or in sickness, or in any trial and sorrow, I will deliver him. And whosoever shall call his son by thy name, that child will I bless, and rear happily, and preserve from evil. Whosoever shall give an offering to the church on the day of thy commemoration in thy name, to him will I bring the Bread of Life in the kingdom of the heavens. Whosoever shall give a cup of cold water to a thirsty man, him will I make to drink from the cup of the Water of Life. Whosoever shall plant a vineyard or sow fields with grain, and pray to Me for them in thy name, I will make him grow old, and multiply him, and bless him." And when our Lord Christ had finished His converse with the blessed Abbâ 'AKLÔG (ECLOGIUS), [fol. 132*a* 3] He made the sign of the Cross over his body, and delivered it from all his toil, and He embraced him, and blessed him, and went up into heaven in great glory, whilst the saint was looking at Him. After this the saint turned to the soldiers, and said unto them, "O my brethren, finish that which the governor hath commanded you to do." And the soldiers, seeing that his face was shining like the sun, feared greatly his majesty and his light, and they were unable to approach him. But one of them, a man dense of heart and unmerciful, stretched out his hand to the saint, and smote him on the neck with the sword and cut off his holy head; and the saint finished his martyrdom on the twentieth day of the month of Ṭĕr. And the angels took his soul and carried it up into heaven singing as they went. And the soldiers left the body of the saint on the river bank, and they embarked in their ship and departed. And certain young men were there, and they went into the city and told the people why, and how, the martyrdom of Saint Abbâ 'AKLÔG (ECLOGIUS) took place. And the people and the priests gathered together, and went and carried his body, with great honour and with singing of psalms and dirges,

until they brought it to the city and laid it in a good resting place. And great signs, and miracles, and healings of the sick took place through it.

And on this day also are commemorated Saint BEHNÛ, the martyr; and the consecration of the church of JOHN, the possessor of the Golden Gospel, in the city of Rômê, and the translation of his body thereto. Salutation to JOHN.

[fol. 132*b* 1] And on this day the strife and martyrdom of Abbâ NÔḤA (NOAH) took place, and the manifestation of his miracles. And on this day also are celebrated the consecration of the church of Mâr MEHNÂM, and also 'ALVANUS (SILVANUS ?), and Abbâ NABYÛD (or NABDEYÛ) of SÎḤAT, and Annâ BENWÂH, the martyr.

Salutation to 'ABRÔKÔRÔS (PROCHORUS).
Salutation to Abbâ KALÛZ, the martyr, of the city of FANT.
Salutation to Abbâ NABYÛD.

XXI. Ṭĕr

[fol. 132*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the assumption of the body of our pure, and holy, and honourable Lady, the Virgin MARY, the God-bearer, who is indeed the LADY of all the women of this world. And our Lady prayed continually at the holy grave of our Lord Christ; the Holy Spirit made known to her that she was to depart from this fleeting world, and then told the virgins who were with her from DABRA ZAYT, even as our Lord told them. Then our Lady MARY prayed, saying, "O my Lord Jesus Christ, hearken Thou unto me, and unto my prayer at this time, and unto my petition, and bring unto me thy disciple, JOHN the evangelist, and likewise all Thy disciples, both those who are living and those whose souls Thou hast taken, for Thou art the God of the living and of the dead, and unto Thee

belongeth glory for ever and ever, Amen." And behold a cloud straightway took up JOHN in the spirit from the city of Ephesus, and brought him to our Lady the holy Virgin MARY; and when he stood before her she glorified our Lord Jesus Christ. And JOHN said unto her, "Rejoice, O thou who art full of grace, who didst bear our Lord Jesus Christ." And the Holy Spirit spake by his mouth, saying, "Thou shalt go forth from this world with great honour and glory, and after many great signs and wonders which our Lord and God shall make manifest by thee." When our holy Lady the Virgin MARY heard these words, she rejoiced exceedingly, and she prayed, saying, [fol. 132*b* 3] "Glory be unto Thee, O my Lord and God Jesus Christ, Who hast granted unto me what I asked. And now, honour me by Thy coming with Thine angels, so that they may take my soul and bear it up with Thee into the heavens." And straightway the voice of the Holy Spirit from heaven was heard, saying, "At this time all the angels shall come from heaven, and the Apostles from all the ends of the earth, riding upon the clouds, and they shall come to Bethlehem, for the sake of the holy and blessed Virgin MARY, the mother of our Lord Jesus Christ." And straightway all the Apostles came, for those who were dead rose up from their graves, and they stood before our holy Lady the Virgin MARY, and said unto her, "Rejoice, O thou who art full of grace, for our God was born of thee. He shall take thee out of this fleeting world with great glory even as He promised thee." And straightway our Lady MARY sat down upon her bed, and said unto the Apostles, "Now do I know that my God and your God, Jesus Christ, will come to me, and that I shall see Him as I see you, and then I shall depart from this world. And now I desire you to tell me whence ye knew that I was to depart from this world, and so hastened your coming to me." And PETER and all the Apostles said unto her, "The Holy Spirit commanded us to come unto thee, and straightway we mounted upon a cloud of light, and we arrived where thou art in the twinkling of an eye." When our Lady MARY heard this from the Apostles, she lifted up her voice and said, "I praise and hymn Thy Holy Name, O my Lord Jesus [fol. 133*a* 1] Christ, my God, because Thou hast seen my suffering, and hast

revealed unto me wonders, for Thou art Almighty; henceforth all generations shall hold me blessed." And when the Virgin had finished her prayer and supplications, she said unto the Apostles, "Bring me incense and a censer, and summon our Lord Jesus," and they did as she commanded them; and straightway our Lord Jesus Christ came. And thousands of thousands, and tens of thousands of tens of thousands of angels, surrounded Him, and archangels, and our Lord Jesus Christ comforted her, and told her of the rest and joy which were prepared for her. At that moment many miracles took place: the blind received their sight, and the dumb spake, and the lame stood up straight and walked, and the lepers were cleansed, and from those who were possessed of devils the evil spirits went forth quickly. And all those who were suffering from sicknesses of divers kinds, as soon as ever they came to the place where was our holy Lady the Virgin MARY, were healed straightway of their sicknesses, no matter of whatever kinds they were. Then our holy Lady the Virgin MARY said unto her beloved Son, "O my Lord Jesus Christ, I am afraid of the awful and terrifying angels who are in the air of the Land of Fire." And our Lord said unto her, "Which of them can have dominion over thee?" When the time for her to depart from her body drew nigh, the Apostles and the virgins who were there weeping asked her to bless them, and she laid her hands upon them, and blessed them. And straightway our Lord Christ took her pure soul in His divine hands, and He wrapped it up in a cloth of light, and took it up with Him [fol. 133*a* 2] to the habitation above. And her Son, our Lord, commanded the Apostles to bury her body in a fitting manner, and they carried it to Gethsemane. And before her soul departed, our Lady looked and saw a great light, which it is impossible for the tongue of man to describe. And our Lord Christ said unto her, "Henceforth thy body shall depart to the Garden of Delight, and thy soul shall dwell in the abode of joy, wherein the angels shall praise [God] before thee." And our Lady said unto Him, "I beseech Thee, in the operation of Thy wisdom, to hearken unto my petition. Whosoever shall pray unto Thee in my name do Thou in Thy mercy receive his petition. Who-

soever is in tribulation and shall pray to Thee in my name, deliver Thou him from all his tribulation, for Thou art Almighty in heaven and on earth. Bless everywhere those who shall celebrate the commemoration of my name, and accept the offerings of all those who shall offer gifts in my name." And our Lord Jesus answered and said unto her, "Behold, I have done for thee all which thou didst ask of Me. Rejoice, for every gift and every honour I will give thee from my holy Father. And everyone who shall pray unto Me in thy name henceforward shall never perish, neither in this world nor in that which is to come, for I will be to him a kindly intercessor with My heavenly Father." After our holy Lady the Virgin MARY was dead the Apostles prepared her for burial, and they carried her on a bier so that they might take her to Gethsemane, as our Lord commanded. When the Jews heard of this and they knew that it was our Lady MARY [on the bier], they went out to her, and one of them seized her bier with his hand in order [fol. 133*a* 3] to throw her off from it on the ground; and the angel of God smote him with a sword of fire, and cut off his hands, and they remained hanging on the bier. And then the Jew believed on our Lord Christ, and he entreated our Lady MARY with tears and repentance for what he had done, and he wept bitterly, saying, "Verily, O pure Virgin, thou art the mother of our Lord Jesus Christ, Thou God in truth, I beseech Thee to have compassion upon me." And through the prayers of the holy Apostles his hands were restored to their former positions. When the Apostles had buried her they remained there three days; now her death took place on Sunday, the twenty-first day of the month of Ṭĕr. And our Lord Jesus sent angels of light, and they carried her body away from the grave, and laid it under the Tree of Life which is in the Garden of Delight. Now THOMAS the apostle was not present at the time of her death, but as he was coming on the cloud, he found her body with the angels. And one of the angels said unto him, "Make haste and salute the body of the mother of our Lord Jesus Christ, the Virgin MARY"; and he made haste and saluted her. And when he came to the Apostles they told him how our Lady MARY was dead, and he said unto them, "I did

not know it until I saw her body, even as ye made me to know when I doubted the Resurrection of our Lord Jesus Christ. And when he came to the grave to see the body of our Lady MARY, and they opened the grave, they could not find her body; and they were amazed and marvelled exceedingly. And straightway THOMAS told them how he had saluted her holy body as the angels were carrying her up [to heaven]. [fol. 133*b* 1] And the Holy Spirit said unto them, "God doth not wish her body to lie in the earth." And God made a covenant with the Apostles that even as He had shewn Himself, so He would shew her to His servants a second time, and He bade them wait until the seventeenth day of the month Naḥasê (Aug.–Sept.); and He fulfilled the covenant. And all the days of her life were sixty years; twelve years she lived in the Temple, three and thirty years she lived with JOSEPH, and after the Resurrection of our Lord Christ she lived for fifteen years in the house of JOHN the evangelist, even as our Lord commanded her when He said unto her, "Behold thy son," and to JOHN, "Behold thy mother." Salutation to the going forth of thy soul from the body without fear of death. Salutation to the going forth of thy soul, and to thy death which was like unto a marriage.

[fol. 133*b* 2] And on this day also died the righteous woman HILARIA, the daughter of the Emperor ZENO. Her father was of the True Faith, and he loved the Church. He begot two daughters, namely this saint, and another, but he had no son. This saint, from her earliest years, used to love to sit by herself, and she determined in her heart to adopt the ascetic life and to wear the garb of the angels. And she went forth from the palace, and changed her apparel, and put on a man's attire, and departed to the land of Egypt, and thence to the desert of SCETE. And she found there a certain righteous old man whose name was Abbâ BÂMÛ, and she told him her mind, and informed him that she was a woman, and he hid her secret, and brought her into a cell, and he visited her frequently for twelve years. And she dwelt in her cell, and as no beard appeared upon her face, the holy old men thought that she was a eunuch, and

they called her "HILARION (*sic*) the eunuch." And an unclean Satan took possession of her sister, whom she had left with her father, and her father gave much money to the physicians, but they were unable to cure her of her sickness. And his fellow-nobles advised her father to send her to the desert of SCETE, to the holy old men, for the report of their holiness had reached the country of Rômê. And her father sent her off with nobles, and officers, and slaves, and handmaidens, and he wrote a letter to the holy old men, saying, "O my holy fathers, I will tell you what hath happened to me. [fol. 133*b* 3] God gave me two daughters, and one of them hath fled and I know not whither she hath gone, and of this one, her sister, an unclean Satan hath taken possession. I have always thought that she would be a comforter to me. I beseech your holinesses to pray on her behalf so that God may heal her of her sickness." And when the saints had read the emperor's letter, they prayed that God would heal her of her sickness; and the holy old men continued to pray on her behalf for many days, but she was not healed of her sickness. Then they called "HILARIA the eunuch," who was her sister, and said unto her, "Take this daughter of the emperor and pray over her." And Saint HILARIA said unto them, "I am a sinner and I am not able to do this difficult thing," but they urged her until she took her. And HILARIA carried her off to her cell, and prayed for her, and she was healed in a few days and that unclean Satan fled. Now Saint HILARIA knew that the maiden was her sister, but the maiden did not recognize HILARIA, and she embraced her, and kissed her. And HILARIA went outside [her cell] and wept, and then she brought the maiden to the holy old men, and said unto them, "Behold, through your prayers I have healed her sickness." And the saints rejoiced, and they sent her to her father in peace; and when she arrived and stood up by him he rejoiced in her greatly; and all the people in the palace rejoiced, and gave thanks to Christ. And the emperor asked her, saying, "What manner of life didst thou lead with the holy old men of the desert of SCETE?" And she told him about Saint HILARION (*sic*), who healed her of her sickness, and she said unto him, "He loved me very much and kissed (?) me." When the

emperor heard this his mind [fol. 134*a* 1] was greatly disturbed, and he said unto her, "Is it seemly for a monk to kiss a woman?" And straightway he sent a letter to the holy old men in the desert of SCETE, saying, "Send hither to me Saint HILARION, who healed my daughter, so that I may be blessed by him." And the saints called HILARIA and commanded her to go to the emperor, and she wept bitterly and prostrated herself at the feet of the desert monks, and said unto them, "I am unable to go there." And they said unto her, "This righteous emperor is a lover of the Church, and it is not seemly for us to transgress his commandment, even as the Holy Scriptures command us"; and they urged her, and she departed to the emperor her father against her will. And when she arrived he saluted her, and all those who were with her. When the people had gone, and the emperor was left alone with Saint HILARIA, he asked her, saying, "I have been disturbed in my mind because I heard that thou didst kiss my daughter, and I wish thee to explain the matter to me"; now only the emperor and empress were there with HILARIA. And she said unto them, "Bring me the Holy Gospel, and swear unto me that if I tell you ye will not prevent me from departing to the desert of SCETE"; and they swore to her even as she asked. Then she spake unto them, saying, "I am your daughter HILARIA." And she told them how her going forth took place, and how she had changed her apparel, and put on a man's attire, and she shewed them the marks on her body. And straightway they cried out loudly, and all wept [bitterly], and there was a very great outcry in the palace, and [her parents] said unto her, "We will never let thee go." And HILARIA said unto them, "Remember the oath which ye sware to me on the Holy Gospel"; and she passed the Great Fast of forty days with them, [fol. 134*a* 2] and [then] went to the desert of SCETE. And from that day the Emperor ZENO, her father, commanded the [governors] to give to the holy men who dwelt in the desert of SCETE the tax of the land of Egypt for one year, and after this they gave the monks what they needed according to the emperor's command. And the monks rejoiced, and they became numerous, and they built nine hundred churches near the monastery of Abbâ MACARIUS,

and seven hundred churches near the monastery of Abbâ JOHN, and five hundred churches near the monastery of Abbâ BĔSÔY ('ĔBSÔY). And Saint HILARIA lived in the mountain of SCETE for five years after she came from her father, and she died [in peace], and none knew that she was a woman until she died. Salutation to thy going into the desert of SCETE, O HILARIA.

And on this day also died the holy father Saint GREGORY, the brother of BASIL, Bishop of DASYÂT. Now behold we have mentioned the commemoration of his father and of his brother in the section for the seventh day of the month of Ṭĕr. This blessed man GREGORY was appointed Bishop of the city of DASYÂT, and he was a most honourable and learned man; and behold, we have written a little about his strife in the section for the fifth day of this month Ṭĕr. It is said of him that when he was consecrating the Offering, he used to see the Holy Spirit descending from heaven upon the altar, and then he saw one of the Cherubim embrace his head, and clasp him to his bosom; and then GREGORY would come out of [fol. 134*a* 3] this sleep, and rest himself on the altar; and all the people used to think that this was merely the sleep of the body. When he had completed three and thirty years in his episcopal office, Saint BASIL his brother came to him to visit him, for he was sick of a grievous sickness which was caused by excessive fasting; and GREGORY welcomed him and rejoiced in him. And when Saint GREGORY went up to the altar to consecrate the Offering, according to his wont, our holy Lady the Virgin MARY appeared unto him, and she said unto him, "This day thou shalt come with me." After he had finished the Liturgy, he asked his brother BASIL to admonish the people to keep fast hold upon the True Faith. And he became like one who was asleep, and when [they tried] to rouse him they found that he was dead. And BASIL commanded them to make a coffin for him, and they did so, and he buried him with many prayers, and psalms and dirges. Salutation to GREGORY.

And on this day also are commemorated NICOLAUS the martyr, and Abbâ VICTOR the bishop.

And on this day also PAUL the governor, and SILAS the priest, became martyrs in the days [fol. 134*b* 1] of MARCION, the Emperor of Rômê, the Melchite heretic. When all the faithful were gathered together at Gethsemane, on the festival of the death of our Lady, JULIAN the infidel came and surrounded them, and killed them, leaving not one of them alive.

On this day also BAKHÂYLA MÂRYÂM became a martyr in DABRA MEṬMÂḴ.

Salutation to JEREMIAH, who prophesied and was rebuked, when Israel loved to worship gods of wood and stone. He destroyed wild beasts and fierce lions by the power of his prayer, and therefore his festival is celebrated in Egypt.

Salutation to PAUL the governor, and to SILAS the priest.

Salutation to JOHN, whom the Virgin MARY promised should depart from this world without seeing the terrors of death.

Salutation to ḴAWĔSṬÔS (CAUSTUS ?).

XXII. ṬĔR

[fol. 134*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and holy father Abbâ ANTHONY, the father of all the monks. This holy father Abbâ ANTHONY was a man of the city of ḴEMÂN, in the land of Egypt, to the south of MĔSR (CAIRO). His parents were Christians, and from his youth up there was no impiety in him. He went, without hesitation, to the church with his parents, and they partook of the Holy Mysteries, and he did not laugh and play with the [other] boys, and he never danced; and when he was a little older, he bowed before his parents, and obeyed them, and when he was seven years old he learned the Books of the Church. Now at that time the office of Archbishop of Alexandria was held by Abbâ THEONAS, and when he heard the

report of Abbâ ANTHONY'S childhood, he sent a messenger and had him brought to him, and he blessed him and prophesied concerning him, saying, "This child shall become great before God, and the report of him shall go up into all countries"; and he laid his hand upon him and made him a deacon. Then his parents died and they left him a little sister. Six months after his parents died he went to the church according to his custom, and the love of the Holy Spirit entered his heart, and he said, "Consider how the Apostles forsook their business and followed our Lord and Redeemer Christ. They sold their possessions, even as it is written in the Acts of the Apostles, and they brought the price thereof and placed it at the feet of the Apostles, so that they might give it to those who were needy, and that the hoped-for things which God had prepared for them in the heavens might be doubled." And he was always meditating upon this [fol. 134*b* 3] in his heart. And then he went to the church and heard our Lord saying to the rich man in the Holy Gospel, "If thou wishest to be perfect, go and sell all thy possessions, and give [their price] to the poor, and lay up for thyself treasure in heaven, and come, follow Me." And ANTHONY derived his holy mind from the Lord, for he thought that those words had gone forth for him; and forthwith he went out from the church. Now his father possessed good broad lands, and these he gave to the men of the city, and the goods which his parents had left him he gave to the poor and needy, and he took his sister and deposited her with the virgins. And he loved fasting and prayer, and the life of self-abnegation, and the spiritual fight. Now the word "monasticism" had not appeared in those days, and if any man desired to devote himself to God he went a little way outside the city, and dwelt by himself, and lived an ascetic life. Even thus did the great saint Abbâ ANTHONY. And Satan, who fighteth by means of the [sinful] impulse of the flesh, and the committal of sin, used to bring a woman's person to ANTHONY in a dream, in such a way that she seemed to be sleeping with him; but he overcame all these things by the help of God, which was with him. Then he departed to a tomb on the sea-shore, and he dwelt therein and closed the doors of the tomb on himself, and fought a great

fight [therein]. And his kinsfolk and acquaintances used to visit him and bring him food. When the Satans saw Saint ANTHONY fighting in this way, they were jealous of him, and they came to him and beat him with very severe beatings, which caused him great pain, and then they would leave him prostrate. When his kinsfolk came to visit him they would find him [fol. 135*a* 1] lying on the ground like a dead man, and they would lift him up and carry him to the church, and God would heal him of his sickness. When his soul awoke he would command them to lift him up, and take him to his own place, and they would do so. And when Abbâ ANTHONY had conquered the Satans there came to him from below a multitude [of fiends] in the form of wild beasts, and lions, and wolves, and serpents, and scorpions, and each one of them would rear itself up against him to terrify him. But Abbâ ANTHONY would laugh at them, and say unto them, "If there be any among you that hath dominion over me, let him conquer me"; and straightway they would be scattered before him like smoke. And God gave him victory over the Satans, and He gave him rest from the suffering and temptations which they caused him. Twice a year he made bread for their (*i.e.* the monks') food, and the sun dried it. He allowed no one to come into his cell to him, but [his visitors] stood outside, and he hearkened to their words; and he continued to devote himself to the ascetic life and the spiritual fight for a period of twenty years. Then God commanded him to comfort the people, and to teach them the perfect fear of God and His holiness. And he departed to the district of the FAYYÛM, and made monks of many of the brethren who were there, and he confirmed them in the Law of God (now there were there many religious houses that were [full of] monks and spiritual fighters), and then he returned to his mountain. At that time the days of persecution came, and many men received crowns of martyrdom. And he wished to become [a martyr], and he forsook his mountain and departed to the city of Alexandria, and confessed the Lord Christ; but no man seized him; and he used to visit the believers who were in prison for the Name of Christ, and comfort them. When the governor saw that ANTHONY was not afraid of him, he com-

manded that no monk [fol. 135*a* 2] should ever be allowed to approach the governor's tribunal. But ANTHONY appeared there continually, and spake to him often so that he might exasperate him, and make him angry, and cause him to beat him and torture him, so that he (*i.e.* ANTHONY) might become a martyr. But the governor would not talk to him, and he did no harm to him whatsoever, for God preserved ANTHONY for the benefit of many. And when the time of persecution was ended, the blessed PETER, Archbishop of the city of Alexandria, the perfection of the martyr, became a martyr, and Abbâ ANTHONY returned to his mountain, according to the Will of God. Now the apparel which he wore was made of hairy sack-cloth, and he never washed himself with water all the days of his life. And many sick folk came to him, and he prayed over them and healed them. And when the many people who came to him heard his doctrine, they would not let him live by himself as he wished, and he feared that he would become arrogant of heart because of what God performed through him. And he determined in his heart to go to Upper Egypt, and live in a place where none knew him; and he took a little bread from the brethren, and he sat down by the side of a stream of water to wait for a ship on which to embark and depart. And whilst he was thinking thus, a voice came to him from heaven, saying, "ANTHONY, whither wilt thou go? What dost thou wish for here?" And he answered and said, "Many people come here, and they prevent me from living in solitude, and therefore I wish to go to Upper Egypt." And the voice answered and said unto him, "If thou wishest to go to Upper Egypt, [go, and thou wilt find] that thy annoyance will be doubled. But if thou dost indeed wish to live alone, go [fol. 135*a* 3] a journey of three days into the Inner Desert." And having seen certain Arabs who themselves wanted to travel that road, ANTHONY went to them, and asked them that he might go with them into the desert, and they welcomed him with joy. And he journeyed with them for three days, until they came to a very high mountain, where there was clear, sweet, and very cold water, and palms, and date-palms, and fruit trees in abundance; and ANTHONY loved the place which God had

prepared for him, and to which He had called him from the sea-shore. And he dwelt in that place, and the Arabs used to bring him bread. And there were in that place many noxious beasts, but through the prayer of ANTHONY God drove them away, and they returned not again to that desert. And he used to go to his mountain which was beyond the sea-shore from time to time and visit the brethren who were there, and comfort them, and then he would return to his mountain in the desert. And the report of ANTHONY was heard of by CONSTANTINE the righteous emperor, and he wrote to him a letter praising him, and asking him to remember him at the time of prayer; and the brethren rejoiced at the emperor's letter. Now Saint ANTHONY did not send back a written answer to the emperor's letter, but he said unto the brethren, "Behold, the letter of the King of kings is read to us every day, but we neither submit to its commands nor hearken to it." And the brethren answered and said unto him, "This righteous emperor is a lover of the Church, and it is meet for thee to comfort him." And he wrote a letter to him, and comforted him, and blessed him, and his kingdom, [fol. 135*b* 1] and all his soldiers. And the report of ANTHONY was also heard by a Frankish king, namely the King of the country of BARKÎNÔN, which was situated at a distance of seven months' journey from the country of Egypt. And the Frankish king sent unto Saint Abbâ ANTHONY, saying, "I beseech and entreat thee, by the Passion of our Lord Christ, to come to us, and bless us, and all our city, and our army." When ANTHONY heard these words he was exceedingly sorry because the king said, "by the Passion of our Lord Christ." And ANTHONY stood up and prayed, saying, "I beseech Thee, O my Lord Jesus Christ, to do Thy Will in me. If Thou wishest me to go to the Frankish country of BARKÎNÔN, give me a sign of Thy Will." Whilst he was saying these words, behold a cloud of light appeared, and it carried him and brought him during the night to the Frankish country. And the king rejoiced in him with a great joy, and all his soldiers and people likewise rejoiced, and they brought to him those who were sick and the blind and the lame, and he healed them by his prayer forthwith. And he dwelt with them for seven months, teaching them the

way of righteousness and life, and he arrayed many thousands in the garb of the monastic life. And each Sunday the cloud of light bore him away and brought him to his monastery, and he went among his sons and comforted them, for on the following day that cloud would bear him away, and take him back to the Frankish land. After this, by the Will of God, he returned to his monastery, riding upon the cloud. One day laziness (or inertness) came upon him and there came unto him a voice which said, "Get thee outside the city so that thou mayest see." And he went outside [the city] [fol. 135*b* 2] and he found there the similitude of an angel who wore the garb of the monastic life, and the girdle, and the cord of the cross, and on his head was a skull-cap like a helmet; and he was sitting down plaiting palm leaves. Then he rose up and prayed and sat down again, and continued to plait palm leaves. And a voice came unto ANTHONY, saying, "O ANTHONY, act in this wise, and thou shalt have rest from war against Satans." And ANTHONY took the angel who was dressed as a monk as an example, and from that day neither inertness, nor the war of the Satans attacked him. And our Lord Christ appeared unto him many times, and comforted him and strengthened him, and said unto him, "Verily, I say unto thee, O My chosen one ANTHONY, because of thy labour, and thy fighting, and thy devotion to God alone by thyself in this desert, and because of thy love for Me, I will magnify thy name, and will exalt thy horn in all the ends of the earth. And I will make the desert places and the monasteries like the habitations of doves, and they shall be full of monks, especially thine own monasteries, which shall endure until the end of the world. Whosoever shall celebrate thy commemoration, and shall give alms or incense, or an offering in thy name, I will blot out all his sins and he shall never see punishment. And I will exalt exceedingly the monastery wherein thy body shall be buried, and I will place therein righteous monks like angels, and they shall never lack a head until the end of the world. And I will make the kings, and judges, and rulers of the earth to bring gifts, and to give them to thy monastery, and to thy children the monks who shall keep thy commandments." And when our Lord had said this

He went up into heaven with great glory. [fol. 135*b* 3] And Abbâ ANTHONY rejoiced with great joy. And he prophesied concerning the spoliation of the Church, saying, "Those who doubt the Faith (*i.e.* heretics) shall have dominion over it, and then it shall return to its former state." And he prophesied concerning the monks, how they would be many, and would become exceedingly numerous, and how they would abandon the houses and monasteries in the desert, and would dwell in the towns and villages among those who were in the world. It was ANTHONY who arrayed Abbâ MACARIUS in the garb of the monk, for he was his disciple and son, and he comforted him and confirmed him, and made him to know what would happen unto him. And he went to Abbâ BÛLÂ (PAULE) the Great, the first of the dwellers in the desert, and it was he who buried him in the garment of ATHANASIUS the apostle. When Saint Abbâ ANTHONY knew that the time of his death had drawn nigh, he commanded his sons to hide his body, and to give his staff to Abbâ MACARIUS his son, and his head-cloth to Abbâ ATHANASIUS, and his sheep-skin cloak to Abbâ SERAPION the bishop, his son. And he lay down on the ground and delivered up his soul into the hand of God. And all the companies of the holy angels came to it, and they met it with great joy, and they took it up to everlasting rest in the heavens. And ANTHONY'S children hid his body as he commanded, for he used to rebuke those who shewed the bodies of the holy martyrs with the object of getting much money and possessions thereby, and of keeping these possessions for themselves. This holy and blessed ANTHONY lived to a good old age and became very old indeed, but his body, and strength, and power remained unchanged, and nothing fell from his shoes (?). [fol. 136*a* 1] And he never washed in water all the days of his life. And he departed to Christ, Whom he loved, and all the days of his life were one hundred and twenty years. Salutation to ANTHONY the solitary.

And on this day also is commemorated MÎNÂS, Bishop of MÂFEN.

XXIII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TIMOTHY the apostle became a martyr. This saint was born and brought up in the city of Lystra; his father was a Greek and worshipped the stars, and his mother was a Jewess, under the shadow of the Law of MOSES. When PAUL the apostle preached in the city of Lystra, this saint TIMOTHY heard his preaching, and his teaching, and he saw the signs and miracles which God wrought by his hands (now the learned men and philosophers among the people of Lystra were amazed at these wonders, and were unable to do any one of them); he came to PAUL the apostle and believed on our Lord Jesus Christ, and was baptized in the Name of the Holy Trinity. And he rejected the gods of his father, and abandoned the observance of the Law of his mother also, and he became a disciple of PAUL the apostle; and he followed him into many cities, and laboured with him. And great tribulation, and very much sorrow came upon him. And [fol. 136*a* 2] the Apostle PAUL made TIMOTHY Bishop of the city of Ephesus, and having entered therein he preached to the men thereof in the Name of our Lord Jesus Christ, and he converted very many of them to the True Faith, and baptized them with Christian baptism. And he preached in many cities, both in those which were round about Ephesus, and those which were far off. The Apostle PAUL wrote two Epistles to him, teaching and exhorting him to teach the people continually, [so that] they might receive the way whereby he became bishop, and priest, and deacon, and....And he said unto him, "Beware of lying prophets," and he commanded him not to lay his hand upon any person unworthy of the office of the priesthood, or before he had tried him. And he called him "son," and his "beloved TIMOTHY," and he sent four epistles by his hand. And observing and protecting the flock of Christ over which he had been appointed, he illumined their hearts by his frequent teachings, and admonitions, and discourses. And he rebuked

and cursed the Jews and the Greeks, who were all jealous of him, and they gathered together against him in the city of Ephesus and killed him. And some of the believers among the Ephesians buried his body as it might be on this day. And when the Emperor CONSTANTINE reigned he determined to translate the body of the saint from the city of Ephesus, and he brought it to the city of Constantinia, on the twenty-third day of the month of Ṭĕr; and they celebrated a great festival in his honour on that day. Salutation to PAUL (*sic*) who was appointed deputy by the Epistle of PAUL, of the country of Rômê.

[fol. 136*a* 3] And on this day are commemorated ATHANASIUS, and GÊRLÔS (CYRIL), and THEODOSIUS, the righteous emperor. Salutation to THEODOSIUS.

XXIV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died MARIA, the sainted woman and spiritual fighter. The parents of this saint were Christians of the city of Alexandria, and though certain noblemen of the city of Alexandria desired her, she did not wish [to give herself]. When her father and mother died, all the possessions which her father had left her she gave to the poor and needy, with the exception of a very little money. And she entered one of the houses for women which were outside the city of Alexandria, and she assumed the holy garb of the nun, and she fought a great fight. For twelve years she fought against sleep, and at length having killed [the desire for] it she never slept during the day; and during the whole of that period of twelve years she fasted continually until the evening, according to the Rule of that nunnery. Then she asked the abbess to allow her to shut herself in a cell to try [fol. 136*b* 1] whether she could endure it or not. And the abbess said unto her, "Shut thyself up in thy cell." And she went into the cell and shut her door, and she dug a little hole in it through which she could take in her food,

and also receive the Holy Mysteries, and she dwelt in the lower part of the cell for two and twenty years. And during all those days she stood up and prayed continually, and ceaselessly from morning till night. During the night she slept a little, and the rest of the night, until dawn, she passed in prayer. She fasted two days at a time, and ate bread soaked in water. During the days of the Great Fast she never ate bread at all—until the forty holy days of our Lord were ended—but she fasted three days [at a time] and then ate beans soaked in water. When the festival of the Holy Baptism [of our Lord] arrived on the eleventh day of the month of Ṭĕr she would ask them to bring her some of the holy water. When they brought it to her she washed her hands and her face therein, and [then] received the Holy Mysteries, and drank that holy water. And she fell sick, and laid herself down on her bed until the twenty-first day of Ṭĕr, when she received the Holy Mysteries for the second time that day. And she called the abbess and besought her, with many entreaties, to put her feet near her, and when the abbess did so, she embraced them and laid her face upon them and said, "I bow to thy feet which have brought thee to our Lord Christ." Then she called all the virgins, and asked them to come and visit her after three days; but when the three days had passed, and it was [fol. 136*b* 2] the twenty-fourth day of Ṭĕr, they visited her and found that she was dead. And they lifted her up and took her to the church, and they prayed over her, and they made her ready for burial and laid her with the bodies of the [other] holy virgins. Salutation to MARIA.

And on this day also is commemorated Abbâ 'ABSÂDÎ, of whom it is said that he had in him the virtues of purity, and that because of this God protected him, and caused the memorial of him to live in all the world.

And on this day also became a martyr the great Saint Abbâ BÎFÂ, of the city of SĔFṬ, in the country of Egypt, in the district of ṬĔḤA. And on this day also are commemorated the righteous men who pleased (?) God. Salutation to BÎFÂ. [Wanting in the Bodleian MS.]

XXV. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed PETER, the ascetic. This saint was a tax-gatherer, and as he sat in the office of the tax-gatherer he was a man who was dense of heart (*i.e.* understanding), and without any compassion, and [fol. 136*b* 3] he lacked the quality of mercy to such a degree that the people used to apply to him the evil epithet of "merciless." And He who desireth not the death of a sinner had compassion upon him, and sent to him a certain poor man to ask alms of him. And at that moment his servant came carrying bread, and he took one of the bread-cakes from his servant and threw it to the poor man, not as an act of mercy, but in order that he might drive him away from him and that the poor man might never come back to him; and the man having taken the bread-cake departed to his house. That night, whilst this PETER was sleeping he saw in his sleep as if there were many beings who wished to weigh him and as if they had a pair of scales in their hands, and many of the beings were black, and they had exceedingly foul faces, and they stood on the left of the scales. And there were many shining angels of beautiful appearance, who were wearing glorious white apparel, standing on the right of the scales; and they were sorrowful and were thinking what they could lay in the right pan of the scales. When they found nothing at all, one of them brought that bread-cake which PETER had thrown to the poor man, and the angel who brought the bread-cake said, "We have not found one good thing about him except this." And his fellow-angels answered and said unto him, "What good will this be when set against his multitude of sins?" And as he was looking on at this he awoke from his sleep, and he was afraid, and trembled, and was dismayed. And he reproached himself and was sorry for his soul because he had done what was evil; and from that day onwards he became very merciful, and he gave his house and his goods to the poor and needy, and he changed his character. When he learned

that many praised him and honoured him for [fol. 137*a* 1] the good deeds which he had done, he fled from the world and went into the desert of SCETE, and entered the monastery of Saint Abbâ MACARIUS and became a monk therein. And he devoted himself to the ascetic life with great strenuousness, and he fought a good fight and pleased God with his deeds. And on the day of his death he called the aged monks, and embraced them, and he died straightway and departed to God. Salutation to PETER.

And on this day also Saint SEBASTIANUS became a martyr. The father of this saint was Emperor of Rômê, and he was brought up in the admonition and fear of God. When his father died DIOCLETIAN and MAXIMIANUS reigned, and they appointed this saint to be their deputy-governor, and they honoured him as they honoured their father. And he walked with wisdom and knowledge, and he healed many sick by means of his prayers, and he opened the eyes of the blind. When DIOCLETIAN denied the God of heaven he tried to force Saint SEBASTIANUS to worship idols. When he refused to do so he commanded the soldiers to tie him to a withered tree, and to shoot at him with countless arrows; [and they did so] and thought that he was dead. That night certain believing men found him alive, and they untied him and carried him away into the midst of an island, and set him down there. [fol. 137*a* 2] When DIOCLETIAN heard this he had SEBASTIANUS brought to him, and he commanded the soldiers to beat him with rods of iron, and they beat him for many days, and he delivered up his soul. And he appeared in a dream to Saint LÛDSĔNÂ and told her where his body was; and she took it and buried it in the grave of PETER. And God made a covenant with him that whosoever called upon his name or celebrated his commemoration should never be attacked by the plague. Salutation to SEBASTIANUS.

On this day also Saint 'ASKÊL became a martyr.

XXVI. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine and forty holy fathers, the old men of the desert, became martyrs, and they sent to the emperor and his sons the reasons for their martyrdom which took place in the days of the Emperor THEODOSIUS, the son of the Emperor ARCADIUS, the just. Now THEODOSIUS had no son, [fol. 137*a* 3] and he sent unto the holy old men in the desert of SCETE, asking them to beseech God to give him a son. And among them was a certain old man who was very great, and his name was BÎSÛDÛRÂ, and he wrote to the emperor and said unto him, "God doth not wish a son to be begotten by thee, so that he may not associate with the doubters in an unclean Faith." And it came to pass that when the king had read the letter of the saints he thanked God, and held his peace. And certain wicked men advised him to marry a second wife so that by her he might beget a son to inherit his kingdom after him. And the emperor answered and said unto them, "I will do nothing whatsoever except by the command of the holy old men of the desert of SCETE in the country of Egypt." Now their fame had reached all the ends of the world. And the emperor sent a second messenger to enquire of the saints concerning this matter. And that messenger had a son who asked his father to take him with him, and he took the boy with him, so that he might be blessed by the holy old men. And when the messenger and his son came to the old men, and they read the emperor's letter, they took the messenger of the emperor, (now Abbâ BÎSÛDÛRÂ was dead,) and brought him to the body of Abbâ BÎSÛDÛRÂ, and they said unto the body, "O our father, behold a letter from the emperor hath arrived and we know not how to answer it." And straightway Abbâ BÎSÛDÛRÂ, the old man, rose up, and said, "Did I not say unto [fol. 137*b* 1] thee, Tell the emperor that God will not give him a son, so that he may not defile himself by associating with those who doubt. And if he marrieth ten more wives God will not give him a son?"

And having said these words the blessed BÎSÛDÛRÂ turned and lay down. And the holy old men wrote a message to the emperor according to what Saint BÎSÛDÛRÂ had said, and they gave the paper to the emperor's messenger. And when the messenger had gone forth to depart, the pagan barbarians arrived. And a certain great old man, whose name was JOHN, stood up and said unto the brethren, "Behold the barbarians have come and they wish to kill us. He who wisheth to become a martyr let him stand up with me, and he who is afraid, let him go up to the fortress." And some of the monks fled, and those who were left with Abbâ JOHN were nine and forty aged monks; and the barbarians came and slaughtered all the nine and forty aged monks. And the son of the messenger of the emperor turned back from the road, and he saw the angels laying crowns upon the heads of the aged martyrs; now the name of that young man was DĚYÂS. And he said unto his father, "Behold, I see the angels of the spiritual beings laying crowns on the heads of the old men. And now, I myself will go and receive a crown like them." And his father answered and said unto him, "I will go with thee, O my son," and they went back and revealed themselves to the pagan barbarians, who slew them, and they received crowns of martyrdom. After the barbarians had departed the monks came down from the fortress, and they collected the bodies of the saints, and they made them ready for burial and laid them in a cave. And they prayed before them each night, and sang psalms and hymns, [fol. 137*b* 2] and were blessed by them. And certain men came and stole the body of Saint Abbâ JOHN, and took it to the city of BÎTÂNÛN; and the saints waited a few days, and then took him and brought him into his place, and the others [they took] to the FAYYÛM. And they stole the body of the young man, [the son of the emperor's messenger,] and when they brought it to the FAYYÛM, the angel of God snatched it up, and brought it back to the body of his father. Many times did the monks try [by night] to separate the body of the young man from that of his father, but in the morning they found the two bodies together again. At length one of the old men saw the messenger in a vision, who said unto him, "Glory be to God! When we

were in the flesh we were never separated, and why should we be separated when we are with our Lord Christ?" From that day none separated them. When the barbarians pillaged the desert of SCETE the monks were afraid for the bodies of the holy men, and they removed them from their places to the pit of the church of Saint MACARIUS. And they made for them a large shrine there [in the form of] a cave, and they built over it a church in their names in the days of THEODOSIUS the archbishop. And when Abbâ BENJAMIN came to the desert of SCETE he established for them a festival on the fifth day of the month of Yakâtît, the day when his body and theirs appeared. And the church, which existeth to this day, is well known, and its name in Coptic is "BĚHAMA BAKASÎT," that is to say, "nine and forty martyrs." Salutation to the nine and forty martyrs.

[fol. 137*b* 3] And on this day also died Saint ANASTASIA. This holy woman was a daughter of the palace of the city of Constantinia, and she was exceedingly beautiful. The Emperor BASTIANUS wished to marry her, but she did not wish this, and she never imagined it in her heart, for the emperor already had a wife living; on the contrary she made known to the wife of the emperor that the emperor wanted to marry her. And the wife of the emperor sent this holy woman out of the palace secretly, and she caused her to be taken by ship to the country of Egypt, and she built for her a religious house outside the city of Alexandria, and that house was called by her name. And when the emperor knew that Saint ANASTASIA had departed to the land of Egypt, he sent after her and searched for her. And when ANASTASIA knew this, she put on a man's dress, and disguised herself as a judge (or officer), and fled to the desert of SCETE, and took refuge with Abbâ DANIEL, the abbot, to whom she revealed her secret. And he took her and placed her in a cell by herself and no one knew that she was a woman, but Saint DANIEL commanded a righteous old man to draw a vessel of water for her once a week, and to set it down by the door of that cell. And she lived there for eight and twenty years, fighting the fight, and leading the ascetic life with fasting, and prayer, and prostrations, and vigil. And when the old man

died who used to draw water for her, Abbâ DANIEL commanded his disciple to do as the old man used to do. And the holy woman used to write her will on a tile and set it down by the door of her cell, and the disciple of Abbâ DANIEL would take [fol. 138*a* 1] the tile to his teacher knowing nothing whatsoever about what was written upon it. One day he brought the tile to his teacher, and when Abbâ DANIEL had read it, he wept, and said unto his disciple, "Rise up, O my son, let us go and bury the body of this saint, for he wished to be free from his body." And they went and came to the cell, and they received a blessing from ANASTASIA, and she said unto Abbâ DANIEL, "For God's sake do not wrap me up for burial in anything except this garment which is on me"; then she prayed and said, "I commit myself to the keeping of God," and she lay down on the ground and died. And they wept over her, and took thought for burying her. When the disciple of Abbâ DANIEL drew near to her to swathe her, he saw that her breasts were like unto dried fig leaves; (now they became like this through excessive ascetic practices,) and Abbâ DANIEL marvelled, and was silent. When they had buried her they returned to their cell, and his disciple fell down at the feet of Abbâ DANIEL, and he entreated him, saying, "For God's sake tell me the story of this saint, for I saw that she was a woman." And Abbâ DANIEL began to tell him how she belonged to a noble and royal family of the city of Constantinia. And how she gave herself to Christ, and how she abandoned the glory of this fleeting world, and how this woman fought the great fight which she fought against Satan, and how she cast aside a woman's weakness, and overcame the might of strong men, and pleased God, should serve as admonitions to us who are men.

[fol. 138*a* 2] Salutation to the nine and forty monks who became martyrs, and the emperor's messenger and his son, and to ANASTASIA.

And on this day also are commemorated MESRATIUS (MASTERIUS), and SERNIUS (SORENUS), the martyrs, and JOSEPH, who loved the poor. Salutation to JOSEPH, who was like unto TABITHA, and gave away all his possessions.

XXVII. Ṭĕr

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂBYÔS (SERAPIUS or SERAPION ?) became a martyr. This saint was a man from the city of BEBNÛSÎ, in the north of Egypt, in the district of LOWERMĔSR (CAIRO). He had much money and possessions, and flocks, and he loved to give alms, and was very charitable. When the day of persecution came, he heard that the governor ROMANUS (?) was going about seeking for Christians to torture, and this saint went forth from his city seeking the governor. And he had a friend whose name was THEODORE, and a certain shepherd, who tended his flocks, and whose name was SÔRMÂ, and these followed the saint, and they drew nigh unto ROMANUS (?), governor of the city of Alexandria, and confessed before him [fol. 138*a* 3] the Lord Jesus Christ; and the governor shut SARÂBYÔS (SERAPIUS) up in prison. When the men of the city heard of this, they gathered together with the soldiers, and they came to the governor, bringing their weapons of war with them, and they wanted to kill the governor and to take the saint from him. And the saint prevented them, and said unto them, "I came of my own free will to shed my blood for the Name of Christ, our Lord." And the governor embarked on a ship and departed, and the saint went with him, and when they arrived at the city of Alexandria the governor commanded the soldiers to torture the saint severely on the wheel, [and they did so]. And they cast him into a red-hot furnace, and boiled him in a cauldron of pitch and bitumen, and they cut the tendons of his body, and they laid him on a [red-hot] iron bed, and they drove iron nails through his body. And the saint bore all these tortures patiently, for the angel of God sustaineth him that is tortured. Then they hung him upon a tree, and shot at him with arrows, but the angel of God brought him down, and he bound the governor with fetters, and hung him up in the place of the saint and shot at him with arrows, whilst the governor cried out, "I am ROMANUS (?) the governor." And Saint SARÂBYÔS (SERAPION) (*sic*) said unto him,

"As God liveth I will not bring thee down from this tree until thou hast set free all those who are in prison; and thou shalt write an account of their strifes, and thou shalt command the soldiers to cut off their heads." [And the governor did so,] and they received crowns of martyrdom in the kingdom of the heavens; now they were in number five hundred and thirty souls. And ROMANUS (?) commanded a certain nobleman, whose name was HARNEUS [fol. 138*b* 1] to take the saint with him to his city, and to torture him there and, if he would not turn from his unclean opinion, to kill him; and the nobleman took the saint with him in the ship. When night came they arrived in port, and they slept, (now, by the Will of God the ship came to the native city of the saint,) and when the sailors woke up in the morning and found that the place where they arrived had been changed, they marvelled exceedingly. And a voice came to SARÂBYÔS (SERAPION), saying, "Behold, this is thy city." And they brought him out of the ship, and tortured him severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And ROMANUS (?) brought down his apparel, and swathed him for burial, and gave him to his kinsfolk. Salutation to SARÂBYÔS (SERAPION) the martyr.

And on this day also is commemorated the translation of the body of Saint TIMOTHY, the apostle, from the city of Ephesus to the city of Constantinia; it was translated by the righteous Emperor CONSTANTINE who translated many of the bodies of the holy apostles and martyrs to the city of Constantinia. When he heard that the body of Saint TIMOTHY was in the city of Ephesus, he sent certain faithful priests, and they translated it to the city of Constantinia, and they laid it in the Sanctuary of the Holy Apostles. [fol. 138*b* 2] Salutation to the translation of thy body, O TIMOTHY.

And on this day also is celebrated the festival of SÛRÎÊL, who is called "SAFÔRÎ," who was with the righteous man EZRA, and told him hidden mysteries. He prayeth always on behalf of sinners. Salutation to SÛRÎÊL.

And on this day also Saint Abbâ BÎFÂMÔN became a martyr. This saint was a virgin from his youth, and he loved God, and he was merciful to the poor and the needy; and he abandoned this fleeting world. His father, whose name was ANASTASIUS, belonged to a noble family, and his mother's name was SÔSNÂ (SUSANNAH); and they were Christians, and they loved almsgiving, and they kept the festivals of our Lord Christ, and of our Lady MARY, and of the holy martyrs; and they gave to the poor whatsoever they needed. And they lived in the city of WĚSÎM in the district of MĚSR (CAIRO). And God gave them this saint, whose form was exceeding [fol. 138*b* 3] goodly, and they rejoiced and added to their good works and benevolence. When he was grown up, and his days were nine years, they handed him over to a certain God-fearing priest that he might teach him; and the priest took him and taught him literature, and philosophy; and he admonished him, and made him strong in the knowledge of the Books of the Holy Church. And he attended church devotedly, and fasted, and prayed, and kept vigil, and made prostrations; and God wrought many signs and wonders by his hands, of which the following are examples: There was a certain poor man who was sick of a disease in his hands and feet, and he begged the saint to give him alms, and the saint stretched out his holy hands to give the beggar money, and straightway he was healed of his disease, and he became whole and without a blemish, and all his limbs became sound. And on another occasion when he was reciting the Psalms of DAVID, a certain man there, whom an unclean spirit had thrown down, cried out, saying, "O saint of God, let me destroy him, for his parents oppress men; and the saint prayed, and made entreaty to God, and the man whom the Satan cast down was healed. And the angel of God appeared unto the teacher of the saint, (now he was a righteous man,) and he informed him about all that would happen to the young man BÎFÂMÔN, and said unto him. "He shall become a martyr"; and the priest and his mother SÔSNÂ (SUSANNAH) paid him greater honour than before. And as he grew up he continued to do the works of excellence, and works of the spirit, without ceasing, and at length the report of him was

heard in all countries. And our Lord Jesus Christ used to appear unto him with His holy angels, and our Lady MARY used to comfort him. [fol. 139*a* 1] And he lived with his teacher for eight years. And he used to remain without eating for seven days and seven nights at a time, and he ate once a week only. And his parents spake to him about marrying a wife, and he said unto them, "What is the good of a wife to me in this fleeting world, for it shall pass away and all the desire thereof?" And his parents rejoiced in him, and they added to their good works from that day onwards. Six months after this his parents died, and the saint gave alms to the poor, and he devoted himself to the Church, and strove to fulfil all the commandments of the Holy Gospel. And in those days certain men of the Persians rose up against Rômê and they slew NUMERIANUS, the king, in battle, and the empire of Rômê remained without an emperor; now NUMERIANUS left only two daughters and one son, whose name was JUSTUS, and who became a martyr. And the chiefs of the palace gathered together, and they took counsel together, and they sent messengers into every country to collect for them strong men for the war. And when the messengers came to Upper Egypt, they found a strong and powerful young man, with a bold heart, pasturing sheep, and his name was "'AGRIPADÂ"; and he had been a habitation for Satan from his youth up. And the messengers rejoiced exceedingly, and they took him with them to the city of Antioch, and when 'AGRIPADÂ arrived the officer, who was captain of the royal horses, rejoiced in him. One day 'AGRIPADÂ took a couple of reeds tied together and played upon them like a flute, and Satan entered into the horses, and they capered about and cried out with loud cries. [fol. 139*a* 2] And the daughter of the king who had arrived at woman's estate, heard the noise, and she looked out of her window in the upper room of the palace, and 'AGRIPADÂ pleased her with his playing. And Satan thrust into her heart the desire for fornication, and she summoned him to her, and she married him, and arrayed him in [royal] apparel, and called him "DIOCLETIAN," for they used to change the names of men when they became kings. And when the younger daughter of the

king saw what the elder had done, she became jealous, and she married an officer whose name was MAXIMIANUS, and she arrayed him in royal apparel, and made him a king; and MAXIMIANUS and DIOCLETIAN were equals in the kingdom of the city of Antioch. And Satan appeared unto them and said, "I am he who set the idea of fornication in the hearts of the king's daughters, who have made you kings. If ye will obey my commandment, I will make all men on the earth to submit to you. Henceforward bow down, and worship me. Make models [of men and women] in gold and silver, and call them gods, APOLLO, ARTEMIS, and the like, and command all men to perform the ceremony of incense before them. Shut the churches, and open the houses of idols, and command ye all the men who are in the palace to do this. Whosoever will not obey you and worship the gods shall die an evil death; cut off his head with a sharp sword." And they answered and said unto Satan, "We will obey thee, and will do as thou tellest us." And they worshipped him straightway, and they did all that Satan commanded them to do in [fol. 139*a* 3] every country of their kingdom. And they appointed a certain nobleman, whose name was ROMANUS (?), governor over the city of Alexandria, and all the region round about, and they made ARIANUS governor over the city of ANTINOË and Egypt, and they commanded them to carry out these orders in all the towns and villages. When Abbâ BÎFÂMÔN heard this report, he was exceedingly sorry, and he hid himself until he knew what was going to happen. And he called his friend THEODORE, and they talked together for a day about what they had heard, and they were exceedingly sad. And they multiplied their prayers, and entreated God to save them from evil. And Saint BÎFÂMÔN increased his good works, and report of him was made to the infidel king, and to MAXIMIANUS, by the deniers of Christ. And they told them, saying, "A certain man whose name is BÎFÂMÔN, of the city of WĚSÎM, on the border of MĚSR (CAIRO), is a Christian magician, and he transgresseth the commands of the kings, and he curseth the gods." And straightway the king wrote a letter and sent it to ARIANUS, and commanded him to take the saint and to torture him until

he worshipped APOLLO and ARTEMIS, and if he would not obey, to cut off his head with the sword. And the angel of God appeared unto Saint BÎFÂMÔN and told him what had taken place, and he informed him that he and his mother would become martyrs. And he shewed him the crowns which were prepared for himself and his mother, and he commanded him to depart, and to take with him his slave DÎGÂNĔS. And straightway Saint Abbâ BÎFÂMÔN rose up and came to his mother, and told her all that he had seen, and she told him how she had seen the same [fol. 139*b* 1] vision; and the saints Abbâ BÎFÂMÔN and his mother rejoiced together. And the saint went to his abode and prayed until the morning. When the morning had come he sent again to his friend THEODORE, who came to him, and BÎFÂMÔN told him what he had seen. And he said unto him, "After the days of the persecution have passed by thou shalt be appointed bishop of this city"; and he commanded him to build a church for him, and then they embraced and bade each other farewell. After a few days ARIANUS the governor came to the city of WĔSÎM, and he had the head men of the city brought to him, and he questioned them concerning BÎFÂMÔN, the judge, and said unto him, "This man curseth the gods"; and the head men of the city were sorry on account of Saint Abbâ BÎFÂMÔN, for he was beloved by them. At that time Abbâ BÎFÂMÔN rose up, and put on beautiful apparel, and prayed for a long time, and then he embraced all the men of his house, and mounted his white horse, and he went to the place where all the head men of the city were gathered together; and when they saw him they paid him honour and went with him to ARIANUS the governor. And when ARIANUS saw Abbâ BÎFÂMÔN, he rejoiced in him, and he rose up and embraced him and said unto him, "Peace be unto thee." And the saint answered, "Why dost thou say 'peace' to me? for the interpretation of 'peace' is 'joy.' Verily I rejoice, and am glad, because I am going to the Lord my God and Redeemer, Jesus Christ." [fol. 139*b* 2] As for thee, however, the Book saith of [such as] thee, "There is no joy for the wicked" (Isaiah xlviii, 22). And ARIANUS said unto him, "I did not come for thee to speak words of insult to me,

but I came to thee with an order from the emperor commanding thee to offer sacrifice to the gods." And the saint said unto him, "God forbid! But it is right that I should worship the True God, and not the work of the hand of man, as the prophet saith: 'The gods of the nations are of gold and silver, the work of the hands of the children of men. Mouths they have and they speak not, hands have they and they handle not, feet have they and they walk not, eyes have they and they see not, ears have they and they hear not, noses have they and they smell not; they speak not with their throats, and there is no breath in their mouths' (Psalm cxv, 4 ff.). May all those who make them become like unto them. I will worship none save my Lord Jesus Christ." When ARIANUS heard these words from him he was exceedingly angry with him, and he tortured him with every kind of torture; and he tied him to the back (tail ?) of a horse, which he made to gallop through all the city. And when his mother and his servants heard of this they all came [to him], (now his servants were five hundred [in number,]) and the saint rebuked them and spake unto them, and his mother with them, many words from the Holy Gospel. But they all cried out, saying, boldly, "We are Christians," and they overturned the throne of ARIANUS the infidel. And the governor commanded the soldiers to dig a large pit, and to fill it with fire, and to cast them all into it alive; and they did as [fol. 139*b* 3] he commanded them; and Saint Abbâ BÎFÂMÔN encouraged them, and exhorted them, and made them to endure [their sufferings] until they finished their martyrdom. And the mother of the saint asked him to pray for her, and he made the sign of the Cross over her, and said unto her, "Depart in peace"; and straightway they cast her body into the fire, and she received the crown of martyrdom with those martyrs. And ARIANUS sent the saint to MAXIMIANUS the emperor, and straightway the emperor said unto him, "Art thou BÎFÂMÔN the sorcerer? Thou hast transgressed our command, and hast not worshipped the gods." And the saint said unto him, "I will not worship thy gods. Only Jesus Christ our Lord will I worship; as for thee, thou canst go to GAHÂNNUM." And the emperor was wroth, and tortured him severely, and when he was tired of

torturing him he sent him to ROMANUS, who sent him to ARIANUS. Now the saint neither ate nor drank the whole time he was on the journey. And ARIANUS took the saint, and drove sharp nails through his hands and his feet, and he said unto him, "If thou wilt not worship the gods I will destroy thee"; and the saint reviled him and his gods, and cursed them. And ARIANUS commanded the soldiers to drag him through the city, and to burn him outside the city of ANTINOË, and they did so, but our Lord Jesus Christ took him out of the fire uninjured. Now when the saint was standing in the fire much blood flowed from his feet. And there was standing there among the people a certain blind leper, [fol. 140*a* 1] and he took some of the blood and smeared it on his eyes and on his body, and straightway he became able to see, and his body was cleansed from his leprosy. And he cried out, and confessed our Lord Jesus Christ, and said boldly, "I am a Christian, I believe on my Lord Jesus Christ." And ARIANUS commanded them to cut off his head with the sword, and they did so, and he received the crown of martyrdom. And Saint BÎFÂMÔN called his servant DÎYÔGÂNÔS (DIOGENES?) and commanded him secretly to anoint his body and to swathe it with fine linen, and to relate the story of his fight to the believers who were in the city of WĔSÎM, and to tell them that the days of persecution would pass; and he made over his body the sign of the Cross, saying, "In the Name of the Father, and the Son, and the Holy Ghost, One God." And the saint approached the soldiers and said unto them, "Do ye what the governor hath commanded you [to do]." And the soldiers took him away from the governor to a place where they would be with him alone, and they cut off his head, and he received the incorruptible crown of martyrdom. And much blood flowed from his neck, and his servant DÎYÔGÂNÔS (DIOGENES?) spread out the fine linen napkin which he had laid up by him, and caught the holy blood therein, and so sweet a perfume filled that place that the soldiers marvelled, and were dismayed, and great fear fell upon them. And when the soldiers departed many believers came, and they and his servant prepared the body of the saint for burial in a splendid manner, and they

brought sweet-smelling unguents and anointed it, and sang many psalms and dirges over it. And straightway they carried it outside the city to the west, and they buried it there, and many miracles were made manifest at his grave. And the servant of the saint took that napkin and laid it upon him. And when he wished to depart to his city [fol. 140*a* 2] he fell into doubt and wondered what he should do. And Saint BÎFÂMÔN appeared unto him, and told him to make known his story to his friend THEODORE, and to the men of his city. And God sent unto him certain believers who carried him with them in the ship, and whilst he was with them in the ship God made manifest many miracles through that napkin. And his servant DÎYÔGÂNÔS (DIOGENES?) told them all that had happened to Saint Abbâ BÎFÂMÔN, and they marvelled exceedingly and glorified God. Then he came to his city WĔSÎM, and he told his friend THEODORE everything which had happened to Saint BÎFÂMÔN, and he gave him the napkin through which very many signs and wonders took place. And this napkin was kept by them until the infidel DIOCLETIAN died, and CONSTANTINE the righteous reigned. And the days of persecution came to an end, when the Christian people enjoyed rest and peace in [all] the cities. And God wished to reveal the body of Saint BÎFÂMÔN, so that it might be a hope to the believers, and a consolation, and strength. Now he became a martyr in the city of ḲÂW, in Upper Egypt, in the district of ṬĔMÂ, on the twenty-seventh day of the month of Ṭĕr. And God made manifest from his body signs and wonders, and great healings, and especially in the church in the city of DĔMÔNÛ, on the twenty-seventh day of the month of Ṭĕr. On that day many people assemble therein, and God maketh manifest in them great healing through the martyrdom of BÎFÂMÔN. [fol. 140*a* 3] Salutation to Abbâ BÎFÂMÔN.

And on this day also are commemorated THEOPHILANTUS and SARNÎS (or SÔSÂ), the martyrs.

And on this day they [angels] carried away ENOCH, the son of JÂRÊD, the son of MAHALALEEL, the son of CAINAN, the

son of HÊNÔK (ENOS), the son of SETH, the son of ADAM, with the rushing of stars, and of lightnings and of winds, and they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goeth forth, holy and great, from the habitation of God." And thence he treadeth upon Mount SÎNÂ, and he appeareth with the armies and mighty powers from heaven, and everyone feareth him when he is on the waters. He judgeth (?) DAN, which is on the right hand of the Arabs (?), and he reciteth the memorial of their petition, until the sleep of a dream calleth [fol. 140*b* 1] him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he also saith concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he also saith, "He shall be a staff to the righteous, and a light to the nations, and a hope for those whom He shall cause pain." And he spake concerning the return of the lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spake concerning the doors of heaven, saying, "There are three doors in the face of the heavens; one in the west, one on the right hand, and one on the left." And he spake concerning ADAM, "Behold, a bull went forth from the earth, and this [bull] was white." And he spake concerning EVE, [fol. 140*b* 2] saying, "There went forth a calf, a female." And he saith concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars, and all the plants (?) and beauty of this house." And concerning the Church he saith: "God brought sheep into a new house, which was larger and higher than the one before it, and He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof." And he speaketh concerning the believers: "These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house." Salutation to ENOCH, who was caught up into heaven.

XXVIII. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CLEMENT became a martyr. This saint was the son of a widow who was a believer whose name was AKROSIA, and who lived in the city of KÎRÂS, in the days of ARANIUS and LUCIUS, Kings of the Galatians. And the boy grew up, and his mother taught him all the law and doctrine [fol. 140*b* 3] of the Church. When his days were twelve years, he fought a great fight with fasting, and many prayers, and he devoted himself to the ascetic life. He ate nothing which had been cooked by fire, and he never ate meat, but he lived on the produce of the earth, like the Three Children. When he was appointed deacon he increased in knowledge and wisdom, and the grace of God was upon him. When the report of him reached DIOCLETIAN he had him brought to him, and he

persuaded him earnestly, and promised him to make him his son, if he would obey his commandment and sacrifice to his idols. When he would not hearken to his commands, he tortured him with every kind of torture, but God gave him strength under the torture, and He raised him up unharmed, and He put the wicked ones to shame. Thus was reckoned to him the first of the seven martyrdoms which he suffered at the hands of the tribunes, namely that suffered at the hands of DIOCLETIAN, who tortured him to death a second time. When DIOCLETIAN wearied [of him] he sent him to the Emperor of Rômê, and he wrote to him, saying, "This is a sorcerer, whose like I have never seen, and the like of whose sorcery I have never seen. And behold I have sent him to thee that, peradventure, thou mayest be able to persuade his heart to sacrifice to our gods." When he came to the governor of Rômê, they brought to him apparel of gold, but he would neither take the garments nor look at them. And the governor was wroth with him, but the saint was not afraid, and the emperor tortured him severely on the wheel, and he beat him and cut off his limbs; but God raised him up whole and uninjured, even as he was at first. Third martyrdom: And when the governor was tired of torturing him, he sent him to MAXIMIANUS in the city of Nicomedia, and he tortured him severely, but God put him and all his enemies to shame, and raised him up whole and uninjured. [fol. 141*a* 1] Fourth martyrdom: When MAXIMIANUS was tired of torturing him he sent him back to the governor of KÎRÂS, the city in which he had been reared, and the governor tortured him very severely. Fifth martyrdom: The governor of KÎRÂS sent him to the Emperor TATIANUS, and the saint found many confessors there, and he comforted them, for the saint was perfect in his speech, and the grace of God was upon him; and the emperor tortured him severely. Sixth martyrdom, by the hand of MAXIMIANUS: And when they took him there, the saint found GÂNÎKALAWÔS, and many martyrs, and MAXIMIANUS tortured him severely. Seventh martyrdom by the hand of LUCIAN the governor, who tortured him severely, and then cut off his head; thus the saint received the crown of martyrdom. And a certain believing woman whose

name was SOPHIA came and took his body, and prepared it for burial and buried it. Salutation to CLEMENT.

And on this day also Saint Abbâ 'AKÂWĚḤ became a martyr. This holy man came from the country of the FAYYÛM, from a city the name of which is BAMÂY, and he fought a great fight in the ascetic life. And Satan appeared unto him boldly, and the saint seized him by the hair of his head, and punished him very severely; and Satan adjured the saint, saying, "By the Passion of Christ, release me." And the saint sent him away and he disappeared in the form of smoke. Then the saint went to the governor's house during the time of the persecution, and he cried out boldly, [fol. 141*a* 2] saying, "I am a Christian," and the governor tortured him severely, and after this he cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. And his body is at the present day in the monastery of NAḲLÔN, and many signs and miracles appear through it. Salutation to Abbâ 'AKÂWĚḤ.

And on this day eight hundred (*sic*) men of the company of Saint 'AKÂWĚḤ became martyrs. Salutation to you, O ye eight hundred martyrs.

Salutation to you, O ye company of men who pleased God, from among whom sprang CLEMENT.

Salutation to ABRAHAM, the servant of God, and ISAAC, His friend, and ISRAEL, His beloved.

And on this day also died Saint JOSEPH, son of the Jew MÂḤAWE. This [fol. 141*a* 3] saint was an Israelite, and he grew up in the Jewish Faith, and learned the Books of the Jews. One day he saw the Christian children learning from a book, and he asked his mother to let him join them, and she permitted him to do so, and he learned all the Christian Books, and the Faith of Christ entered his heart. One day he met a young man who was a Christian, who loved him greatly and

taught him the Christian Law at the time of the Eucharist, and JOSEPH received the Holy Mysteries. And on the following day [the children of] the readers, and the psalm-singers gathered together to JOSEPH, and they made with their apparel the similitude of a tabernacle and a shrine, and they brought bread from their parents' houses, and they appointed an archbishop and bishops from among their number. Then they amused themselves, and celebrated the sacrament of the Offering, and then they went and ate and drank in the house of the priest, and he taught them and they remained thus. When the father of JOSEPH heard of this he was filled with wrath, and he bound the arms of his son behind him, and he took him into the tavern, and cast him into the red-hot oven which was there, and shut the door upon him; but the angel of God extinguished the fire and cooled [the oven]. And the mother of JOSEPH missed her son, and she wept and lamented and she did not know what to do. And after seven days and seven nights had passed, a certain JOHN heard the story of JOSEPH, and how he was in the oven, and he went with his companions, and they wept for him, and cried out to him by his name. And JOSEPH said unto them, "Weep ye not, O my brethren, for I am alive by the help [fol. 141*b* 1] of our Lady MARY, the mother of our Lord Jesus Christ, for it was she who hid me in her apparel in the red-hot oven." When they heard this, they told the archbishop, and he went with the priests, and a Book of the Gospel, and a cross, and censers, and he came into the oven, and made a prayer, and brought out JOSEPH unscathed from the midst of the fire, and untied his bonds. And JOSEPH asked him for Christian baptism, and the archbishop baptized him with Christian baptism. And when his father MÂḤAWE heard of this, he fell down at the feet of the archbishop, and he believed on Christ, together with the men of his house. And JOSEPH continued to fast seven days at a time until he was eight and twenty years old, when he entered his cell. When he knew that his departure was nigh, he came into the church of Saint GEORGE the martyr, and he stood up before the picture of our holy Lady, the Virgin MARY, and entreated her to make intercession for him with her Son. And she spake to him from out of the

picture, saying, "Rejoice, O JOSEPH, on the third day, at the third hour of the day, thou shalt die." Salutation to JOSEPH.

And on this day also are commemorated TABÊLÂ and her three (four ?) sons.

And on this day also God blessed seven (*sic*) loaves, and a few fish, [fol. 141*b* 2] even as it is said in the Gospel [Matthew xiv, 19].

XXIX. ṬĚR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." This holy woman was the daughter of rich and noble parents of the city of Rômê, and she was their only child. And she fought the spiritual fight from her youth up, and she fasted and prayed frequently by day and by night, and she went to a certain house of virgins in the city of Rômê, and devoted herself to them. What food the servants used to bring her from her father's house she gave to the poor and needy, and she ate the food which the virgins ate. And she was always reading the histories of nuns, and she made many petitions to God that He would made her a companion to them. And her father betrothed her to a certain nobleman of the city of Rômê, and they arrayed her in glorious apparel, and adorned her with jewels of gold and silver. And when the day of the marriage-feast and the marriage arrived, she said unto her mother, "O my mother, when ye have given me in marriage, for some time I shall not be able to go to the nunnery. I wish to go to visit them now, and to embrace and salute them, and I will return quickly." And her mother said unto her, "Go, my daughter, and tarry not." When her mother said [fol. 141*b* 3] this to her, 'AKSÂNÎ (XENAE) took all her ornaments of gold and silver, and her royal apparel, and with her two hand-

maidens she departed and went to the sea, where she found a ship which was sailing for the island of Cyprus, and she with her handmaidens embarked in the ship and arrived in the island of Cyprus. And she called herself 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." And she went to Saint EPIPHANIUS, and told him all her business, and he sent her to the city of Alexandria. And when she arrived there the Apostle PAUL appeared unto her in a dream and told her everything which she was to do, and called her by her name. And on the following day she visited Saint THEOPHILUS, the archbishop, and she shaved off the hair of her head, and he arrayed her in the garb of the men. And she sold all she had with her, both her silver ornaments and her apparel, and she built a church in the name of Saint STEPHEN the protomartyr. And she and certain of the principal virgins and nuns all lived in that church, and this holy woman fought a great spiritual fight. She ate nothing which had been cooked with fire, except bread, and she ate nothing else except herbs. She slept upon the bare ground and had no mattress, and she lived in this way, and carried on her good fight, and the working of righteousness for a period of more than eight years. Then she fell sick a little and died, and on the day of her death God, the Most High, revealed that she was blessed by the grace of heaven in the following manner: At the time of her death, at noon, the people saw a cross of light, and the brilliancy thereof exceeded that of the sun, and brilliant stars surrounded the cross like a crown, and it continued to shine in this wise until [fol. 142*a* 1] they had laid the body of the saint with the bodies of the virgins, and then it disappeared. And the people who were there knew that the cross and the stars had appeared because of the holy woman. And straightway the two handmaidens told the archbishop and all the people about the strife of this saint, from the beginning until the day of her death, and how she changed her name and called herself 'AKSÂNÎ (XENAE), and how she conjured them to conceal her and her secret, and how she always behaved towards them as their sister and not as their mistress. And the archbishop and all the people marvelled at this, and they wrote an account of her strife from the beginning unto the end thereof.

And on this day also is commemorated SIRIACUS (CYRIACUS), the martyr and fighter.

And on this day also are commemorated the pure women of Rômê, and PHÎLEMÛNMÂ, and JULIANA, and SARABÂMÔN, and Abbâ GABRA NÂZRÂWÎ of ḲÂWAT, and the righteous men of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

And on this day also is commemorated the festival of the Birth of our Lord Jesus Christ by our Lady MARY, the holy Virgin.

And on this day also is commemorated Abbâ STEPHEN FALÂSÎ (the "stranger"?) of the desert of the FAYYÛM. This holy man was a fighter, and he sought after the manner of the saints who were in the desert. One day whilst he was wandering about in the desert, he found [fol. 142*a* 2] a skull which had been cast out, and this lay by itself, and it had no flesh on it. When Saint STEPHEN saw it he asked God to make it to inform him concerning the history of the man to whom it belonged, and what kind of faith he had. And straightway there came forth a voice from the skull, saying, "I was a merchant, but did not travel to make money, I knew nothing about alms, and I was satisfied with the multitude of possessions which I had. One day as I was travelling on a journey to a far country I came to a desert place wherein there was no water, and as the heat of the place became very great the camels died, and the servants fled, and I was left alone. On the third day mine eyes became heavy, and I heard as it were a whistling sound, and my spirit went forth from me, and took me into a place of punishment to be rewarded according to my works. And I said unto the judges 'grant me permission to tell you of my doings,' but they would not listen to me. And now I pray that thou wilt pray to God to have mercy upon me for thy sake." And the saint prayed to God for him, and that he might not return to the place of torment. And he heard a voice which said unto him, "I have spared him for thy sake." When Abbâ STEPHEN heard this he went into his cell weeping, and beating his breast,

and he continued his fight until he died. [The text is faulty in several places.] [fol. 142*a* 3]

Salutation to Thy Birth, O Lamp of the Darkness.

Salutation to 'AKSÂNÎ (XENAE) the stranger.

Salutation to STEPHEN, of the desert of the FAYYÛM.

Salutation to SIRIACUS (CYRIACUS) the fighter.

Salutation to you, ye white ears of wheat of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

Salutation to GABRA NÂZRÂWÎ.

XXX. ṬĔR

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the holy and blessed virgins PISTIS, ELPIS, 'AGÂPÎS, and their mother SOPHIA. This blessed mother [fol. 142*b* 1] belonged to the people of the city of Antioch, and was of noble family, and she brought forth these three daughters and called them by the three above names, the interpretations of which are, "Faith, Hope, and Charity"; and the interpretation of the name of their mother is "Wisdom." And when the maidens had grown a little, she took them to the city of Rômê, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report of her came to the Emperor of Rômê, ARIANUS, the wicked, he commanded [the soldiers] to fetch them and to drag them to him by the hair of their heads; and the soldiers did as the emperor commanded. And their mother exhorted them, and taught them, and urged them to endure patiently, and she encouraged them in the Faith of Christ, and said unto them, "Take good heed to yourselves, O my daughters, that your hearts become not weary through considering the honour of this fleeting world, so that ye may not be far from the glory which is everlasting. Endure, O my daughters, so that ye may be with your Bridegroom Christ, and may enter with Him to the heavenly marriage-feast." Now the days of PISTIS, the eldest daughter, were twelve years, and the days of ELPIS were

ten years, and the days of 'AGÂPÎS were nine years. And when they had brought the maidens before the emperor, he commanded them to make PISTIS the eldest come near to him, and he said unto her, "Hearken unto me and I will give thee in marriage to one of the nobles of my empire, and I will shew thee much favour; worship APOLLO." And PISTIS reviled him and cursed him. And he commanded the soldiers to beat her with rods, and to cut off her breasts, and to boil pitch and bitumen in a cauldron [fol. 142*b* 2] and to cast her into it; and they did this to her. And she stood up praying in the cauldron, and the fire never touched her, and the interior of the cauldron became like the dew in the mouth of the morning. And the people who were there marvelled, and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads as they praised God. Then the governor commanded them to cut off the head of PISTIS with the sword, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. And her mother took away her body. Then they brought forward the second daughter whose name was ELPIS, and the soldiers scourged her and beat her very severely, and cast her into the boiling cauldron, but the heart of the flame became like snow. Then the emperor commanded them to take her out, and to cut off her head, and they did this to her, and she received the crown of martyrdom in the kingdom of the heavens; and her mother took away her body. And SOPHIA was afraid for her youngest daughter lest she should become terrified at the torture, and she encouraged her to endure. And the governor commanded them to torture her on the wheel, and they did so, and she cried out to our Lord Jesus Christ to strengthen her and enable her to endure; and God sent an angel, and he smashed the wheel. And the emperor also commanded them to cast her into a red-hot oven, and she made the sign of the Cross over her face, and she threw herself into the oven, and straightway it became as cool dew. And those who were there saw two men in white apparel going about her, and they marvelled exceedingly; and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads and [fol. 142*b* 3] they became martyrs. Then the governor commanded

them to make iron rods red-hot in a furnace and to lay them upon her, and God strengthened her to endure and the fire did not touch her. Then he commanded them to cut off her head, and they did so, and she received the crown of martyrdom in the kingdom of the heavens. And their mother took the bodies of her three daughters, and made them ready for burial, and brought them to a place outside the city, and she sat down and wept over them; and she besought them to ask God to take away her soul, and God received her petition and took it. And certain believers came and made her ready for burial, and they took her body, and the bodies of her three daughters, and buried them. And as for the wicked emperor, God sent upon him a disease, and his eyes protruded, and his flesh split open, and his bones appeared, and his hands dropped off, amid blood and pus, and worms fell [from him], and all his body rotted, and he died an evil death, for God slew (?) him because of the virgins.

And on this day died Abbâ MÎNÂS, the forty-seventh Archbishop of the city of Alexandria. Great tribulation came upon this holy man during the period of his office. He finished a good fight, and he endured many tribulations, and he pleased God, and he protected his flock for nine years and died in peace. [fol. 143*a* 1] Salutation to MÎNÂS.

And on this day also Saint THECLA, and the four virgins who were with her, became martyrs. And with them there was a certain sinful man, a priest, whose name was PÔLÂ, and one reported to the governor that he was a rich man, and he commanded [the soldiers] to seize his riches. And PÔLÂ came to the governor, and entreated him to restore to him his possessions, but he refused. And he brought the holy virgins to the governor who ordered them to worship the sun, and when they refused the governor said unto PÔLÂ the priest, "If thou wilt eat a dead body, and drink blood, I will give back to thee thy possessions." And PÔLÂ did as the governor commanded him, and he denied Christ. And when pretexts for killing PÔLÂ were wanted by the governor he said unto him, "If thou wilt

make the virgins deny their Faith I will give back to thee thy possessions." And PÔLÂ talked to the virgins, and told them what the governor said unto him, and they reviled PÔLÂ, saying, "Thou son of Satan, thou enemy of righteousness, seeing that thou art our teacher, how canst thou advise us to deny Christ?" When the governor heard their words he commanded the soldiers to beat them with whips, but they neither made answer to the governor, nor did they fear his tortures. And the governor spake again unto PÔLÂ, saying, "If thou wilt kill the virgins I will give back to thee thy possessions." When PÔLÂ heard this, he worked up his courage and he went to kill the virgins, for his heart was filled with love for gold, like that of JUDAS ISCARIOT. And the virgins said unto him, "O wicked (?) shepherd, how canst thou destroy thy sheep because of thy love of money? We have received from thy hand the Body and Blood of Christ." And [fol. 143*a* 2] whilst they were saying these words, he cut off their heads with the sword, after the manner of a man who is killed in war. And the governor saw the madness of PÔLÂ, and he slew him with the sword and he died, having lost his money and his Faith. Now the names of the virgins were THECLA, and MARIA, and MARTHA and her handmaiden, and ʿABĚYÂ. Salutation to THECLA and to the four virgins who were with her.

And on this day also Saint IRENE became a martyr. The father of this saint was Emperor of Rômê, and his name was MARCIANUS, and he worshipped idols; and her mother was a Christian woman. And having begotten this holy woman her parents built a tower for her, and they brought her there with twelve virgins, who wore ornaments of gold and silver; and they sent up with her ninety-seven idols for her to worship, and they sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east she saw a dove with an olive branch in her mouth, and she threw the branch on the table; and the saint lifted up her eyes again towards the west, and she saw a raven with a serpent in his mouth, which he threw on the table; and she also saw a hawk with a crown in his mouth, which he

threw on the table. And the vision being finished she marvelled. And when her teacher, whom her father the emperor had given her, came and she had related [fol. 143*a* 3] to him the vision, he said unto her, "The dove is the wisdom of Rômê, and the olive branch is the seal of baptism; and the hawk is a strong king, and the crown is good works, and the raven is a weak king; needs must that thou shalt suffer for the Name of Christ." When the saint had grown up her father and mother went up to her, and they talked with her concerning the matter of her marriage; and Saint IRENE said unto them, "Wait for me [to answer] seven days." And then she prayed to God that He would direct her into the way which was right. And the angel of God came and said unto her, "Be strong, and of good courage, and put on strength, for TIMOTHY, the apostle of PAUL, shall come unto thee, and he shall baptize thee with Christian baptism, and thou shalt become a martyr. And TIMOTHY came, and, having rent the walls of the house, entered her presence, and taught her all the commandments of the Gospel. Then he brought water, and prayed over her, and baptized her in the Name of the Father and the Son and the Holy Spirit; and he departed from her. And having risen up Saint IRENE smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint IRENE answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's words he was wroth, and he took her down from her upper room and dragged her away, and her mother followed her, scattering ashes upon her head as she went. And he commanded his servants to bring four horses that were bound in chains, and to tie her to them by the hair of her head. And one of the horses shied because one of the chains cut him, and he cut off the right hand of the emperor, [fol. 143*b* 1] who fell down and died. And IRENE having risen up and prayed, lifted up the dead, and she made his hand to be as it had been formerly. And when the people saw this they and her father believed on the Lord Jesus Christ, and three thousand souls were baptized by her hands. When the Emperor DECIUS heard of her he came into

that city and seized Saint IRENE, and he commanded the soldiers to hang her up by her hair, and they did so. Then he commanded them to cast her into a deep pit filled with serpents and scorpions; and by the power of God they all died. And he also commanded them to saw her in halves with a saw, but the saw broke and the wicked emperor died. And when the son of the emperor heard this he attacked the city, and he seized Saint IRENE, and he commanded the soldiers to drive sharp nails through her hands and her feet, and to heap up a great quantity of sand on her back, and to tie her to the tails of four horses, in order to destroy her body; but they were unable to vanquish her with all these tortures. As for that wicked man, the angel of God killed him with a spear of fire. And Saint IRENE healed the sick, and even raised the dead. And a fourth emperor who heard about her, had her brought into his presence, and he pressed her to offer to the gods; and when she refused to do so he commanded them to cast her into the fire, and she came out of the fire and cursed the emperor. And when he saw the miracle he himself believed on Christ. And the King of Persia came to the city, and he seized Saint IRENE, and drove his spear into her with his own hands, and she died; and the angel of God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days [fol. 143*b* 2] she was caught up into the Garden of Delight. Salutation to IRENE.

And on this day also died GREGORY the theologian.

And on this day also died Abbâ 'AKRĚSṬĚRÔS (CHRISTOPHER) the fighter. This saint lived in the desert of the JORDAN, and one of the monks bowed before him and entreated him, saying, "O my father 'AKRĚSṬĚRÔS (CHRISTOPHER), do me an act of grace, and describe to me all thy manner of life and work so that I may profit thereby." And the old man said unto him, "O my son, when I became a monk I was a young man, and I used to go by night to the sanctuary (or, church) of Saint THEODOSIUS to pray there. In it were eighteen steps, and on each step I used to make one hundred prostrations

until they blew the horn. Then straightway I would go into the church, and finish my Rule with the brethren, and I continued to do this for ten years. One day after I had finished my usual prayers, my mind was carried away captive, and I saw two men in white raiment trimming the lamps; one half of them they left lighted and the other half they extinguished. And I said unto them, 'What is this thing?' And these fathers said unto me, [fol. 143*b* 3] 'The lamp of the man who loveth his brother burneth.' And I said unto them, 'Of which kind is my lamp?' And they said unto me, 'Thou lovest thy brethren, and we keep thy lamp alight.'" Then 'AKRĔSṬĔRÔS (CHRISTOPHER) went into the monastery of SÎNÂ by himself, and he dwelt there for fifty years, the whole time fighting the spiritual fight. And a voice came unto him, saying, "Return to thy monastery so that thou mayest be with thy fathers"; then he returned to his monastery, and died in peace.

And on this day also are commemorated the righteous who fled.

Salutation to 'AKRĔSṬĔRÔS (CHRISTOPHER).

Salutation to the many thousands of souls who looking on at IRENE believed on the Lord Jesus Christ. [The Bodleian MS. gives the number as 130,030.]

Here endeth that which is to be read during the month of Ṭĕr in the peace of God, to Whom be glory for ever and ever. Amen.

THE SIXTH MONTH—YAKÂTÎT

(FEB. 6–MARCH 6)

[fol. 144*a* 1] The first day of the blessed month Yakâtît containeth eleven hours, and then this period increaseth.

I. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the General Council of One Hundred and Fifty holy fathers and bishops, who assembled in the city of Constantinia, in the day of the Emperor THEODOSIUS the Great. The assembling of them took place because of MACEDONIUS, Archbishop of the city of Constantinople, and his denial [of the existence] of the Holy Spirit, for he said in the wickedness of his heart, "The Holy Spirit is a created thing, like all other created things." And another reason for the assembling of the Council was BASILIUS, Bishop of the city of BĔNYÂ, who said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being"; and another reason was APOLLINARIUS, the infidel, who said, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and His Godhead was to Him instead of soul and heart (understanding)." And these three having made this shameful denial, the fathers gathered together to the emperor, and asked him to convene a Council to consider the denial of these three infidels, and he assented to their words. And straightway he sent a letter to DAMÂLÎS, Archbishop of the city of Rômê, and to MELITON, Archbishop of the city of Antioch, and to CYRIL, Bishop of the city of Jerusalem, and he commanded them to bring with them the bishops who were associated with them in their countries. And these fathers, namely One Hundred and Fifty bishops, came and their assembly took place in

the city of Constantinia. Now the Archbishop of the city of Rômê did not come, but [fol. 144*a* 2] certain learned men came in his stead, and they brought with them a letter written with his own hand. The head and chief of this Council was TIMOTHY, Archbishop of the city of Alexandria, and he called MACEDONIUS, and commanded him to expound his unclean Faith. And that infidel said, "The Holy Spirit is a created thing, like all other created things." And TIMOTHY answered him and said, "With us the Holy Spirit is the Spirit of God, and is uncreate, and we do not consider the life of God to be a created thing; he who saith this hath no life in him. And thou sayest that He is create. Now, it is better for thee to turn from this shameful denial, before thou art punished in GAHÂNNUM and everlasting fire." But MACEDONIUS would neither hearken nor repent, and TIMOTHY anathematized him and excommunicated him, and he cut him off from his office, and drove him forth. Then TIMOTHY said unto BASILIUS, "Declare thy opinion, O evil and unclean man!" And he said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being." And Abbâ TIMOTHY answered and said unto him, "If it be that the Three Holy Ones are One Being, as thou sayest in thy madness, behold the mention of the Three is destroyed, and thy Christian baptism is destroyed, for thou wast baptized in the Name of the Father and the Son and the Holy Spirit, and thou hast denied the Holy Three, as thou sayest in thy madness. Did the Holy Three become incarnate, and suffer and die? Are the words which are in the Holy Gospel to have no effect which say, The Son stood in the Jordan, and the Spirit descended upon Him overshadowing Him, and the Father cried out from heaven, saying, This is My Son, Whom I love, hear ye Him? It is best for thee to repent of thy [fol. 144*a* 3] evil denial. ARIUS denieth the Son, and MACEDONIUS denieth the Holy Spirit, and thou art a partner with them, for thou deniest both the Son and the Holy Spirit." But SABELIUS (*sic*) would not repent, neither would he hearken unto him, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], and drove him forth. Then TIMOTHY said unto APOLLINARIUS, "Expound thy evil and

shameful opinion." And he said in his madness, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and [His Godhead] was to Him in the place of a heart and soul [understanding]." And TIMOTHY answered and said unto him, "God the Word took flesh of our nature, and He became one with us, so that He might deliver us; and if it be that the only flesh He took was that which appertaineth absolutely to the animal, and is without a rational and understanding soul, then it followeth that He cannot save the children of men, but only animals, according to what thou sayest in thy madness. For the children of men shall not rise up in the day of the resurrection, except as rational and understanding souls, and with them shall rise their bodies, according to their deeds, whether it be for punishment, or whether it be for joy. And, according to thy madness, shall the operation of His wisdom, and His Incarnation, be destroyed? And how did He say concerning Himself, that He was not one with a rational and understanding soul? It is better for thee to repent of this evil counsel, and this polluted infidelity." But APOLLINARIUS would not turn, and he would not hearken, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], with these three (*sic*) others. And he excommunicated these three infidels by the mouths of all the One Hundred and Fifty holy bishops [fol. 144*b* 1] of the Council, and he excommunicated those who followed them, and those who believed their words. And then they added to the prayer of the Faith the words, "We believe in the Holy Spirit," on to the end. Now the Three Hundred and Eighteen fathers had drawn up [the prayer of the Faith] without [these words], as far as the place where it saith, "And there is no end to His kingdom." And at the place where they made the prayer of the Faith to end, these One Hundred and Fifty fathers added the words "And there is no end to His kingdom." Then they drew up at this General Council a Canon, and subscribed it with their hands, and to this day all Christian peoples observe their Law. Now the assembling of these One Hundred and Fifty fathers and bishops took place in the five thousand eight hundred and

eighty-second year since the creation of the world. Salutation to the General Council of Constantinia.

And on this day also is celebrated the festival of the consecration of the church which was built in the name of Saint PETER, the archbishop, who excommunicated ARIUS. Now he became a martyr in the city of Alexandria, at the end of the reign of DIOCLETIAN, the infidel. When CONSTANTINE began to reign he destroyed the houses of idols, and built churches, and the believers built a church to the west of the city of Alexandria in the name of Saint PETER; and it was consecrated as it were this day; and many signs and miracles took place therein. And the church existed until the Muslims ruled in the land of Egypt. After they had ruled for many days, the church of the west [of the city] became well known, and then [fol. 144*b* 2] it was pulled down and laid in ruins; but the church of the blessed PETER, which is in the heavens, is strong, and no injury shall ever come upon it. Salutation to the consecration of thy church, O PETER.

And on this day also are commemorated the deaths of 'ASKENÂFER and his wife.

II. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LONGINUS, abbot of the monastery of ZĔGÂG, which is outside the city of Alexandria. This saint was a man of Cilicia where he became a monk, and his teacher, who loved Christ, was a righteous monk, who fled from the approbation of men. At that time the abbot of their monastery died, and [the monks] wanted to appoint as abbot the old man Abbâ LUCIANUS, his teacher. And Abbâ LUCIANUS took his disciple LONGINUS, and they went forth from Cilicia, and came to a city of Syria, and they took up their abode in [fol. 144*b* 3] a church. And our Lord Christ did not wish that

their righteousness should be hidden, for a city which is set upon a hill shall not be hidden; and God wrought many signs and wonders by their hands, and they received praise and honour from men. And Saint LONGINUS went forth from his teacher, by his advice, and came to the country of Egypt, and when he arrived at the monastery of ZĔGÂG, the monks welcomed him with joy, and he dwelt in that monastery until its abbot died. When the monks knew of the spiritual fight of the saint, and his good qualities, and virtues, and righteousness, they appointed him abbot of the monastery of ZĔGÂG. A few days later his teacher, the monk Abbâ LUCIANUS, arrived. And they used to make roofs of boats (awnings?), and they lived on the work of their hands; and they dwelt together, single-heartedly, for many days, and God performed many signs and miracles by their hands. And then Abbâ LUCIANUS died. Now the assembling of the Council of Chalcedon took place in the days of MARCIANUS, the infidel, and he sent messengers into all the countries with the Book of the unclean Faith which attributed to Christ two Natures. And three of his envoys having come to the monastery of ZĔGÂG, and given a copy of that Book to Abbâ LONGINUS, they said unto him, "The Emperor MARCIANUS hath commanded that ye shall believe what is written in this Book." And Saint LONGINUS said, "I can do nothing without the advice of the holy fathers; come with me that we may take counsel [with them]." And he brought the messengers of the emperor into the cave wherein were the bodies of the holy old men, and he laid that Book upon them, [fol. 145*a* 1] and he said unto them, "O my fathers, say ye not that ye have lain down in death, and are at peace. Behold, they have brought this Book wherein is written the unclean Faith, which assigneth to Christ two Natures. Do ye command me to subscribe thereto, and to believe its words, or not? If ye do not tell me what I shall do, as God liveth, I will cast out your bones from this place." And a voice came forth from their bodies, and all the men heard it, saying, "Forsake thou not the True Faith of our fathers the Apostles, and of our fathers the Three Hundred and Eighteen; and follow not the unclean Book, and remove it from our bodies." And

when the envoys of the emperor heard these words they marvelled exceedingly, and fear and great trembling fell upon them, and they did not return to the emperor, but they shaved the hair of their heads, and became monks in that monastery; and they lived there for many years and died there. And Saint LONGINUS having finished his good fight, at a ripe old age, and pleased God, died in peace, and received a crown of martyrdom.

And on this day also died Abbâ PAWLÎ (PAUL) who was the greatest of all the desert monks, and the equal of the angels who keep vigil. This saint was a native of the city of Alexandria, and his name was PAWLÎ (PAUL), and he had a brother whose name was PETER, and their father was a rich man. And the multitude of his possessions, of gold, and silver, and costly apparel, was countless. [fol. 145*a* 2] And when their parents died, and the days of their mourning for them were ended, the two brothers began to divide their inheritance from their father; and PAWLÎ'S (PAUL'S) brother PETER took the larger share, and assigned to PAWLÎ (PAUL) the lesser share. And the heart of PAWLÎ (PAUL) was sad about this, and he said unto his brother, "Why dost thou not give me my share of the inheritance of my father?" And PETER answered and said unto him, "Thou art a young man, and will squander thy money, and I will take care of it for thee until thou art grown up." Thereupon PAWLÎ (PAUL) became wroth, and the two brothers quarrelled together, and they went to the governor, so that he might do justice to each. And as they were going along, they met a dead man, and he was ready for the tomb, and men were carrying him on a bier, and many men were following him and making lamentation for him. And straightway Saint PAWLÎ (PAUL) called to one of those who were following the dead man, and said unto him, "Who is this that hath died this day?" And the man said unto him, "He is a very well-known man, my son. He who died this day was a rich man, and he lived delicately, and possessed gold and silver, and behold, he hath left all this, and he goeth naked to the grave, in a sea of sins, by the road on which he shall never return. And now, O

my son, it is meet for us to fight for the salvation of our souls, for we know not when we shall die. But, blessed is the man who hath dominion and money in this world! And let him abandon riches if he would receive great honour in the heavenly Jerusalem, the city of all the saints." When Abbâ PAWLÎ (PAUL) heard these words he cried out in his heart, saying, "What have I to do with the possessions of this fleeting world, which after a few days I must leave, and depart naked?" Then he turned to his brother, and said unto him, "Let us go back together to our [fol. 145*a* 3] house, for from this time onward I will never speak again about money." Then he fled from his brother, and went outside the city, and he went into a grave and sat down inside it, and for three days and three nights he prayed and entreated God to guide him into the [right] way. And his brother passed many days in going round about through all the villages seeking for him, but he found him not; and he sorrowed for him with a very great sorrow. And whilst Saint PAWLÎ (PAUL) was sitting in that tomb for three days, he did not remember food and drink, and fear and terror did not assail him, for the might of God overshadowed him. And on the fourth day God sent His angel to him, and he caught him up from the grave, and carried him into the Inner Desert, towards the east, and he set him down in that place by the side of a well of water; and then the angel embraced him, and went up into [heaven]. And Saint Abbâ PAWLÎ (PAUL) found a cave wherein wild beasts lived, and he entered therein. And he made himself garments of palm fibre, and put them on, and he prayed, saying, "O my Lord Jesus Christ, Son of the Living God, keep me, and deliver me from the hand of the Enemy, who is merciless. And let Thy mercy come upon me, and strengthen Thou me, so that I may finish my fight, through Thy good pleasure, O King of all the generations of men, for to Thee belong power and glory for ever." And he lived in that cave for eighty years, and he never saw a man. And his apparel was [made of] cloth made of palm fibre. And God used to send unto him daily at eventide, a raven, which had with him half a loaf of bread, and he would give it to PAWLÎ (PAUL). And when God wished to make manifest the holiness and

righteousness of PAWLÎ (PAUL), [fol. 145*b* 1] He sent an angel to the great father Abbâ ANTHONY, who thought in his heart that he was the first who dwelt in the desert. And the angel came to Abbâ ANTHONY and said unto him, "In the Inner Desert, distant from thee two days' journey, there is a man for whose feet the men of the world are not meet to be a footstool. Through his prayer the world is kept in a right course, and the earth giveth its fruit. Through him the dew falleth on the earth, and the sun riseth upon all the sinners of the earth, and because of his goodness God beareth all the creation of the children of men." And when Abbâ ANTHONY heard these words he rose up, and went into the Inner Desert, believing that God was with him, and that He would make straight his road. And he found the footprints of a man, and the footprints of many wild beasts, and sheep, and cattle, about the footprints of the man, [and he followed them] till he arrived at his cave; and he heard the holy man singing in his cave. And Abbâ ANTHONY took up a stone, and knocked at the door of the cave therewith. And when Saint PAWLÎ (PAUL) heard him knocking, he thought that it was some work of Satan, and he took up a large stone, and set it against the end of the bolt which fastened the door of his cave. When ANTHONY heard [this] he cried out, and said, "I have sought and it was given unto me to find, I have asked and I have received, I have knocked and it hath been opened to me." And straightway Abbâ PAWLÎ (PAUL) opened the door to him, and brought him in, and each embraced the other with a spiritual embrace, and they prayed together and sat down. And ANTHONY said unto him, "What is thy name, O my father?" And the blessed old man Abbâ PAWLÎ (PAUL) answered, and said unto him, "If thou dost not know my name, why hast thou [fol. 145*b* 2] journeyed [to] this place?" And at that moment God opened the heart of ANTHONY, and he said unto him, "Blessed am I that I was held worthy to see the second PAWLÎ (PAUL)." And whilst they were talking together about the greatness of God, behold a raven came at eventide, and dropped down to the saint a whole bread cake. And Abbâ PAWLÎ (PAUL) said unto Abbâ ANTHONY, "Now do I know that thou art a man of God. Behold, I have been living in this

desert until to-day eighty years, and each day God hath sent unto me half a bread-cake, and behold to-day He hath sent thy food." And after this they rose up together, and prayed until the star in the west appeared, when they sat down and ate. And after they had eaten they rose up and prayed and glorified God until the dawn broke. And when they saw the light of the dawn and that the sun had risen, they embraced each other. And ANTHONY said unto PAWLÎ (PAUL), "O my father, where hast thou received the Holy Mysteries during all the days wherein thou hast been living in this desert?" And Saint Abbâ PAWLÎ (PAUL) answered and said unto him, "God sent to me His angel, and he administered to me the Holy Mysteries each day preceding the Sabbath, and on the First Day of the week, and then he went up to heaven; and he worketh for me each day." And ANTHONY said unto him, "I want thee to inform me about the garb of the monks—will it increase on earth, or not?" And the blessed man smiled, and uttered a cry of grief. And ANTHONY said unto him, "When I see thee smiling, I smile also, and rejoice thereat; but when thou utterest a cry of grief I feel sad." And Saint PAWLÎ (PAUL) answered and said unto him, "These mountains and deserts [fol. 145*b* 3] shall become like the habitations of doves, and God shall gather together into them His chosen ones from among all the monks; and this name of 'chosen one' shall change, and their name shall be 'monks.' And they shall rejoice many days, and God shall remove them before [the coming of] wrath. After them there shall rise up a generation of men who will neither hear nor submit to their teachers, and who will not keep vigil at night for their soul's sake. Then shall God be wroth with the mountains and deserts, and He will despoil them of the wicked folk who have neither heart nor Law; and the mountains and the deserts shall be waste for many days. But the memorial of the saints shall not perish. And God shall pour compassion into the hearts of other men, and they shall go to the mountains and deserts, and dwell in them, [and they shall be inhabited] a second time. And Satan shall go into the mountains (or, monasteries), and cause war in their midst, and they shall cast aside the garb of the monk, and shall go

down into the world, for they shall not find the strength of the love of God, and they shall not endure therein; for it is written, 'By patience ye shall make yourselves to possess your souls' (Isaiah xxx, 15)." And ANTHONY said unto him, "Blessed be the day, O my father, wherein I was held worthy to see thy face, O blessed Abbâ PAWLÎ (PAUL)." And Saint Abbâ PAWLÎ (PAUL) said unto him, "Rise up now and depart to thy habitation, and bring with thee the garment which CONSTANTINE gave unto ATHANASIUS, the archbishop, and which Abbâ ATHANASIUS put upon thee, so that thou mayest bury my body therein." And ANTHONY [fol. 146*a* 1] marvelled at his words and his mention of the garment of the archbishop, and he believed all the prophecies which he had prophesied to him. And Saint Abbâ PAWLÎ (PAUL) said unto him, "Make haste, and stand not, for the time of my going forth is nigh, as unto all men." When ANTHONY heard this he was greatly frightened, and he wept; and he went out from him, and journeyed for two days and two nights, until he came to his abode. And he took the garment and went back, and as he was on the road he saw Abbâ BÛLÂ (PAWLÎ) (PAUL) and the company of the angels singing praises in the air, and they said, "Glory be to God." And they said also, "Peace be unto thee, O thou chosen one of God, our Lord Jesus Christ, thou blessed father, Abbâ PÂWLÎ (*sic*) (PAUL), thou man of God; the angels rejoice with thee, for thou shalt rejoice in the kingdom of the heavens. Darkness hath left thee and they shall take thee to the country of light; sorrow hath left thee, and they shall take thee to the joy which is for ever. Blessed art thou in thy generation, O thou PÂWLÎ (PAUL), the desert monk, thou man of God, thou PÂWLÎ (PAUL), the desert monk." And when they had said these words of praise they disappeared. And the blessed ANTHONY said, "This is the soul of my father Abbâ PÂWLÎ (PAUL) which they are taking up to heaven." Then ANTHONY entered the cave, and he found Saint Abbâ PÂWLÎ (PAUL) kneeling on his knees with his face [to the ground], and his hands were spread out like a cross. And he took him up and he seemed to be alive, and he covered him over, and wept over him, saying, "Remember me, O my father, in the habitations of heaven wherein

thou wilt dwell." Then [fol. 146*a* 2] Saint ANTHONY took him, and wrapped his body up in that garment, and he took the Book and fulfilled over him the Canon of the Law of the Church, and he prayed over him three times, and read over him the Four Gospels. And he took up his garment made of the hair of a mule, and he wondered what he should do with it, for he had no digging tool with him. And straightway there came unto him two lions, and they bowed low before the body of Saint PÂWLÎ (PAUL), and they saluted him. And Abbâ ANTHONY was dismayed and was afraid when he saw the lions, and the lions bent their heads to ANTHONY, as if they were asking him a question, and they licked his feet as if they had known him before, and they made signs to him as if they would say unto him, "Where shall we dig a grave for him?" And Abbâ ANTHONY understood their signs, and he measured out for them a space as long as the body of PÂWLÎ (PAUL), and he shewed them how deep the pit was to be, and the two lions dug, one towards the head and the other towards the feet, for a space of four cubits. And ANTHONY made a sign to them and said unto them, "This is enough for you"; and the lions came up out of the grave, and they crouched before Abbâ ANTHONY as if they would say, "Forgive us, and remember us, and bless us." And he blessed them, and they went away from him, and Saint ANTHONY wrapped up the body of Saint Abbâ PÂWLÎ (PAUL) and buried him. And after this he took the head-cloth, and the pallet, of Abbâ PÂWLÎ (PAUL), and his garment made of mule's hair, like a son who inheriteth the possessions of his father. And he set a mark on the place where his grave was, and he journeyed on foot and departed from the east until he arrived at the city of Alexandria, facing the west. And he went into the presence of Abbâ ATHANASIUS the archbishop, and he told him what had happened to Saint Abbâ PÂWLÎ (PAUL). And when the archbishop heard the story [fol. 146*a* 3] of the saint he rejoiced and took the garment of the blessed Abbâ PÂWLÎ (PAUL), and laid it up by him; and he wore it three times a year, namely on the festival of the Epiphany, on the festival of the Resurrection of the Redeemer, and on the festival of the Great Ascension. And the archbishop sent priests, and

deacons, and men, with Abbâ ANTHONY, and carts with them to fetch the body of Saint Abbâ PÂWLÎ (PAUL). And they went round about in the mountains for many days without finding the grave of the saint, for it was hidden from them [by the sand]. And Saint Abbâ PÂWLÎ (PAUL) appeared unto the Archbishop Abbâ ATHANASIUS, and said unto him, "Send a messenger to bring back the men, and let them not labour [in vain], for God doth not wish any man to see me until the appearance of the Lord Christ"; and the archbishop sent a messenger and brought back the men. And one day God willed to make manifest the glory of the Abbâ PÂWLÎ'S (PAUL'S) cloak of mule's hair. And at that time a certain young man of the city of Alexandria, who was a Christian, died. "Now believe me, O Christian folk, I, your father ATHANASIUS, took this garment of mule's hair which belonged to the blessed Abbâ PÂWLÎ (PAUL), and laid it upon the dead man, and he rose up straightway. I, ATHANASIUS, who have been appointed chief in the Church, saw this with my own eyes. And I, ISIDORE the bishop, was a witness of this thing. And I, ANTHONY, who was first appointed a priest by the hand of Abbâ ATHANASIUS, am a witness of this thing, and I have subscribed this statement." And two [fol. 146*b* 1] or three other men testified that this was true. And the story of this miracle was noised about throughout all the countries of Egypt, and in the city of Alexandria, and all men marvelled, and glorified God, Who worketh miracles by His saints. Salutation to Abbâ PÂWLÎ (PAUL).

And on this day THOMAS made manifest a miracle when he went forth to preach where our Lord commanded him to go. And when he drew nigh thereto, and had come within two stadia of the city, he turned aside from the road and saw by chance a dead young man, and his appearance was very goodly. And the apostle said, "My Lord, was it that I might experience this trial that Thou didst bring me hither? But Thy Will be done." And having said this he prayed much for the dead man, and straightway there came forth from the side of a stone a great serpent which lashed the ground with its tail, and cried out with a loud voice, saying, "What have I to do with thee, O

apostle of Christ, thou hast come to annul my work?" And the apostle said unto him, "Yea, speak." And the serpent said, "There was a beautiful woman [who came] from the vineyard, and I saw her and loved her. Then I found this young man kissing her, and consorting with her on the day of the Sabbath; but it is unnecessary for me to describe before thee all the wickedness which he committed. I knew that he was an associate of Christ, and therefore I killed him." And the Satan who ruled over the serpent told the apostle all the evil which he used to do to the children of men. Then the apostle anathematized him in the Name of Jesus Christ, and commanded him to withdraw the poison from the [dead] man. [fol. 146*b* 2] And straightway the serpent blew himself out, and burst asunder and died, and the young man leaped up and embraced the feet of the apostle and recovered. And in this place the apostle made the people to believe, and he built them a church. Then the apostle went into the city with the young man whom he had raised from the dead, and as they were standing and talking to the people of that place, a young ass came and stood before him, and he opened his mouth and said, "O associate of Christ, and apostle of the Most High, who knoweth the things which are hidden, thou companion of the Son of God, come return thou to Him that sent thee, God. Get up, and mount upon my back, and rest until thou enterest the city." And when the apostle heard him he marvelled exceedingly, and he praised God, and said unto the ass, "To what race dost thou belong that thou speaketh such deep mysteries?" And the ass said unto him, "I am a descendant of the offspring of the ass which was in the service of Balaam, and the ass whereon thy Lord and Teacher rode was descended from him, and was my father. Now as for me, I have been sent to give thee rest and for thee to mount upon"; and the apostle refused to mount upon him. And when the ass had made many entreaties to him, the apostle mounted upon him, and he came to the gates of the city with many people following him; and he alighted from the ass, and said unto him, "Depart, and take heed whither thou departest," and straightway the ass fell down and died. [fol. 146*b* 3] And those who saw this were dismayed, and they

said unto the apostle, "Make him to live and raise him up." And the apostle said unto them, "I could raise him up by the power of my God, but it is better for him so"; and he commanded them to dig a hole in the ground, and to bury him, and then he gave them the salutation of peace and departed from them. Salutation to THOMAS.

III. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and ascetic, the blessed JACOB, the monk. He rejected the world in his youth, and went and lived in a cave for fifteen years, and he fought the fight, with long fasting, and prayer, and vigil by night, and prostrations without ceasing; and he never went out from his cell, or entered a city, for a period of fifteen years, and he never looked upon the face of a woman. And certain evil men who were among the followers of Diabolus made a plan against him, and they caused a certain harlot to go to the saint, and she went into his cell to him, and she made lewd gestures before him, and invited him to work sin with her. [fol. 147*a* 1] And the saint warned her about the fire of GAHÂNNUM, and the punishment which is for ever, and through him she repented, and fought the spiritual fight and pleased God. And after this Satan made a plot against him, and he entered into the heart of a daughter of a certain nobleman of the city, and he cast her down on the ground, and rolled her over, and Satan put into the heart of her father [the idea] that no one could heal her except JACOB the monk in the cell. And her father took her, and brought her to the saint, and he asked him to heal her by his prayers; and the saint prayed over her, and she was healed straightway, but her father was afraid to take her away at once, saying that the Satan might come back to her. And the father left her with the saint, and her brother who was a little boy with her, and departed. Then Satan took up war against the saint by night and by day, and at length he made him to fall into sin with her. And having fallen into sin with her he became afraid lest the

sin should be made manifest, and that the people would kill him because of it, and he killed the woman and her brother. Thereupon Satan cast despair in his heart, and he went forth from his cell to go into the world. And He Who desireth not the death of a sinner had compassion upon him, and He sent a righteous monk unto him, and the holy man found him on the road as he was journeying along, and he welcomed him and embraced him. When he saw that JACOB was sad and sorry, he asked him, saying, "What hath happened to thee? What maketh thee sad?" And JACOB told him everything which had happened, how he had fallen through that maiden, and how he had killed her and her brother. And that righteous monk said unto him, "Fear not, be strong, and cut not off hope, for God is compassionate and merciful"; and then [fol. 147*a* 2] he laid upon him fasting, and prayer, and prostrations. And JACOB went back and entered his cell, and shut himself in, and he endured great toil and tribulation; and he fasted frequently and prayed, and kept vigil and made many prostrations. And he always ate grass, and the herbs of the earth, and he sorrowed in his heart, and was sad, and said, "Will God accept me and forgive me my sin?" And he continued to fight, and repented deeply for forty years. And God willed to reveal to him that He had accepted his repentance, and He brought a great famine upon the city that year, and said unto the Bishop of that city, "The famine will only pass away through the prayer of JACOB, the monk who is in a pit." And the bishop rose up straightway, and took with him the priests and people of the city, and they came to Saint JACOB, and asked him to pray on their behalf, that God would have mercy upon them and bring down rain. And he refused, saying, "I am a sinner and a wrongdoer, and I have provoked God to wrath with my sins"; and the bishop told him what God had said concerning him. And straightway he submitted to the bishop, and he went out with the people and he prayed, and wept, saying, "They think that JACOB is a man," and his prayer was with tears. And he said unto God, "How can I shew my unclean face before Thy holiness, O God? How can I lift up my face which is blackened with much sin to the heaven of Thy holiness?"

And he prayed a long time, and before he finished his prayer much rain fell, and he knew that God [fol. 147*a* 3] had accepted his prayer and his repentance, and had forgiven him his sin. And after this he doubled his fastings, and his prayers, and vigils, and prostrations, and he admonished himself, saying, "Fight and take care that thou dost not fall a second time." And he ended his days at a good old age, and he pleased God and died in peace. Salutation to JACOB.

And on this day also took place the translation of the body of Abbâ EPHRAIM, the Syrian. Salutation to the translation of thy body, O EPHRAIM.

And on this day also took place the death of Abbâ 'EBĔLÔ (APOLLO ?), the chief of the anchorites, through whose virtues flourished the fruit of the Faith. When ATHANASIUS, Archbishop of Alexandria, returned, BASIL, Bishop of Caesarea, came to him, and the two of them passed the night in the church of 'ABÛḲÎR. And as they were talking together about the saints who were in the religious houses of Egypt, the father archbishop said, "Abbâ PACHOMIUS [is the greatest saint]," and BASIL said, "Abbâ ANTHONY, and Abbâ AMÔNÎ [are the greatest saints]." And whilst they were talking thus, and wishing to know rightly [who was the greatest saint], Abbâ ATHANASIUS saw a vision on the fifth day of Yakâtît, at midnight, of a great tree, [the roots of] which reached as far as the river, and the branches of which reached to heaven; and many men sheltered themselves under the branches thereof; and in the midst thereof was a Tâbôt (*i.e.* altar). And whilst he was rendered silent by the vision, MICHAEL came down from heaven, and said unto him, "Tell this vision to BASIL." [fol. 147*b* 1] And BASIL saw even as ATHANASIUS saw, the tree and the altar and the angels. And MICHAEL interpreted the matter to them, saying, "The tree which ye saw is the monastery of Abbâ 'EBĔLÔ (APOLLO ?), which is built on the border of Egypt, and the branches thereof are the monks. And the altar is the church which the angels visit, and it is the similitude of PETER because it destroyeth [evil] spirits. And a

certain prefect of the city of Alexandria heard the story of Abbâ 'EBĔLÔ (APOLLO ?), and he entreated the archbishop to send him to him so that he might receive a blessing from him. And the father archbishop sent him with seven monks, that is to say, ISIDORE, and JOHN the Less, and Abbâ BĔSÔY, and Abbâ AMÔNÎ, and VICTOR, and AGRINICUS, and Abbâ KALNÂS. And Abbâ 'EBĔLÔ (APOLLO ?) rose up and went, and met them with joy, and the prefect who had come with the brethren, who was one-eyed, embraced Abbâ 'EBĔLÔ (APOLLO ?), and shewed [him] his eye, and cried out, saying, "O bright star in the world!" Then the prefect said unto Abbâ 'EBĔLÔ (APOLLO ?), "My wife laboureth with leprosy; she is under thy garb (*i.e.* she is a nun), and may the grace which hath found me find her." And Abbâ 'EBĔLÔ (APOLLO ?) said unto her, "Healing shall be to her!" and she found health. One day Abbâ 'EBĔLÔ (APOLLO ?) stood up among the monks, and said unto them, "Let each one of you be certain that our Redeemer will come with His disciples to make us to know where the site of the church is to be." And when it became daylight [on the morrow], Jesus Christ came, and His disciples and His angels were with Him, and He shewed them where to lay the foundations of the building of the church. And Abbâ 'EBĔLÔ (APOLLO ?) exhorted his sons to be perfect in every good work, and to dwell in love; and whilst he was exhorting them his face changed, and his whole body burned, and [fol. 147*b* 2] light beamed forth from his face, as from that of an angel of God. And when his sons were afraid he said unto them, "Fear ye not, I am saying farewell unto you." And having said this his soul was caught up, and a beautiful perfume spread itself about, and straightway his eyes were opened, and he said, "O my Lord Jesus Christ, help me, and receive my soul to Thee"; and having said this he delivered up his soul into the hand of God.

And on this day also died ZÊNÔN (or ZÊNÛN), the worker of wonders. This saint having gone into the sanctuary (*i.e.* the temple) of Jerusalem to pray, came out and went to ÎMÂHÛS (EMMAUS ?), to a holy old man, and after they had saluted each other they sat down and began to tell stories of the great deeds

of God until the sixth (?) hour. And there was in that city a certain believer, who used to visit the old man [and take him] bread and water. One day when he was carrying his food to him, one told him that his son was dead, and he took him and wrapped him up in cloth and laid him in a coffer, on the top of which he placed the old man's food; and his wife followed him. When he came to the old man he found Abbâ ZÊNÔN with him, and he set the coffer before them, and asked them to pray. And they talked together, and one said, "Do thou pray," and the other said, "Do thou pray"; and the old man made Abbâ ZÊNÔN to pray. And he began his prayer thus: "O Lord, Sustainer of the Universe, compassionate and merciful, these are the things which Thy servants the poor offer unto Thee as their first-fruits." And with the end of these words the dead child rose up, and wept in the coffer. Then the father of the child cast himself down at the feet of Abbâ ZÊNÛN, and he said unto him, "Forgive [fol. 147*b* 3] me, O my father, for speaking unto thee, but this my son, who was dead, hath risen up through thy prayer." And Abbâ ZÊNÛN feared the adulation of men, and he said unto him, "O my son, reveal this thing to no man whatsoever until I die." And he fled from that place without eating, and returned to his own habitation, and after fighting many spiritual fights he died. Salutation to ZÊNÛN.

IV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy apostle AGABUS became a martyr. The Lord chose this disciple among the Seventy-two [fol. 148*a* 1] disciples whom He chose and sent forth to preach before His Passion. And this man was filled with the Holy Spirit, the Paraclete, for he was with the Twelve Apostles in the upper room of Zion. And God gave him the gift of prophecy, even as it saith concerning him in the Book of the Acts of the Apostles, that he took the girdle of PAUL and bound his own feet therewith, and said, "Thus saith the Holy Spirit: The Jews shall

take the man who is the owner of this girdle, and shall bind him thus in Jerusalem" (Acts xxi, 11); and this prophecy was fulfilled. Then he preached with the Apostles the preaching of the holy, and life-giving Gospel, and he went into many cities preaching, and teaching, and pointing out the way of God; and he converted many Jews and Greeks to the knowledge of our Lord Jesus Christ, and he purified them with life-giving, Christian baptism. And the Jews seized him in Jerusalem, when he was alone, and they beat him severely and made him suffer. Then they put a rope about his neck and dragged him outside the city, and stoned him with stones until he delivered up his soul. And straightway there descended upon him a light which appeared to be like a pillar, and reached from his body to heaven, and all the people were looking upon him. And God opened the heart of a Jewish woman wherein there was no evil, or enmity, or deceit, or jealousy, as [is usual] with the cursed Jews, and she kept the Law of the Tôrâh, and she said, "This is a righteous man, [fol. 148*a* 2] and for this reason light hath descended upon him, and God hath magnified him." And she cried out, saying, "I am a Christian, and I believe in the God of this saint." And her also they stoned with stones, and she died and was buried with the saint in one grave. Salutation to AGABUS.

And on this day died Abbâ ZACHARIAS, whose works were excellent, and whose spiritual fights were very great. When the soul of this man was about to go forth from his body, Abbâ MOSES said unto him, "What dost thou see?" And he said unto him, "It is better for me that I keep silence." And when his soul went forth Abbâ ISIDORE saw the heavens opened, and [the angels] said, "Rejoice, O my son ZACHARIAS, for behold the gates of the kingdom of heaven are opened unto thee"; and thus he died. Salutation to ZACHARIAS.

V. YAKÂTÎT

[fol. 148*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ 'AḲREPÎNÛ ('AKREPÔS), the tenth Archbishop of the city of Alexandria. This father was a God-fearing man, and he was holy and pure; and he was a priest in the city of Alexandria. And when father CLAUDIAN, the archbishop who preceded him, died, the people of the city of Alexandria chose this father and made him archbishop. And having been set over the Church of God on the throne of MARK the evangelist, he followed a good course of life like the Apostles, and he preached and taught the Christian Faith, and the life-giving Law, and he watched the people with his eyes, and shepherded his flock and helped them. He took no trouble to become possessed of one silver *dirham*, or one *dînâr*, and he only ate because he was hungry, and he dressed only to protect his body against cold and heat. And he read the Scriptures frequently to his people, and he taught them, both great and small, and he kept vigil and prayed for them all; and he continued this strife for twelve years and he pleased God and died in peace. Salutation to 'AḲREPÎNÛ ('AKREPÔS), who succeeded CLAUDIAN.

[fol. 148*b* 1] And on this day also died the holy father Abbâ BĔSÔY, who was called "PETER." This holy man came from Upper Egypt, from the city of 'AKMÎM (AKHMÎM). In the days of his early manhood he used to do works of abomination, and to eat and drink luxuriously. When God chose him He brought upon him a severe illness, and he well-nigh died and delivered up his spirit, and He shewed him the places of punishment, and the great deep pits of hell, and he saw men clothed in shining apparel, and in their hands they had the body of a man which they tore into four pieces. And they said unto BĔSÔY, "Thus will they do unto every man who stealeth the possessions of men." When he heard this word he was sorrowful in his heart, and he wept a bitter weeping, and his soul returned to his

body, and he lifted up his eyes to heaven and said, "O my Lord and God, if Thou wilt heal me of this sickness, I will repent of this my sin, and I will worship Thee with all my heart, and from this time forward I will never look at a woman again." And straightway God healed him of his sickness, and he rose up and went to DABRA BANWÂYĔṬ, and the monks counselled him, and they arrayed him in the garb of the monk. And he fought a great fight with fasting, and prayer, and vigils for many years, until his fame was heard of throughout Egypt; and he excelled among many saints, and he composed many Homilies and Admonitions, and Teachings for the monks and for the laity. And he fasted a month at a time, and neither ate bread nor drank water; and continued to fight the fight in this manner for a period of five and thirty years. And he used to stand up all night in prayer. And the works of men were manifest before him, whether righteous or [fol. 148*b* 2] sinners; and after this he became a little sick and he died in peace. Salutation to BĔSÔY who was called PETER.

And on this day died the holy father NÔB, the owner of the fan (?) of gold. Salutation to NÔB with his fan (?) of gold, the driver away of wild beasts.

And on this day also died Abbâ 'ĔBLÔ, who was like unto an angel of God. And behold we have written his history in the section for the twenty-fifth day of the month of Ṭeḳemt. Salutation to Abbâ 'ĔBLÔ.

And on this day also took place the translation of the bodies of the nine and forty (or thirty-two) holy old men and fathers who became martyrs in the desert of SCETE, in the monastery of Abbâ MACARIUS. Salutation to the translation of the holy bones to the cave which was built for them under the care of BENYÂMÎ.

And on this day also died Saint 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê. And behold his history is written in the section for the sixth [fol. 148*b* 3] day of this (*sic*) month. Salutation to 'ABÛLÎDÎS (HIPPOLYTUS ?).

And on this day also the holy father Abbâ 'ĔBĔLÔ, the shepherd, became [a martyr]. This saint was a shepherd of sheep, and he gave himself to Satan in his youth. He used to commit fornication, and steal, and commit murder, and there was no kind of sin which he did not commit, for he committed them all, up to the age of forty years, and performed every kind of work of Satan. One day whilst he was sitting in the desert at mid-day, and wanting to cut the hair of his sheep, Satan cast a thought into his heart, and he said, "Behold, I have sinned from my youth up until now. I have fulfilled everything which Satan commanded me to do. I have left no sin whatsoever in this world uncommitted. There is, however, one sinful deed left me to do, for I want to rip open the belly of a woman who is with child, so that I may see how the child lieth in her womb." And as he was thinking this thought in his heart, behold a woman who was with child, and was very near her time for bringing forth her child, was walking in the desert during the hot period of the day. When he saw her he rose up straightway, and without mercy seized the hair of her head, and threw her on the ground, and took a knife and ripped up her belly, and saw how the child was lying in her womb. [fol. 149*a* 1] And after this the child died, and his mother died in great agony. And when the shepherd saw the great sin which he had committed, he was exceedingly sorry, and he rent his garments forthwith and cast dust upon his head, and he cried out and wept bitterly and said, "Woe is me! for I have committed the great and unforgivable sin." And straightway he left his flocks scattered about, and he took a rod in his hand, and he walked about, weeping bitterly, until he came to the desert of SCETE. And he did not mingle with the aged monks, and he did not tell them what he had done, but he went into the Inner Desert, a very long way from them, a distance of ten stadia. He had no bread with him to eat, and he had no abode wherein to dwell, but he ate with the beasts and he drank with them. And he used to cry out by night and by day unceasingly, saying, "I have sinned, I am a sinner, I have done evil. Forgive me, Thou art God, the good Father, for there is no man without sin; and God is not without mercy." And he continued to

fight in this way for forty years, and his body became dried up and black through the dew of heaven, and the heat of the summer. And when he entered upon the fortieth year of his abode in the desert, he heard a voice, saying, "Be strong and of good courage, for behold thy sin is forgiven thee, and the murder of the woman is forgiven thee; but the murder of the child is not forgiven thee up to this present." And God in His mercy said unto him so that he might not become apathetic, and might not fall into sin a second time. And having heard these words he increased his bitter weeping, and his fighting [fol. 149*a* 2] until that year was ended. And towards the end of the fortieth year, when only three days remained from its end, the angel of God appeared unto a desert monk who lived far from him, in the desert, a distance of twelve stadia, and who had dwelt there in the desert for seventy years without seeing a man. And the angel of God said unto him, "Get thee outside thy desert, and thou shalt find an old man, and when he hath confessed to thee everything which he hath done, comfort him, and say unto him, 'Behold, all thy sin is forgiven thee, and also the murder of the child; thy sin is forgiven thee.'" And the desert monk rose up and departed, and he went to the old man and talked to him, and they embraced each other, and Abbâ 'ĔBĔLÔ wept unceasingly. And the desert monk said unto him, "Tell me what thou hast done, and why thou didst come hither"; and he told him everything which had happened to him, and how he had ripped up the belly of the woman. And the desert monk said unto him, "Fear not, for thy sin is remitted to thee, and the murder of the woman and her son is also remitted to thee." And the desert monk said unto him, "Whence dost thou receive the Offering?" And the shepherd said unto him, "O my holy father, as God liveth, during the whole of the forty years which I have been living in this desert I have seen no man save thyself." And the desert monk said unto him, "O my beloved father, rejoice, for tomorrow the angel of God shall come unto thee, and shall administer the Offering unto thee, at dawn." And when the morning of the day preceding the Sabbath had come there arose the smell of a perfume which was exceedingly sweet, the

like whereof had never been smelt before, and Abbâ 'ĔBĔLÔ said unto the desert monk, "O my father, my soul craveth to depart through fear." And when he had said this, he saw the [fol. 149*a* 3] angel of God standing by him in the form of a monk, and his face was shining very brightly, and he sang a psalm, saying, "I was afflicted and God delivered me. Return, my soul, to thy rest; God hath helped thee. For He hath delivered my soul from death, and mine eyes from tears, and my feet from slipping, as God was well-pleased in the country of the living" (Psalm cxvi, 6 ff.). When Abbâ 'ĔBĔLÔ the shepherd heard this, he fell down upon the ground, and was as one dead through fear. Then the angel, in the form of a monk, put forth his hand, and lifted him up, and the shepherd saw that the angel in the form of a man was strong of heart, and he received the Holy and Divine Mysteries which had come down from heaven from the hand of the shining angel, with great reverence, and with fear and trembling. And the angel of God ascended into heaven. And when Abbâ 'ĔBĔLÔ had received the Offering from the hand of the angel, his body became white like snow, and he and the desert monk rejoiced, and glorified God until the evening. And the shepherd Abbâ 'ĔBĔLÔY (*sic*) did not cease to pray as of old, saying, "I have sinned seventy times seven; I have done evil, forgive me, for Thou art God, and the Good Father; there is no man without sin, and God is not without mercy." And they passed that day, which was the First Day of the week, in glorifying God, and they did so until night, and then an exceeding sweet smell of a fragrant perfume made itself apparent, and it was stronger than before. And the desert monk said unto Abbâ 'ĔBĔLÔ, "O my brother, wash in a [fol. 149*b* 1] little water, for this is the hour wherein thou wilt receive for my sake [the reward of thy] toil. Rejoice, my brother, for thou shalt rest now"; and straightway the angel of God administered unto them the Holy Mysteries; and Abbâ 'ĔBĔLÔ the shepherd died forthwith. And the angels took up his soul and flew up with it into the heights, and the desert monk wept for him, saying, "What shall I do? I am an old man, and I cannot carry thy body, and I have nothing wherewith to dig [a grave for thee]." And

straightway two lions came and crouched by the body of Abbâ 'ĔBĔLÔ, and they made signs with their heads to the desert monk, as much as to say unto him, "What shall we do?" And he made a sign to them, and they dug a grave for him, and they carried Abbâ 'ĔBĔLÔ to it, and buried him as men would have done; and the desert monk blessed them, and they departed in peace. And the desert monk was sorry, and he said, "Father, let me find someone to bury my body!" And a voice came unto him, saying, "I will bury thy body. There are left only three days before thou shalt have peace. Behold, I will send unto thee three men; tell them all the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, so that they may tell it unto others, that those who have fallen into sin must not despair of the mercy of God." And on the following day three men came unto him, and he told them the history of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they marvelled exceedingly, and they wrote down everything and they remained with him until the third day. And then the desert monk prayed and delivered his soul into the hand of God. And the two lions came and dug a grave for him near that of Abbâ 'ĔBĔLÔ, and they buried him as if they had been men, and then departed. And the three men followed them until they brought them to the monastery of Abbâ MACARIUS, of the desert [fol. 149*b* 2] of SCETE; and they told the monks everything which had happened. And the monks marvelled exceedingly and they wrote down the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they used to read it aloud each Sunday; now his death took place on the fifth day of Yakâtît. Salutation to Abbâ 'ĔBĔLÔY (*sic*), whom Satan tripped up. Salutation to Abbâ 'ĔBĔLÔ, the teacher of the Law.

And on this day also took place the deaths of BANWÂ, and BÛLÂ, and 'AMÔNÎ and 'ĔSĬA, the father and mother of Abbâ 'ĔBĔLÔ.

VI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day they raised up the body of the holy and honourable 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê, the teacher of all the ends of the world. This saint was a nobleman by birth, and a perfect, and learned man, and God chose him to be Archbishop of the city of Rômê, after Abbâ EUCHEIUS (?), in the first year of the archiepiscopate of CLAUDIAN, in the city of [fol. 149*b* 3] Alexandria. And this father used to teach his people and protect them against the opinions of the pagans, and strengthen them in the Faith of God. And the fame of him was heard of by the Emperor CLAUDIUS, the infidel, and he seized Saint 'ABÛLÎDÎS (HIPPOLYTUS ?) and beat him very severely. When he was weary of torturing him, he tied a heavy stone to his feet, and cast him into the Red Sea on the fifth day of Yakâtît. And on the following day, that is to say the sixth day of Yakâtît, as it were to-day, the body of the saint was found floating on the water, and there was a stone on his feet. And one of the believers took it up out of the water, and brought it into the house, and he wrapped it up in wrappings of great price; and this story was noised abroad in all the city of Rômê and the district round about it. And the emperor sought to burn the body in the fire, but the man with whom it was hid did not reveal it. And this saint composed many homilies, some on the True Faith of our Lord Jesus Christ, and some on the Incarnation of the Son of God in the nature of man, and some of them dealt with Doctrine (or Dogma), and some contained Admonitions to do the good pleasure of God. And he drew up eight and thirty Canons on the Law of the Church, and these are to be found in our own churches, and in all the churches of all Christian peoples. Salutation to the bringing up of the body of Abbâ 'ABÛLÎDÎS (HIPPOLYTUS ?) from out of the sea.

[fol. 150*a* 1] And on this day also became martyrs the following saints: 'ABÛḲÎR, and JOHN, and three virgins, and their mother, whose names were THEODORA, which is, being interpreted, "Gift of God," and THEOPHANA, which is, being interpreted, "Faith of God," and THEODOSIA, which is, being interpreted, "Praise of God," and ATHANASIA, which is, being interpreted, "Life which dieth not." And Saint 'ABÛḲÎR was a monk, and he was devoted to God, and was a fighter from his youth up, and JOHN was a soldier in the Imperial Army, and they were men of the city of Alexandria. And then they dwelt in the city of Antioch and, together with their mother and the virgins who were with them, they confessed our Lord Jesus Christ before the Emperor DIOCLETIAN, who asked them whence they came. And they said unto him, "From the city of Alexandria," and he commanded that they should be taken thither. And when they came to the city of Alexandria, and stood up before the governor, and confessed our Lord Jesus Christ, he tortured them severely; and when he was tired of torturing them, he commanded the soldiers to cut off their heads with the sword. And Saint ATHANASIA encouraged her virgin daughters, and she urged them to endure, and she told them that they were to become brides of Christ, the True Emperor, and martyrs for His Name's sake. And Saint 'ABÛḲÎR likewise explained [this] to them, and reminded them of the tribulation which fell upon the apostolic woman THECLA. And the soldiers brought the virgins to the swordsman, one after the other, and their mother, and they became martyrs; and afterwards 'ABÛḲÎR and JOHN became martyrs. [fol. 150*a* 2] Then the emperor commanded the soldiers to cast their bodies to the wild beasts of the desert, and to the fowl of the heavens, but there were certain believers there who took away their bodies secretly, and they swathed them and laid them in coffers until the days of persecution should be ended. And at length a church was built for them, and the believers laid their bodies in it, and very many signs and miracles took place through them.

And on this day also died MARY, the sinner, who anointed our Lord with unguent. This blessed woman was first of all a

sinner, and she acquired all her possessions by fornication, and she used to decorate herself with divers dresses and ornaments in order to lead young men astray. One day she put on her ornamental apparel according to her wont, and she anointed herself, and perfumed her body, and she looked at herself in a mirror and she admired the ruddiness of her cheeks, and the beauty of her eyes for a very long time, that is to say, for an hour, as she was seated. And then a good thought came upon her, and she remembered death, and the fleeting character of the world. And she heard that our Lord Jesus Christ accepted sinners, and that He would pardon her sins, and she took all her money, and bought an alabastron of scented unguent. And she went to Him whilst He was sitting at meat in the house of SIMON, and she prostrated herself at His feet, and she anointed Him with the unguent, and washed Him with her tears and dried Him with the hair of her head. And when our Lord saw the greatness of her love, He remitted her sins to her, and commanded [the disciples] to make mention of her when they preached the Gospel. And from that time she ministered unto Him with the holy women. [fol. 150*a* 3] Salutation to MARY.

VII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ALEXANDER, the forty-third Archbishop of the city of Alexandria. This saint was a monk in DABRA BATÂRÔN, which is, being interpreted, "Monastery of the Fathers," and, by the Will of God, he was appointed Archbishop of the city of Alexandria. He was righteous, and pure, and was a learned man, but great tribulation came during the days of his office. For the King of Egypt, who was reigning at that time, appointed his son to rule over the kingdom, and he plundered the monasteries of the monks of the desert of SCETE. Here is an example of his excessive infidelity and wickedness: He went into a monastery to the south of MĔSR (CAIRO), and saw a picture of our Lady MARY;

now it was decorated, and upon it was a dress of beautiful silk. And he said, "What is this?" And the priest said unto him, "This is a picture of our Lady MARY, the mother of Christ." And the king's son abused it, and spat in its face, and said, "If I live I will destroy the Christians and blot them out"; and forthwith he reviled [fol. 150*b* 1] our Lord Christ. When the night came he saw a most terrifying and horrible vision, and in the morning he told his father, saying, "Last night great tribulation and intense pain came upon me from the Satans, and I saw a man sitting upon a great throne, and he was exceedingly horrible, and frightful, and terrifying, and his face shone brighter than the sun, and thousands of thousands [of angels] were going round about him carrying weapons of war, and I and thou were bound behind him. And I asked them [saying], 'What is this?' And they said unto me, 'This is Christ, the King of the Christians, Whom thou didst mock yesterday.' And then one of those who were carrying weapons of war came to me, and pierced my side with his spear, and none took the spear out, and at length I died." When his father heard this he was exceedingly sorry, and straightway the young man fell ill, and his tongue became dumb, and he died that night; and after forty days his father died also, and another king was appointed in his stead. And he afflicted the Christians greatly, and he seized Abbâ ALEXANDER and tortured him until he asked the people for three thousand *dînârs* of gold, and gave them to him. And God blotted out that king quickly, and after him was appointed another king, who was worse than he. And he seized the captain of the troops of this father, and demanded from him three thousand *dînârs* of gold, as before. And this father said unto him, "Some I must beg for from the believers, and some I must borrow"; but he would not accept these words from him. And the saint said unto the king, "Wait until I can ask some other people"; and he waited for him. [fol. 150*b* 2] And this father went up into Upper Egypt to beg. And there was a certain desert monk, who was in charge of a monastery, and he had with him two disciples, and the desert man commanded his disciples to clear out a place in the monastery, and they found there five water-

jars filled with gold; and the disciples stole one jar and hid it, and they brought to the desert monk, their teacher, four water-pots filled with gold, and the desert monk sent them to the archbishop to help him. And when the two disciples of the desert monk [had carried] them to the archbishop, they took the water-pot of gold which they had stolen, and went into the world, and they cast aside their monks' garb, and they acquired with that gold menservants and maidservants, and cattle. And the governor of that city commanded the soldiers to beat them, and the two disciples confessed that they had found five water-pots full of gold; and the governor sent the captain of his soldiers to the king and he reported this matter to him. And the king sent the captain of his troops, and he plundered the house of the archbishop, and carried off all the sacred vessels and furniture of the churches. And then he had this father brought, and he bound him with fetters and put him in prison, and treated him with contumely, and said unto him, "Bring me the four water-pots which were full of gold [and contained] thirty hundred *dînârs*." And the archbishop said unto him, "I have no possessions whatsoever of this fleeting world," but the king would not release him from prison until the archbishop had sent to all the people, and they had brought to him thirty hundred gold *dînârs* and given them to him. And then God blotted out this wicked king, and another king worse than he was appointed in his place, and he compelled all the Christian people to brand (?) on their hands, instead of the honourable Cross, the name of the unclean and lying prophet, [Muḥammad,] that is [fol. 150*b* 3] the mark of the beast, concerning which JOHN the Evangelist and theologian prophesied (Revelation xvi, 2). And that wicked king sent to all the cities, and commanded the people to do this, and he commanded the archbishop to do this. And the archbishop entreated him with many petitions to have mercy upon him, but he refused; and the archbishop asked him to wait for three days. And the archbishop prayed to God fervently, and with many entreaties, not to cast him away from Him, and not to let him come into this unclean affair; and God heard his prayer, and visited him with a slight illness. And the archbishop asked the king to allow him

to go to his house in the city of Alexandria, but he refused him, and he thought that he was making an excuse to avoid the branding of the hand. And after three days the angel of God appeared unto the archbishop, and said unto him, "On the second day (*i.e.* to-morrow) thou shalt die." And the archbishop said unto his disciples, "Prepare a ship for me, for to-morrow God will visit me"; and he died in peace. And they carried his body in a ship, and buried it with the bodies of the fathers, archbishops. In the days of this father the Melchites of the country of Egypt had a holy archbishop whose name was ANASTASIUS, and his people rose up against him, and acted hostilely towards him, because of their love for the believing Jacobites. And he meditated on the matter and betook himself to safety, and he would not associate with his own people in their enmity against the Jacobite believers. And he forsook his people and came to this father ALEXANDER, and he submitted to his authority. And this father honoured him greatly, and [fol. 151*a* 1] asked him to occupy an episcopal throne, and rule over the believers of his flock, and to let him dwell in a monastery like a monk. And Abbâ ANASTASIUS was not pleased with these words, and he said unto him, "If I had wanted the archiepiscopate, behold I am already archbishop, but I want to become thy disciple." And after many entreaties, and much argument which took place between them, ANASTASIUS was pleased to become a bishop; and this father made him bishop over a certain district in Egypt, and he shepherded well the flock over which he was placed. And as for Abbâ ALEXANDER he sat upon the throne of MARK the Evangelist for four and twenty years and a half, and he pleased God and died in peace. Salutation to Abbâ ALEXANDER.

And on this day also died the holy father, Abbâ THEODORE, the forty-fifth Archbishop of the city of Alexandria. This saint was a monk in the monastery of the city of MAREOTIS, now the name of the city was ṬANBÛRÂ, and he was the disciple of a certain righteous and perfect old man, who saw by the Holy Spirit that his disciple THEODORE would be [fol. 151*a* 2] appointed Archbishop of the city of Alexandria, and

he told the people this. And this father was strictly devoted to God, and he fought a great spiritual fight. He was a man of goodly appearance, and he wore sackcloth made of hair next his skin, and over that garments made of iron; and he was perfect in his humility, and in his meekness. By the Will of God, Who chose him, he was made Archbishop of the city of Alexandria, and he protected the flock of Christ with a good protection, and he taught them continually, and read to them the Scriptures daily, and especially on Sundays and on the festivals. And in all his days there was tranquillity and peace, and the Church flourished, and there was no contention. This father sat on the throne of Saint MARK the Evangelist for fourteen years and a half, and he fulfilled the duties of his office, and died in peace. Salutation to Abbâ THEODORE.

Salutation to the desert monk who during a period of seventy years never saw the face of a man, and who comforted Abbâ 'ĔBĔLÔY.

And on this day also took place the deaths of 'ABRÂḲEN, and 'ABÂDÎR, and 'ABÂRIANUS, and NEBDÂLMÂS (or, NEBELDAMAS).

VIII. YAKÂTÎT

[fol. 151*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the coming of our Lord Christ into the sanctuary (*i.e.* the temple). Forty days after His glorious birth JOSEPH, the just man, who was the messenger of this mystery, and Saint MARY, His mother, brought Him, that they might fulfil the Law with which He, to Whom be glory! had commanded the people of Israel, and to offer up offerings as the Law ordered. And this SIMEON, the priest, was a righteous man, and he carried Him upon his shoulders and held Him up in his hands. And when King PTOLEMY, who was called the "Conqueror," was reigning in the five thousand nine hundred

and fourth year of our father ADAM, and the Jewish people were under his dominion, by the Will of God he sent to the city of Jerusalem, and brought [to Alexandria] seventy-[two] learned Jewish Rabbis, and he commanded them to translate the Books of the Law from the Hebrew tongue into the Greek tongue. And this took place by the Will of God so that the Law might depart from the Jews, and come to the Christian people who were to appear after many years. And then the king commanded his officers to separate them into pairs and to put each pair in a separate place; now they were seventy-two [in number], and he lodged them in thirty-six tents. And he set men over them to watch them, and to see that they did not meet each other, or make an agreement about what they [fol. 151*b* 1] were going to write, or change one word of the Law, for it is very well known that the Jews are wicked men. And when this SIMEON, the just man, had translated all the Books of the Law, he came to the Book of ISAIAH the prophet, who saith, "Behold a virgin shall conceive, and shall bear a son, and His name shall be called Emmanuel" (Isaiah vii, 14). And he was afraid to write "a virgin shall conceive," and said, "The king will laugh at him (*i.e.* the prophet), and will not accept his word." And he determined to change the word of the Law as it was written, and instead of writing the word "virgin" he wrote "young girl." And then he had doubts within himself, and he said, "This is impossible—for a virgin to conceive and to bring forth a son"; and whilst he was thinking upon the matter slumber overcame him and he fell asleep. And the angel of God appeared unto him, and said unto him, "O thou who doubtest this thing, thou shalt not taste death until thou hast seen the Christ, Who shall be born of a virgin, and hast carried Him in thy hands." And he lived after this three hundred years, until our Lord Jesus Christ was born, and he brought Him into the sanctuary, as it might be this day. And the eyes of SIMEON were blind, and when he received our Lord Christ into his hands, his eyes were opened, and he saw straightway. And the Holy Spirit spake unto Him, saying, "This is He for Whom thou wast waiting." And SIMEON blessed God, and said, "O Lord dismiss Thy servant in peace, for I have remained bound in the life of this

fleeting world for Thy sake. Behold, I have come and have seen Thee; dismiss me that I may depart into everlasting life. Mine eyes have seen Thy salvation which Thou hast prepared before all Thy people. [fol. 151*b* 2] Thou hast revealed the light to the Gentiles, and glory to Thy people Israel" (Luke ii, 29). And then he said unto His mother MARY, "This thy Son is set for the falling and the rising of many of the children of Israel," that is to say, "For the falling of those who do not believe in Him, and for the rising of those who do believe in Him." And then he made known unto her that suffering and separation would enter her heart at the time of His Passion, and he said, "The spear of separation which shall be in thy heart shall pass through it." And when he had finished what the Law had commanded him, he died in peace. And ḤANNAH the prophetess, the daughter of PENUEL, whom the Holy Gospel mentioneth, also prophesied concerning Him, and she praised God, and told the orthodox among the children of Israel that He was the Saviour Who should deliver them from the works of Satan, and from the fetters of Sheol. Salutation to Thy coming to Jerusalem and Thy reception by SIMEON, and to ḤANNAH. Salutation to SIMEON who embraced our Lord and kissed His hand.

[fol. 151*b* 3] And on this day also died ḤANNAH the prophetess, the daughter of PENUEL. This woman was of the tribe of ASHER, and her days [for bearing] were passed, and she had lived with her husband for seven years, and had been a virgin for four and eighty winters; and she never left the temple, and she fasted and prayed all day and all night. And when they brought the Lord Jesus into the sanctuary forty days after He was born, she stood up before Him, and gave thanks to God, and she spake about Him to all those who waited for the salvation of Jerusalem; and then she died at a good old age. Salutation to ḤANNAH.

And on this day also died the lady 'AMMATA KRĔSTÔS, and her two handmaidens. This holy woman was of the people of the city of Constantinople, and she had a husband, who was in

the Imperial Government, and he died in the days of his early manhood, and left her a widow, when her days were twelve years. And after a few days a certain man, who was one of the emperor's nobles, wanted to take her by force, and she made an excuse to him, saying, "I am sick with a severe sickness, wait for me until I recover." And then she distributed all her money among the [fol. 152*a* 1] poor and needy, and set free her slaves, and taking two of her handmaidens with her, she went forth by night, without knowing [whither to go]. And she went into a rock, which was under a high hill, and dwelt there for twelve years, and each day the birds brought regularly to her various kinds of fruits. And then in the days of the Emperor CONSTANTINE one of the historians saith, "I went towards the East in order that I might bring a certain piece of work to an end, and I arrived at a monastery, and the abbot and the monks received me, and I saluted them, and we sat down. And there were there all kinds of trees full of fruit, and I saw birds carrying off branches with their fruit on them, and they flew away with them quickly, and did not eat thereof; and having seen this I marvelled, and I said unto the monks, 'What is this thing?' And they said unto me, 'They have been doing this for eleven years, and we know not what becometh [of the fruit].' And I said unto them, 'It seemeth to me that the birds carry this fruit to the monks who are in the mountains.' And as I was saying this a raven came, and taking a branch covered with fruit flew away. And I followed it, together with the abbot and the monks, so that we might know what the raven did with the fruit, and when the bird alighted in a ravine it dropped the branch and returned. And when we came to this place we threw a stone, and we heard a voice, saying, 'If ye be Christians do not kill us.' And we said unto them, 'Who are ye?' And they said unto us, 'If ye wish to see our faces throw us down three garments, for we are naked.' And we threw down garments to them, and we went down to them by means of a very narrow mountain path, and when we came there three women received us, and they bowed to us, and we bowed to them. [fol. 152*a* 2] And one of them sat down, and the other stood up before her. And the abbot said unto her, 'Whence

art thou, O my mother, my lady, and how dost thou come to be here?' And she told him all her story, from the beginning even unto the end thereof. And the abbot said unto her, 'If thou wishest we will fetch food from the monastery, and we will partake of it with thee.' And she said unto him, 'O my father, command [thy servants] to bring hither a priest with the Offering, so that we may partake of the Holy Mysteries of Christ the Vivifier; but since thou wilt have gone forth thou wilt not partake of the Offering with us.' And the abbot commanded his servants to bring a priest with the Offering, and she and her handmaidens partook of the Holy Mysteries. And on the following day she prayed and delivered up her soul into the hand of God, and her handmaidens died with her, one after the other. And the monks wrapped them in cloths and buried them with psalms and hymns." Salutation to the three women who bore the hardships of the desert naked.

And on this day also died Abbâ ELIAS of the desert of SCETE, the great old man whose works were most excellent. When the righteous Emperor THEODOSIUS sent to the desert of SCETE a letter asking the monks to send to him an aged monk of excellent works so that he might comfort him with his words, they sent this holy man, [fol. 152*a* 3] and they wrote a letter by the hand of another monk, saying, "Behold we have sent unto thee a holy man who is called 'ELIAS,' the counterpart of ELIAS, the prophet." And when ELIAS arrived, the Emperor THEODOSIUS said unto the old man, "The monks have sent to me a letter saying that thy spiritual strife resembleth that of ELIAS the prophet." And the old man said unto him with humility and meekness, "O righteous emperor, forgive me. Every man is known by his ability (or, natural disposition). And as for the strife of ELIAS, because of his righteousness a raven used to bring him his food, whereas so far as I am concerned, I have all the food which I require. If I laid my bread out in the sun, a raven would come and carry it off." When the emperor heard this he marvelled at the savour of his words, and he said unto him, "Tell me, O my father, why God did not give unto thee a son?" And the old man said, "Because the days will come when there shall arise on the earth division in respect of the Faith. For this reason, God hath not given unto me a son, so that he might never mingle with those who doubt (or the 'dividers')." And the emperor wished to give him money, but he would not take it, and he turned back to his abode, and it is said of him, that he did not eat food until he returned to his cell; and he died in peace. Salutation to ELIAS [of SCETE].

IX. YAKÂTÎT

[fol. 152*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the great one, Abbâ BARSÔMÂ, the Syrian, the father of the monks of the country of Syria. The parents of this saint were of the people of the city of SÂMÎṢÔṬ (SAMOSATA). And a certain dweller in a cell prophesied concerning him, and said unto his father before his birth, "Assuredly there shall go forth from thee a fruit of flavour and excellence, and the memorial of him shall be heard in all the country of Syria"; and he made him to know what would happen to him. And having been born BARSÔMÂ grew up in the knowledge of God, and he fled from his parents, and came to the River Euphrates; and there lived there a certain righteous man, whose name was ABRAHAM, and he took him into the monastery through fear of his father. And Saint Abbâ BARSÔMÂ dwelt in a rock, and he fought a great fight there, and his fame was noised abroad everywhere, and he had many disciples. Now the water of the place where he lived was exceedingly bitter, and when he had prayed [over it] God changed it, and it became sweet. And God performed great signs and wonders by his hands, and among them are the following: Once he and his disciples were a long way from their cells, and when the time of sunset drew nigh they were still far away from their cells. And he asked our Lord Jesus Christ, and He made the sun to stand still until the saint arrived in his cell. And again there was a city, the name of which was RA'ÂM, whereof the

people were infidels, and by the Will of God the rain was withheld, and no rain fell on them. And being in tribulation [fol. 152*b* 2] they came to Saint BARSÔMÂ, and he admonished them, and he made an agreement with them that if they would believe in God, he would make an abundant rain to fall upon them; and they said unto him, "Yea, we will." And he asked our Lord Christ, and He rained on them, and they believed on God. And there was also another city, the people whereof were infidels, and he converted them all to the knowledge of God, and he destroyed many houses of idols. And this saint made for himself an abode, wherein he stood upright and never sat down for four and fifty years, and when he was tired of keeping vigil and toil he slumbered standing up, with a brass vessel under his hand on which to lean; and he fasted seven days at a time. And this saint lived in the days of Abbâ SIMEON OF THE PILLAR, and he wished to see him greatly, for he had heard the report of his holiness and virtues from many men. And this holy man came to Abbâ SIMEON, and each was blessed by the other, and then he returned to his monastery. And he preached in the city of Samaria, and when he wrought before the people many signs and wonders, they believed. And he went to the Emperor THEODOSIUS, and strengthened him in the True Faith, and the emperor gave him much money, but he would accept nothing whatsoever from him. And the emperor wrote an order that the saint was to have dominion over all the bishops in the country of Antioch, and he gave him the ring from his fingers. And when the General Council of Two Hundred Bishops assembled in the city of Ephesus, on account of NESTORIUS, the "denier," and they anathematized him, and cursed [fol. 152*b* 3] him, and cut him off [from his office], this father was with them. And the emperor wrote to him with his own hand, commanding that all the officials who were appointed in the country of Antioch were to be in submission to him; and BARSÔMÂ wrote letters to all the cities, and sealed them with the imperial seal, and commanded them to do good works, and to hate evil men. And certain men calumniated him to the emperor, and said unto him, "Behold, Abbâ BARSÔMÂ eateth well, and drinketh well, and weareth

fine apparel"; and the emperor sent one of his messengers to find out if what was reported of Abbâ BARSÔMÂ was true. And when the emperor's friend came to the saint, he did not find that even the smallest particular of the evil things which they had spoken about him was true. And then he brought him before the emperor, who did not find that he had changed any of his spiritual qualities, of which he had knowledge, and the emperor paid him great honour, and he returned to his monastery. And when the Emperor MARCIANUS, the infidel, assembled the Council of Chalcedon, the councillors of the emperor asked him to allow them to bring BARSÔMÂ to them, now they did not know that the grace of the Holy Spirit was upon him, and that he might neither dispute with them, nor overcome them in argument, nor put them to shame. And when the unclean General Council, wherein they separated Christ, and assigned to Him Two Natures, was ended, the blessed BARSÔMÂ argued against them, and made their words of no effect, and he anathematized them and excommunicated them. And they wrote to the emperor and calumniated BARSÔMÂ, and he made him come, but he was not able to resist the grace of the Holy Spirit which was upon him. And then Abbâ BARSÔMÂ cursed the empress, and she departed; but she only remained alive for a few days, and she died an evil death. And the heretics [fol. 153*a* 1] opposed him, and they wrote to all the cities, urging the people not to submit to him; but they did not listen to them, and did not abandon the command and doctrine (or, teaching) of the saint. And three hundred heretics banded themselves together, having with them the heretical bishops, and they lay in wait on the road to kill him; and then they sent a message to him telling him to come to them, so that they might go to the church together. And when he had come, and was journeying along the road with them, they cast stones at him, and their stones flew back on their own heads; and they fled and departed from him, being ashamed. And then God, wishing to take him out of the bondage of this world, sent unto him an angel who said, "After two days thou shalt depart from this world." And Saint Abbâ BARSÔMÂ sent his disciple to the cities which were round about him, and he comforted the

believers; and as the disciple was going about he came to a place wherein was the head of Saint JOHN the Baptist, and he saluted his holy head. And he wept, and he asked it about the Emperor MARCIANUS, and a voice came forth from the head of Saint JOHN the Baptist, saying, "Fear not, for he is dead; BARSÔMÂ complained of him to God." And Saint Abbâ BARSÔMÂ blessed his disciple, and he died in peace. And a pillar of light appeared by the gates of his cell, and [it reached] to heaven, and all the believers saw it from afar off, and they came to the saint, and they found that he was dead. And they were blessed by him, and they wept over him, and sorrowed because [fol. 153*a* 2] of their separation from their spiritual father. And they prepared him for burial in a manner befitting him, and with the singing of many psalms and hymns they laid him in the grave. Salutation to BARSÔMÂ, the "son of fasting."

And on this day also Saint PAUL the Syrian became a martyr. The parents of this holy man were Syrians, and they were merchants, and lived in the city of Alexandria, wherein they begot this saint; and then they lived in the city of 'ESMÛNÂIN. When he was grown up, his parents died and left him much money. When he heard that the heretic emperors tortured the believing saints who believed on the Name of Christ, and killed them, he gave all his money to the poor and needy, and then he prayed, and asked our Lord Christ to direct him in the path which would please Him. And God sent to him SÛRÎÊL, His angel, and he told him about all the torture which should come upon him for the sake of the Name of Christ. And he said unto him, "Behold, God hath commanded me to be with thee, and to strengthen thee; fear not." And he rose up and went to the city of ANTINOË, and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to strip him naked and to beat him with whips, and they did so; [fol. 153*a* 3] then they thrust burning torches into his sides, but the fire did not touch him. And the king offered to him much money, so that he might deny Christ. And the blessed PAUL said unto him, "When my parents died they left me sixteen (or, seventeen) *maklît* of gold, but I rejected them and would not take them,

because of [my] love for Christ; how then can I accept thy money?" And the governor commanded them to make iron rods red-hot, and to thrust them into his ears, and mouth, and they did so; and God sent His angel SÛRÎÊL to him, and he touched his body, and healed him. And they put upon his body venomous serpents, but they would not touch him. And the governor commanded them to cut out his tongue, and they cut it out, and God healed him. And when the governor went to the city of Alexandria, he took PAUL with him; and our Lord Christ appeared to him in the ship and comforted him, and strengthened him. And the saint had a friend whose name was Abbâ 'ÊSÎ, and TAKLÂ his sister, and our Lord Christ told him that his body should be laid with their bodies, and his soul with their souls; now these saints were in prison in the city of Alexandria. And when Saint PAUL had come unto them, they embraced each other, and their souls rejoiced at seeing him. And when the governor returned to the city of ANTINOË, they cut off the head of Saint PAUL and threw it on the river bank, and he received the crown of martyrdom. And certain believing men took his body, and wrapped it up in costly cloths, and hid it in [fol. 153*b* 1] their houses; and many signs and wonders and many healings took place through it. Salutation to PAUL. Salutation to the translation of thy body.

And on this day is celebrated the commemoration of PETER the martyr. [Omitted in the Bodleian MS.]

X. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed disciple, that is to say apostle, JAMES, the son of ALPHAEUS, became a martyr. This blessed apostle after having preached the preaching of the blessed Gospel in all the cities, returned to Jerusalem, and went into the synagogue of the Jews. And he preached openly the Faith of our Lord Jesus Christ, and revealed to them that He was the

Son of God in truth; and that before the [fol. 153*b* 2] world was He was with the Father; and that He is His Word, for He saith, "In our own image and likeness"; and that He dwelleth in heaven, above the Cherubim and Seraphim, who praise [God]; and that it is He Who existeth at His great right hand in heaven, and that it was He who was carried in the womb of MARY the Virgin, and that He was God, Who became man. This was the word of the apostle among those crowds, and he was unafraid. One man became a witness of the birth of the Son of God, Who was One in His Death, and in His Resurrection, and in His Ascension into heaven. And thus he taught all the multitudes the Faith of Christ. And when the multitude heard the word of the apostle, they became very angry with the anger which was of their father Satan, who was with them, and they were wroth with the apostle of our Lord Jesus Christ. And they all banded together against him, and the Jews seized him, and put his blood on their own heads, and they took him and brought him to the Emperor KALÂWDÊWÔS (CLAUDIUS ?), the deputy of the Emperor of Rômê. And they calumniated this disciple to him, and they told him, saying, "This man hath preached to us of another king besides CAESAR." And when the emperor heard this he commanded the soldiers to stone the Apostle JAMES, and they all made haste and stoned him and he died in peace, and received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial, and they buried it by the sanctuary. Salutation to JAMES the apostle and martyr [fol. 153*b* 3] of Christ.

And on this day also Saint JUSTUS became a martyr. This saint was the son of NÔMÂRIUS (NUMERIANUS), the Emperor of Rômê. And having gone to the war, and having married the sister of DIOCLETIAN, the infidel, his wife made him king; and when JUSTUS returned from the war, and found that DIOCLETIAN had denied Christ, he sorrowed with a very great sorrow because of it. And when the men of the city saw this, they all gathered together to him, and they said unto him, "We will kill DIOCLETIAN and thou shalt sit upon the throne of the kingdom." But he did not wish this, and he persuaded them

not to kill DIOCLETIAN for he had chosen a heavenly rather than an earthly kingdom. And he drew nigh to the emperor, and confessed our Lord Christ before him; and the emperor said unto him, "My lord JUSTUS, who hath forced thee to do this against thy wish?" Now the emperor was very much afraid of JUSTUS. And Saint JUSTUS said unto him, "As my Lord Jesus Christ liveth if thou dost not write the decree for my fight, so that I may finish my martyrdom, I will make the people of this city to rise up against thee, and expel thee from thy kingdom." And DIOCLETIAN was afraid of him, and commanded the soldiers to take him to the country of Egypt, together with THEOCLEIA his wife, and 'ABÔLÎ his son. And thus he sent them to the country of Egypt. And he commanded the governor of the city of Alexandria to persuade him quietly, and not to cause him vexation of heart, for, he said, peradventure his heart will turn, and [fol. 154*a* 1] he will be submissive to the emperor; and if his heart doth not turn, separate him not from his wife and his son. And when JUSTUS arrived in the land of Egypt (now he had with him some of his servants, and the emperor's letter), as soon as the governor of the city of Alexandria saw him, he was greatly afraid of him. And he began to persuade him, and he said unto him, "My lord, do not this thing, and do not disgrace thine honourable position"; and Saint JUSTUS said unto him, "Do not multiply words." And the governor was afraid, and sent him to Upper Egypt, to the city of ANTINOË, and his son 'ABÔLÎ to the city of BÂSṬÂ, and THEOCLEIA his wife to the city of ṢÂ, and he gave to each of them one of their servants to remain with them until they finished their martyrdoms, and to care for their bodies. And Saint JUSTUS finished his fight nobly, and they cut off his head with the sword in the city of ANTINOË, and he received an incorruptible and everlasting crown in the kingdom of the heavens. And many signs and miracles, and many healings, took place through his body. Salutation to JUSTUS.

And on this day also died the holy father, the man devoted to God, the learned one, the fighter, the teacher of all the ends of the world, Abbâ ISIDORE from the city of FARMÂ. The

parents of this saint were [fol. 154*a* 2] rich and noble people and they belonged to the honourable folk of MĔSR (CAIRO), and were kinsfolk of our holy fathers and archbishops Abbâ THEOPHILUS and Abbâ CYRIL of the city of Alexandria. And this saint was the only child of his parents, and they taught him spiritual and material doctrine, and they taught him all the Books of the Church, and he kept them with him and learned them by heart. And he also learned the philosophy of the Greeks, and the knowledge of the stars of the heavens; and of what goeth round all the ends of the world, and he excelled many in his knowledge and in philosophy; and he was devoted to God, and was a fighter, and vigilant, and lowly. And when he heard that the men of the cities had agreed together, and had taken counsel with the bishops to take him and to make him Archbishop of the city of Alexandria, he fled by night and came to the city of FARMÂ, and became a monk there. Thence he departed to a small cell, and lived there alone for many years. And he composed many Homilies and Admonitions, some of which are addressed to kings and governors; and he translated many books, [and] Books of the Church, and the Old and the New Testaments. Now the number of the Books, and the Homilies, and the Admonitions, and the Questions which other people asked him, and the Epistles which he composed, and despatched to the bishops and archbishops of many dioceses is known; and the number is ten thousand, and the Epistles and Homilies and Admonitions are eighty hundred. Now the Holy Spirit used to well up in his heart, and flow forth even as do the rivers. And having finished this good work, [fol. 154*a* 3] and followed a good course of life with great spiritual fighting, he arrived at a good old age; and he pleased God and died in peace. Salutation to ISIDORE.

And on this day also Saint FÊLÔS (PHILIP ?), Bishop of the country of FÂRS (PERSIA), became a martyr. When the bishop would not sacrifice to the fire, and would not worship the sun, the King of Persia tortured him; and when he was tired of torturing him he cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to FÊLÔS (PHILIP ?), the bishop, whom the King of Persia killed with a hatchet.

And on this day also is celebrated the commemoration of NICOLAUS, and SIMON, and SADALÂKÔS.

XI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day the holy and honourable Abbâ BELÂNTEYÂNÔS (FABIAN ?), Archbishop of the city of Rômê, became a martyr. This honoured and learned and wise saint and fighter was appointed Archbishop of the city of Rômê, and he sat upon the throne of PETER, [fol. 154*b* 1] the chief of the Apostles, for twelve years in quietness and peace; and he taught the people the beauty of piety, and he preached to them the Faith of righteousness. And CLAUDIUS, the emperor and governor, having risen up against the Emperor PHILIP, and killed him, and begun to reign in his stead, this infidel stirred up great trials and many tribulations for the believers, and very many people were martyred by him. And the SEVEN CHILDREN, who are known to have slept in a cave for many years, fled from him. He built in the city of Ephesus a great temple wherein he established idols, and he killed all those who would not worship them. And when he heard that this saint was opposed to them, and that he taught the believers to obey him he sent to the city of Rômê, and had him brought to Ephesus, and asked him to worship idols; and the saint would not obey him, but laughed at him and his idols, and cursed them. And the governor was angry with him, and tortured him severely, for the space of one year, and when he was tired of torturing him he cut off his head with a sword, and the saint received a crown of martyrdom in the kingdom of the heavens. Salutation to BELÂNTEYÂNÔS (FABIAN ?).

And on this day also died Abbâ 'EULÔG (EULOGIUS), the writer and companion of lions. [fol. 154*b* 2] The parents of this

saint were from the city of GAṢBÎN (NESBÎN, *i.e.* NISIBIS), and they were rich in gold and in silver, and they taught their son all the Ordinances of the Church; after a few [days] they died, and left him much money. One day Abbâ 'EULÔG (EULOGIUS) remembered the word of the Gospel which saith, "Sell all thy goods and give [the price thereof] to the poor and needy, and take up My Cross, and come, follow Me" (Matthew xvi, 24). And straightway he gave away all his goods to the poor, and departed to the monastery of 'AWGÎN; and when 'AWGÎN saw him, he received him with joy, for before 'EULÔG (EULOGIUS) came to him he saw a vision in which one said unto him, "Behold a young man of goodly appearance will come unto thee, receive him, and let him mix with the brethren who minister unto thee"; and 'AWGÎN continued to counsel him for the space of three years. When he saw his holiness, and his perfection, he arrayed him in the garb of the monk, which is the dress of the angels. And 'EULÔG (EULOGIUS) toiled hard in the ascetic life, and he fasted from one Sabbath to the next, and his food was bread and salt. And he used to pray six (or, seven) hundred prayers by day and night, and did not sleep, and he continued to fight this fight for thirty years, and then he entreated his teacher [to be allowed to go into the desert]. And he departed to the desert, and went into a little cell, wherein he fought the fight for fifty years; and God gave him two lions which ministered unto all his wants. And then he became sick with a grievous sickness, and he said unto the lions, "I want to drink some hot water." And the lions went into the mountain, and they found a shepherd who was watching his flocks, and [one of the lions] took this shepherd up and brought him to the door of the cell of the holy man. And when the shepherd [fol. 154*b* 3] saw him, he bowed low before him, and said unto him, "What dost thou want, O my father?" And 'EULÔG (EULOGIUS) said unto him, "Give me some hot water to drink"; and the shepherd supplied his want, and then Abbâ 'EULÔG (EULOGIUS) commanded the lion to take the shepherd back to his dwelling. And when the shepherd arrived he told all the people about it, saying, "I found a righteous man, for the sole of whose foot the world is not [large enough ?].'

And when they heard the report of him, all the people gathered together to him, and they brought to him all those who were sick, and he healed them. And in those days his teacher Abbâ 'AWGÎN wished to go to the country of FÂRS (PERSIA), and to convert those who worshipped idols to the True Faith, and he wished to take with him his son Abbâ 'EULÔG (EULOGIUS), but before he sent him a message to this effect, the Holy Spirit made the lion to understand, and the lion carried the cloak and the Gospel of the holy man, and made him signs concerning the road, and the saint followed him, and arrived at the place where Mâr 'AWGÎN was; and when 'AWGÎN saw him, he received him with gladness. And as they were travelling along the road they came to the River Tigris, and the waters thereof were divided for them, and they passed over. And when they arrived in the city, they converted the worshippers of idols to the True Faith, and baptized them in the Name of the Father and of the Son and of the Holy Ghost. One day when the holy men were hungry Mâr 'EULÔG (EULOGIUS) commanded the lions to seek some food for them, and when the lions had set out they found an old man carrying a load of bread on a donkey, on which was a child; and the lions took this donkey and brought him to the holy men. Now the child died of fright, but when Abbâ 'EULÔG (EULOGIUS) had prayed, he restored him to life. And then he returned to his cell, and fell sick a little, and he died and was buried with great honour. [fol. 155*a* 1] And the lions continued to watch by his grave for twelve years, and then they returned to the desert. Salutation to 'EULÔG (EULOGIUS), the companion of lions.

And on this day also is celebrated the commemoration of ABRAHAM the bishop, and KANTÎ (CONTHIUS ?), and Abbâ MAḲÂBÎS (MACCABAEUS) the monk.

And on this day also died Abbâ PATRÂ (or, BATRÂ), the disciple of Abbâ SYLVANUS. This saint used to live in a cell of DABRA SÎNÂ keeping the precepts of the doctrine, and at the time of supper he used to give to his body what it needed. And when they made him Bishop of FARNÛ he exhausted himself greatly

by excessive abstinence, and his disciples said unto him, "O our father, if thou wast in the desert thou couldst not use such excessive abstinence." And he said unto them, "When I was in the desert, in poverty, [and living upon] fragments, I ordered myself so that my body was never sick; but now that I am in a community I have many wants, and it is best for me to reduce my body and keep it in subjection." And he continued to fight the fight strenuously, and then he died. [fol. 155*a* 2] Salutation to Abbâ PATRÂ.

XII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel, MICHAEL the archangel, for on this day God sent him to SAMSON the giant, and helped him until he conquered the Philistines. They wanted to kill him, and God gave him power over them, and he blotted them out and in one day killed of them ten hundred with the jawbone of an ass. And when he was thirsty, and nigh to die, MICHAEL the archangel appeared unto him, and strengthened him, and God made water to flow out from a jawbone, and he drank and was saved. And when a crowd of the Philistines assembled, and devised a scheme against him with his wife, and blinded his eyes and took him into the house of idols, the angel MICHAEL appeared unto him, and gave him strength and he killed them all. Salutation to MICHAEL.

And on this day died the holy father [fol. 155*a* 3] GELASIUS, the fighter, and devoted man of God. This saint had believing and God-fearing parents, and they taught him all the Ordinances of the Church. And he was made a deacon, and he renounced the world from his early years, and he bore the yoke of Christ, and fought a great and strenuous ascetic fight, with fasting, and prayer, and prostrations, and vigils. And God chose him, and he was made priest of the monks of the desert of SCETE.

And having perfected his spiritual fighting, and his devotion to God, and his piety, the angel of God appeared unto him as he appeared unto Saint PACHOMIUS, and commanded him to gather about him young monks, and to teach them the fear of God, and the way of the ascetic life; and he did as the angel of God commanded him. And he gathered together monks, and established a spiritual companionship, and he ruled them with a divine rule. And he was not among them as one of them, but as their servant, and as one who was less than they. This father rejected the possessions of this world, and he was exceedingly meek. And he copied a large book wherein he collected all the Books of the Old and New Testaments, and he spent [on this book] of the money which he made by his copying, eighteen *dînârs* of gold, and he laid that book upon the altar in the church so that all the monks might read therein whensoever they required healing from it. And there came a certain wandering monk to visit the old man Abbâ GELASIUS, and when he saw the book it pleased him, and when he left that place he stole it, and carried it off, and after he arrived in the city [he tried] to sell it. [fol. 155*b* 1] And a certain man said unto him, "How much is its price?" And the thief said unto him, "Give me sixteen *dînârs* in gold"; and he who wanted to buy it said unto him, "Yea, I will give thee what thou sayest, but wait for me whilst I shew it to my friend." And the thief gave him the book, and the man who wanted to buy it took it to Saint GELASIUS to shew it to him, so that if it was good he might give the price of the book to the owner thereof. And when Saint Abbâ GELASIUS saw the book, he said unto him that had brought it, "How much is the price which he demandeth from thee?" And the man said, "He demandeth from me sixteen *dînârs* of gold." And Saint GELASIUS answered and said unto him, "Buy [it] for it is a good [book], and the price thereof is little"; and the man took the book, and carried it to his house. And when the thief came to him demanding the price of the book, the man who wanted to buy it did not tell him what this father had said to him, but he said, "I shewed it to Abbâ GELASIUS, and he said unto me, 'Its price is much.'" And the brother who stole the book said unto him, "Did not

the old man say unto thee anything else?" And the man said unto him, "Nothing else." And the man who stole the book said unto him, "I do not wish to sell the book," and he took it and departed to Saint GELASIUS, and he bowed low to him, and repented, and wept before him, and he asked him, saying, "Forgive me my sin, and take thy book, for Satan led me astray"; and the saint said unto him, "I do not want to take it." And that brother said unto him, "If thou dost not take it I shall never have rest, and sorrow will never be removed from me"; and he made many prostrations at the feet of the saint, and he besought him to have mercy upon him, [fol. 155*b* 2] and to take his book from him. And with great labour and toil the saint took the book from him, and no man knew what became of it. And God gave unto this father GELASIUS the gift of prophecy, and the power to work signs and wonders. One day certain men brought a fish to the monastery, and the cook boiled it and put it in his cell, and having set a boy to watch it he went about his business; and the boy ate the greater part of the fish. And when the cook came back, and found that the boy had eaten [the greater part] of the fish, he was wroth with him, and he said unto him, "Why did you eat of the fish before the holy old man had blessed it?" And after this, by the work of Satan, wrath came upon him, and he kicked him with his foot, and the boy fell down upon the ground and died. And when he saw that the boy was dead, he was greatly dismayed, and fear came upon him, and he went and told the old man GELASIUS what had happened. And the saint said unto him, "Take him up, and lay him in the sanctuary"; and the man went and did as the old man had commanded. And when the holy old man came into the church, they prayed the evening prayer, and when they had finished the prayer, the old man went forth from the sanctuary, and the boy was following him, and none of the monks knew what had happened. And the old man laid a penance on the cook, and commanded him to tell none of the monks about this until after his death. And Saint Abbâ GELASIUS having finished all his good work, and his excellent fight, the time for God to comfort him arrived; and he departed from this fleeting world, and left behind an excellent

remembrance; and he pleased God, [fol. 155*b* 3] and died in peace. Salutation to GELASIUS.

And on this day also is commemorated DERḲÂLÂS (or, DERESḲÂL).

XIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable SERGIUS became a martyr, and with him were his father, and his mother, and his brethren, and many men from the city of ATHRIBIS. This saint had excellent parents; his father's name was THEODORE, and his mother's name was MARY. And when his days were twenty years, he determined in his heart to die for the Name of our Lord Jesus Christ, and he came to CYPRIANUS the governor, and confessed our Lord Jesus Christ before him. And the governor commanded the soldiers to inflict every kind of torture upon him, and to shut him up in prison. And our Lord Jesus Christ commanded the angels to carry away his soul into heaven, and he saw the habitations of the saints, and his soul was comforted, and Christ healed him of his sufferings. And a certain priest whose name was Abbâ MÂSÛN heard of his fight, and two deacons also, and they rose up and came to the governor of the city of [fol. 156*a* 1] ATHRIBIS, and confessed our Lord Christ. And the governor commanded the soldiers to beat them, and they did as he commanded them, and all the people were looking on at them, and they walked round about them, and they were sorry for the deacons and the priest. And the priest rebuked them, and turned his face to them, and he taught them, and commanded them, saying thus, "Be strong in the True Faith of our Lord Christ." And then he prayed over some water, and sprinkled it upon them. And the grace of the Holy Spirit descended upon them, and they confessed our Lord Christ; and the soldiers cut off the heads of all of them with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Then the governor commanded the soldiers

to cast the priest into the furnace of the public baths, but God delivered him therefrom. And the angel of God appeared unto him, and made him to know that he would be martyred thrice for the sake of Christ, and then the angel of God brought him out of the furnace. And the governor sent him to the city of Alexandria, and he finished his fight there, and received the crown of martyrdom in the kingdom of the heavens. And CYPRIANUS, the governor, had SERGIUS brought before him, and he tortured him with severe tortures, and then they brought a wheel of brass, and they crushed him, and his members became two parts, and all his body was torn asunder; but our Lord Christ raised him up whole and uninjured. Then they brought unto him an idol for him to worship, and the saint spurned it with his foot, and it fell down, and was broken in pieces. When CYPRIANUS saw this he believed in [fol. 156*a* 2] our Lord [Jesus] Christ. And he said, "The god who could not save himself, how can he save others?" And EUCHEIUS (?), the captain of the soldiers, tortured Saint SERGIUS very severely, and he told the soldiers to flay him, and to rub him with vinegar and salt mixed together; but Christ gave power to the saint, and he was strong. And when his mother and his sister heard [of this] they came to him, and when they saw him they wept over him, and his sister delivered up her spirit through her excessive grief for him. And the saint prayed to God, and his sister rose up from the dead, and became alive straightway. And Saint JULIUS, of the city of 'AḲPÎḤAS, the writer of martyrdoms, came to him, and he enquired about his fight, and he promised him that he would take care about his body, and would bury it. And then EUCHEIUS (?) commanded them to torture Saint SERGIUS on the wheel, and to thrust burning torches into his ears, and to pluck out the nails of his hands and feet, and to suspend a huge stone from his neck, and to lay him upon the iron bed and to light a fire beneath him; and they did these things even as the captain commanded, but our Lord Jesus Christ strengthened him, and healed his wounds, and raised him up whole and uninjured. And the captain of the soldiers being weary of torturing him, he commanded them to cut off his head with the sword; and when the saint heard

this he rejoiced exceedingly. And he sent a message to his father, and his mother, and his brethren, and all his kinsfolk and the men of his household, and they came to see him and they found him with a gag in his mouth. And the soldiers were dragging him away to cut off the head of the saint and the heads of all those who were with him; and they cut off [fol. 156*a* 3] their heads and the saints received the crown of martyrdom in the kingdom of the heavens. Now there was a little child among the people, and God opened his eyes, and he saw the souls of the holy martyrs, and the angels carrying them up into heaven, and he cried out with a loud voice, saying, "My Lord Jesus Christ have mercy upon me." And his parents were afraid lest the governor should hear him, and destroy them because of him, and they shut his mouth, as he continued to cry out and to call upon our Lord [Jesus] Christ, and then they laid stones upon him until he delivered up his soul, and received the crown of life in the kingdom of the heavens. And the angels took his soul, and carried it up into heaven. Salutation to SERGIUS, whose nails were cut out with knives.

And on this day also died EUSEBIUS the martyr, of splendid glory, and sweet perfume, the son of the judge (or, governor) of Syria; and he had a sister who was full of the spirit, and whose name was EULÔPHIA. This saint was brought up carefully and wisely, and then they betrothed him to a beautiful maiden, the daughter of the Emperor of Rômê, and they brought her to his house with great splendour. And on that day he went to his sister, and said unto her, "Counsel me with counsel. [fol. 156*b* 1] Is it better to take a wife, and to live with her [or no]? I do not wish to do this, for I long to renounce the world." And she said unto him, "What will the taste of this fleeting world benefit thee? It is better for thee to dwell in virginity like DEMETRIUS the archbishop." And when the evening had come he went into the bridal-chamber where was the bride, whom they had brought unto him, and he took her head (or, neck) and kissed her, and said unto her, "Prithee tell me if I may say unto thee a matter." And she said unto him, "Speak, tell me." And he made an agreement with her, and he said

unto her, "O my sister, know thou that the lust of the world passeth away, and that comeliness and beauty fade, and that nothing whatsoever profiteth a man except the working of righteousness. And now, it is better for us to live as virgins, and not to defile the temples of our bodies of flesh." And she said unto him, "I agree, O my brother, I do not wish to marry." And the two of them began to travel together along the path of righteousness, and they dwelt in purity for two years, and they ate no food until [after] they had received the Offering, and they slept in the same bed, and each night they stood in the river, and by day they went into the church, the name whereof is 'ATRÂ, and each of them made four thousand prostrations, and they read the Psalms of DAVID and the Gospel of JOHN continually. One day the wife of the King of Syria saw EUSEBIUS, and she commanded two of her servants to bring him to her. And when they had brought him, straightway she laid down carpets and purple linen on her bed, and she adorned herself and put round her neck a gold collar, and she said unto EUSEBIUS, "Come [and] sit down, and I will tell thee what is in my heart." And EUSEBIUS said unto her, [fol. 156*b* 2] "I will not sit down with the wife of the king; tell me what thou hast to say as I stand up." And she said unto him, "My flesh quivereth, and my bones melt through the greatness of my love for thee; come and sit down with me." And EUSEBIUS answered and said unto her, "I will not lie with thee. It is not seemly, and the commandment of God is not thus." And when she wished to lay hold upon him, he went forth, and ran away, and came into the church. And straightway the woman called her servants and said unto them, "As soon as he looked at me with his eyes pain and suffering seized me; he is a magician"; and she commanded fourteen of the elders to make him come out of the church, and to bring him to her. And when they had brought him to her she commanded them to beat him with two iron rods, and to bind him hand and foot and to hang him up on a tree; and they hung him up outside the city, and she sent one of her handmaidens to say unto him, "Consent to do the will of my mistress, that she may have thee taken down"; but he would not hearken unto the voice of the harlot. And straightway he began to pray with the tears running down his face like water in the winter, and he said, "O my Lord God, the God of ABRAHAM, ISAAC, and JACOB, Who didst command the deliverance of JACOB, and Who didst deliver our fathers from every trial, deliver Thou Thy servant EUSEBIUS, O Thou Who didst deliver DANIEL from the mouth of the lion, and SUSANNAH from the hand of the Rabbis, deliver me from the hand of the tyrant and oppressor, for besides Thee I have no other helper." And then the queen commanded them to strangle him with a cord, and to shoot at him four hundred and sixty-eight arrows; and when they had done this to him, God commanded the angels MICHAEL and GABRIEL, and they plucked out the arrows, [fol. 156*b* 3] from his limbs, and he became whole, and there was no injury on him. And when the king came back from his expedition he asked the queen, saying, "What is the offence of EUSEBIUS? And what is his crime that thou hast delivered him over to crucifixion and death?" and his wife the queen said unto him, "I am ashamed to tell thee, for I am afraid of thee"; and the king said, "Speak, tell me, and do not be afraid of me." And she said unto him, "This man is a magician. He came to me when I was alone, and he asked me [to do] what is unseemly to mention, and when I refused him, he smote me with pains." And the king commanded the soldiers to take EUSEBIUS down from the tree and to bring him to him. And when they had brought him, the king said unto EUSEBIUS, "Why didst thou meditate evilly the doing of a thing which it is not seemly to do against my wife?" And EUSEBIUS said unto the king, "O my lord, dost thou imagine that these words are true? It is unnecessary to talk about it." And the king questioned the servants and said unto them, "Is this what I hear true?" And they said unto him, "O my lord the king, when we entered the royal chamber, we found the queen screaming. And when we asked her, 'What hath happened to thee?' she told us thus." And when the king heard this he was filled with anger and fury, like a lion, and he commanded them to cut off the head of EUSEBIUS with the sword, and to cut off his limbs as they cut up an ox, and to throw him into a cauldron, and to smother his mouth with

pitch, and to boil him over the fire; [and they did so]. And straightway the archangels MICHAEL and GABRIEL came, and they took his body out of the cauldron, and raised him up alive. And after he had risen from the sleep of death, the people found him walking about in the city; and they told the king that he was alive, [fol. 157*a* 1] and he commanded them to bring him to him. And straightway he put four iron bands round him, one round his neck (or, head), one round his body, one round his thighs, and one round his knees, and then they bound him hand and foot, and cast him into the fire. And MICHAEL and GABRIEL came and cooled the fire, and URIEL the angel caught him up, and carried him into heaven, where he remained for two years; and then he returned to earth and lived [here] for forty years preaching the Faith; and through him eight thousand and fifty hundred pagans believed. And God made a covenant with him that He would forgive the sins of every one who called upon the name of the saint, or who celebrated his commemoration.

And on this day also died PHILEMON the musician. This PHILEMON the musician used to sing and play to ARIANUS the governor, and amuse him. And one day ARIANUS called APOLLO the reader and said unto him, "Sacrifice to the gods." And APOLLO went to PHILEMON, and said unto him, "I will give thee four *dînârs* if thou wilt sacrifice instead of me." And PHILEMON said unto him, "Give me thy garments, and I will wrap myself up in them, and go in instead of thee." And when he went in ARIANUS knew that he was PHILEMON, and he said unto him, "What hath happened unto thee?" And he said unto him, "I am a Christian and I believe in Christ." And ARIANUS said unto him, "Sacrifice to the gods, so that thou mayest live"; and PHILEMON said unto him, "Is not this life like death because of the Name of Christ?" And ARIANUS said unto him, "I will kill thee quickly, before thou canst receive baptism, and that for which thou hopest will be lost to thee." [fol. 157*a* 2] When PHILEMON heard this, he prayed to God to grant to him Christian baptism, and straightway a cloud of light came from heaven and baptized him. And

ARIANUS commanded three soldiers to smite PHILEMON, so that he might be ashamed and repent. And PHILEMON said unto him, "I shall not be ashamed, even if thou smite me more severely than this, for I see that the angels of God rejoice because of me." And ARIANUS commanded them to hang him up on a framework, and to shoot arrows at him, but not one of them touched him. And when the soldiers told ARIANUS that he was still alive, he commanded them to shoot at him again, and as he was standing [there] one of the arrows came down into the right eye of ARIANUS, and blinded it. Then straightway he commanded them to take him down from the framework, and to cut off his head and the head of APOLLO the reader with the sword, and they finished their martyrdom patiently. And ARIANUS took a little of the blood of these saints and put it in his eye, and he recovered his sight, and straightway he believed on Christ. And he released all the prisoners, and became a martyr by the hand of DIOCLETIAN. [This section is wanting in the Bodleian MS.]

And on this day also died Saint Abbâ TIMOTHY, the thirty-second Archbishop of the city of Alexandria. To this father and fighter came tribulation, and great trial, because of the True Faith. And Abbâ SEVERUS, Archbishop of the city of Antioch, came to the country of Egypt in those days, and he went about from city to city, and from monastery to monastery, and from one [fol. 157*a* 3] religious house to another with Abbâ TIMOTHY, strengthening the believers. And in the days of this father there appeared in Egypt certain evil men who had come from Constantinia, and who were of those who believed in the opinion of EUTYCHES, the unclean, who confessed the teaching of error and denied the Passion, and the Resurrection of Christ our Redeemer, and this father anathematized them, and drove them out of Egypt, and he anathematized those who believed in their words. And in the days of this father ANASTASIUS the emperor of the believers died, and JUSTINIANUS the infidel, the Chalcedonian, reigned in his stead; and he made LINARIUS archbishop in the place of Abbâ TIMOTHY. And he wished to convert all the men of the True

Faith to the evil faith of the Council of Chalcedon. And he gathered together a Council in the city of Constantinia, and brought there Abbâ SEVERUS, Archbishop of the city of Antioch, and his bishops from the country of the East, and wanted them to believe in the unclean faith of Chalcedon, but they would not obey him. And he brought great tribulation upon them, and upon all those of the True Faith; and this father sat for sixteen (or, seventeen) years and died in peace.

Salutation to SEVERUS the lion.

[fol. 157*b* 1] Salutation to JOHN from whose fingers incense dropped.

Salutation to JACOB, the saint of God, who restored the monasteries.

Salutation to Archbishop TIMOTHY the preacher.

Salutation to VICTOR the sun.

Salutation to EUSEBIUS, who after being burnt to death was raised up by ÛRÎÊL, and lived upon earth for seven years.

And on this day also became martyrs THEODORE, the son of BASILIDES, and Abbâ KAPHES (or, KEFSES), and Abbâ ḤEPHES (or, ḤEPES).

[fol. 157*b* 2] And on this day also the birth of VICTOR the martyr took place.

XIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SEVERUS, Archbishop of the city of Antioch, and teacher of the men of the True Faith. The kinsfolk of this saint came from the city of Rômê, and his grandfather was a bishop, whose name was SEVERUS, and he came with the fathers, the Two Hundred Bishops who gathered

together in the city of Ephesus. And he saw a vision in which, as it were, one said unto him, "The son who shall be born among thy offspring shall establish the True Faith, and they shall call his name 'SEVERUS,' like thine own." And when that bishop died, his son begat this saint and called his name SEVERUS. And he studied all the philosophy which was outside (*i.e.* profane learning), and after this he learned the philosophy of the Law of the Church. And as he was going forth from his city, [he visited] a certain righteous man who lived shut up in a cell outside the city. And this man rejoiced in him, and said unto him, "Fair is thy coming (*i.e.* welcome), O Abbâ SEVERUS, thou teacher of those of the True Faith, Archbishop of the city of Antioch"; and SEVERUS marvelled when the man called him by his name, for he had no knowledge of him whatsoever, [and he knew not how he could tell] what would happen to him before it came to pass. And then this saint grew up, and performed works of ascetic excellence, and the fame of him and his good renown were noised abroad. And he became a monk [fol. 157*b* 3] in the monastery of Saint ROMANUS, and he fought a great fight, and devoted himself wholly to the performance of works of righteousness. And the fame of him was noised abroad, even as the Holy Gospel saith, "The city which is built upon a hill cannot be hid" (Matthew v, 14). And when the Archbishop of the city of Antioch died, the bishops and doctors agreed to make this Abbâ SEVERUS Archbishop of Antioch; and they seized him against his will and made him archbishop. During his office the Church flourished in all the ends of the world, for his words reached the heretics in every city, and his voice cut through their roots like a sharp two-edged sword. Now he only remained in his office for a few days, for the emperor died, and there reigned in his stead another emperor, who was an infidel, and who believed in the Council of Chalcedon, and whose name was JUSTINIAN; now the queen, whose name was THEODORA, belonged to the True Faith. And the emperor was afraid of this saint, for [he refused] to enter the unclean faith [of Chalcedon], and he would not obey him. And then the emperor was exceedingly wroth with him, and he imagined that the saint was afraid of

him, and would submit to him; but the saint would not hearken to his command, and he was not afraid of his wrath. And the emperor wished to kill him secretly, but the righteous Queen THEODORA, knowing this, warned the saint to flee from the face of the emperor, and he went forth secretly. Now God did not want this saint to die at that time, and He preserved him for the benefit of many. And he used to go about in the cities and monasteries in the garb of the monk, [fol. 158*a* 1] and strengthen the believers. And he dwelt in the city of SÔKÂ, with a certain rich man, a Christian, whose name was DOROTHEUS. And he worked many signs and great wonders, and he was always teaching the believers and strengthening them in the True Faith. And at length he died in the city of SÔKÂ (*sic*), and his body was translated afterwards to DABRA ZĔGÂG.

And on this day also died the holy father Abbâ JACOB, the fiftieth Archbishop of the city of Alexandria. This saint was appointed archbishop in the sixteenth (or, seventeenth) year of the reign of the King of Egypt, whose name was AL-MUIZZ in God, which is, being interpreted, "he who is obedient to God," the brother of the governor, the son of HÂRÔN RASHÎD (HÂRÛN AR-RASHÎD). And in the days of this father the monasteries of the desert of SCETE were restored, and the monks returned to them. And in his days there was a certain man whose name was MACARIUS, of the city of NÊRÔH, and he came to this father Abbâ JACOB, the archbishop, and besought him to visit his house, and to bless [him] in it, and he went with him. And the man had a son at that time who had been sick, and had died, and he took him and brought him to Abbâ JACOB, the archbishop, and he asked him, saying, "Have compassion upon me, O my father, for this is my only son and he is dead; I beseech thee to pray to God on my behalf." And Abbâ JACOB said unto him, "Fear not, according to thy faith [fol. 158*a* 2] so shall it be unto thee." And he took the child from him, and embraced him in his bosom, and he prayed over him, and made the sign of the Cross over him, and prayed to God on his behalf. And God received his prayer, and the soul of the boy went back unto him, and he opened his eyes and

rose up from the dead. And the saint gave him to his father and said unto him, "Take thy son. He was not dead, but sleeping"; and when his father saw this miracle great fear came upon him. And he gave away one-half of his possessions in charity, and he sent orders and had a church built in the city of Jerusalem, so that it might be an asylum for those of the True Faith who arrived there. And DIONYSIUS, Archbishop of the city of Antioch, came to MĔSR (CAIRO), and visited the father Archbishop Abbâ JACOB, and he dwelt with him for a few days and [then] returned to his own country. And this father sat upon his archiepiscopal throne for ten years and eight months, and four days, and he died in peace.

And on this day also are commemorated DARIUS, and PAUL, and 'AKÛDÛRÊS (or, 'ABÛDÎRÂS), and SÊDNÂ (or, SÊDRÂ).

And on this day also died the holy father Abbâ CYRIL, the seventy-fifth Archbishop of the city of Alexandria. [fol. 158*a* 3] This father was of the men of the FAYYÛM, and he was appointed a priest there. Later he departed from that place and came to the monastery of Saint VICTOR the martyr, which is outside the city, by the will of the Ethiopians, and dwelt therein for many years, fighting a great fight there. And the fame of his learning and holiness became noised abroad, and the people seized him against his will and made him Archbishop of Alexandria; and he protected his flock with a good protection, and drew up a Canon for the use of priests when they ministered in the church at the times of prayer and consecrations. And he remained in his office for seven years, two months, and six and twenty days; and he died in peace. [According to the Bodleian MS. he was surnamed "the son of LAḲUELAḲUE."]

XV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous prophet ZACHARIAH, who was one of the Twelve Little Prophets. This righteous man was of the tribe of LEVI and the name of his father was BERECHIAH, who begot him in the land of GILEAD (?). And they carried him away captive to the land of the Chaldeans, and whilst he was there he prophesied with the divine gift of prophecy which descended upon him. And God spake by his tongue many faithful and profitable words, and he prophesied to ÎYÔSÊDÊḴ, and said unto him, "Thou shalt beget a son, and he shall be a priest to God in Jerusalem." And he took ÎYÂSÛ (JOSHUA) and built a sanctuary in Jerusalem, [fol. 158*b* 1] after the Captivity, and was buried therein. And he prophesied to SALATHIEL, and blessed him, and he said unto him, "Thou shalt beget a son and shalt call his name 'ZERUBBABEL'"; and he begot ZERUBBABEL, and it was he who built the sanctuary in Jerusalem with ÎYÂSÛ (JOSHUA) (Zechariah iv, 9). And he prophesied to the unclean one, the King of Persia, and revealed to him the signs of the conquest (?). And he prophesied concerning the coming of our Lord into Jerusalem riding upon an ass, and upon the foal of an ass. And he prophesied concerning the forty (*sic*) pieces of silver which JUDAS received for the betrayal of our Redeemer. And he prophesied concerning the scattering of the Apostles on the night of the Crucifixion. And he prophesied concerning the darkness which took place on the day of the Crucifixion, and concerning the light which hid itself. And he prophesied concerning the coming of our Lord in His glory, and concerning the sorrow of the children of Israel who did not believe in Him saying, "And they shall look upon Him Whom they have pierced, and they shall mourn for Him as [parents] mourn for an only son, and there shall be much grief in Jerusalem" (Zechariah xii, 10). And when the days of his prophesying were ended he died in peace and was buried in the graves of the prophets. Salutation to ZACHARIAH.

Salutation to BABNÛDÂ (or, BAFNÔTEYÔS, *i.e.* PAPHNUTIUS).

[fol. 158*b* 2] And on this day is commemorated the consecration of the Church of the FORTY SOLDIERS of the city of SEBASTIA, who were martyred. This is the first church which was built in their names. The great Saint BASIL consecrated it, and he pronounced a discourse upon them and many encomiums on that day; and he celebrated a great festival in their honour as it were this day. Salutation to the consecration of this church.

And on this day also died the holy father, the devoted ascetic and fighter Abbâ PAPHNUTIUS. This father became a monk in his early years, and he fought a great fight, and devoted himself strenuously to the path of the ascetic life, especially in respect of fasting, and prayer, and prostrations, and vigils. When he had finished these good works, God, the Most High, commanded him to go into the remote parts of the desert, far away from the monasteries of the monks, and to visit the desert saints, and to write down the story of their fights for the benefit of those who were to read them, and to make us bow to the commandment of God. And he went into the interior of the desert, and he travelled about among [the saints], even as a man walketh about through the city; and he found many monks there, and he learned from them their histories, and he wrote down the histories of their fights; among these monks were TIMOTHY, the desert monk, [fol. 158*b* 3] and 'ABÛNÂFER. At the beginning of his journey into the Inner Desert great tribulation fell upon this Saint PAPHNUTIUS through hunger, but the angel of God appeared unto him and strengthened him; now he was seventeen days without food. And after this he hungered, and drew nigh unto death, and the angel of God appeared unto him again and rubbed his body and his mouth, and he again remained for seventeen days without food. And this saint related very many wonderful things about the desert fathers, and how that some of them had lived for sixty years, and more, in the desert, without ever seeing a man during the

whole period of these days. And he described also the tribulation of the desert monks when they first arrived there, and the sufferings which they had endured on their first entrance into the desert, and how their natural passions contended with them, and how unclean spirits made war on them, and how afterwards they subdued them, and how the spirits submitted to them, and worshipped at their feet. And likewise the wild beasts and the lions used to minister to their wants, and he described how they submitted to them, like a slave to his master. And he related concerning them that they used to receive the Holy Mysteries on the day preceding the Sabbath, and on the First Day of the week, and how the angel of God used to bring to them the Holy Body and Honourable Blood, and give them of the fruits of the Garden. And it is evident that this father saw and heard marvellous things; and after this he died in peace.

XVI. YAKÂTÎT

[fol. 159*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman Saint ELISABETH, the mother of JOHN the Baptist. This holy woman was from the city of Jerusalem, and the name of her mother was SOPHIA, and the name of her father was MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the tribe of AARON, of the tribe of LEVI; and he begot three daughters. By kin she was the daughter of the sister of the mother of our Lady MARY, the mother of God in the flesh. The name of the eldest was MARY, and she it was who was the mother of SALOME, who received our Lady MARY when she brought forth the Wonder. The name of the second was SOPHIA, and she it was who was the mother of this Saint ELISABETH. The name of the youngest was ḤANNAH, who brought forth our Lady MARY; SALOME, and ELISABETH, and our Lady MARY were sisters; and ZACHARIAS the priest married this righteous woman ELISABETH. And the Holy Gospel saith concerning them that they were righteous and pure, both of them, and that they walked in

all the Law of God blamelessly, and that this righteous woman was barren. And because of the frequent entreaties of this woman and her husband, their petition reached God together, and God gave them a son, Saint JOHN the Baptist, so that He might make manifest their righteousness and their love for God, and the greatness of their Faith in Him. Because God did not grant them their petition early in their lives, this did not cause doubt or sorrow, on the contrary, they were persistent in their petitioning, and at length when they had become old in their days, and were barren, they produced a [fol. 159*a* 2] son, so that [men] might know the Divine Power. And moreover, when the time arrived wherein our holy Lady the Virgin MARY conceived the Word of God Who existeth for ever, JOHN, being in his mother's womb, preached Him, and he bowed before Him, even as his mother saith, "The child leaped in my womb with joy and gladness when our Lady MARY came to me." And when she and her husband ZACHARIAS were grown old, God sent His angel GABRIEL, and announced to him concerning his son JOHN, and informed him what would happen to him. And this Saint ELISABETH conceived and brought forth the saint, the prophet, the preacher and Baptist JOHN; and her heart rejoiced at this, and the reproach of the children of her kinsfolk was removed from her. And then she saw our Lord and Redeemer Jesus Christ, and confessed His Godhead, and she rejoiced in making to be saved those who believed on Him. And after this she lived in purity and righteousness even as she had formerly done, and she died in peace. Salutation to ELISABETH.

And on this day also is commemorated our holy Lady MARY, the two-fold Virgin, the God-bearer, for on it He gave her the Covenant of Mercy and she received it from her Son, our Redeemer Jesus Christ, in respect of him that should celebrate her commemoration, or should call upon her name, or give [fol. 159*a* 3] alms to the poor, even if it were only [a cup of] cold water. And the Son of this Saint MARY after He ascended into heaven, taking her pure flesh [with Him], sat down at the right hand of His Father, having fulfilled every law of the Incarnation, with the sole exception of sin, and overcome the

sufferings of the Cross at His own good pleasure and will, which He did for our salvation. And He left His mother MARY in the house of JOHN, His disciple, so that he might love her, even as He committed him to her, saying, "Behold thy son," and He said unto that disciple, "Behold thy mother." Thereupon our Lady MARY lived [there], and she used to go to the tomb of her Son, that is to say, Golgotha, to pray there. And when the Jews saw [her] there they were filled with wrath, and envy, and they wished to drive her away; but God hid her from their eyes. Then they took counsel, and decided to set guards over His tomb, so that she might not come there again and pray, but she did not cease to go there day by day, and the guards did not see her, because the covering of the glory of her Son hid her. And always angels were coming to minister unto her, and her Son, our Lord Jesus Christ, visited her frequently, and fulfilled for her all her desires. Some of the angels used to take her up into the heavens and shew her the places where the saints rested, with ABRAHAM, ISAAC, and JACOB. And all the souls of the fathers who had died from ADAM until that time worshipped her, saying, "Glory be to God, Who hath created thee flesh of our flesh, and bone of our bone. In thee we have found salvation, and thou hast become for us the haven of life from destruction through the Son of God taking upon Himself flesh [fol. 159*b* 1] through thee." And then the angels took her, and brought her to her beloved Son on His throne, and the curtains, which were flames of fire, were drawn aside on the right hand and on the left, and our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou arrived, O my mother?" And He raised her up on to the throne of His glory, and He seated her by Him, and He described to her all the joy and gladness which eye hath not seen, nor ear heard of, nor heart of man imagined, which were prepared for her. And beneath the throne of glory she saw DAVID, the King of Israel, her father, (with all the company of the prophets, and the angels, and the souls of the righteous, in a circle,) singing to the harp, saying, "Hearken unto me, my daughter, and consider, and incline thine ear. Forget thy people and thy father's house. The king hath desired thy beauty; he is thy Lord"

(Psalm xlv). And from there the angels took her to shew her the place of punishment, and they brought her to the limit of darkness, which is prepared for Satan and his hosts, and for all those who walk in his ways. And our Lady MARY said, "Woe is me! Who will describe this place to the children of men, so that they may not come hither?" And the angel said unto her, "Fear thou not, O MARY, God is with Thee, and for thy sake (?) with those who shall come after thee." And then the angels carried her away and brought her into a certain place, and thereupon our Lady MARY sat down, being exceedingly sorry for all sinners. And as it might be this day the sixteenth day of the month of Yakâtît, she stood on the Place of the Skull (Golgotha), and besought her Son, saying, "O my Son, swear to me by God Thy Father, and by Thy Name of Christ, and [by] the [fol. 159*b* 2] Paraclete, Thy Spirit, and by my womb which carried Thee for nine months and five days, Thee Whom the earth cannot bear up, Thee Whom the angels cannot approach, I adjure Thee, O my Son, by Thy going forth from me without exhaustion, and by Thy delivery which was painless, I adjure Thee by my breasts which suckled Thee, and by my lips which kissed Thee, I adjure Thee by my hands which embraced Thee, and by my feet which walked with Thee, I adjure Thee by the manger wherein Thou didst lie, and by the ragged cloths wherein Thou wast wrapped, O my Son, and beloved one, I beseech Thee, and entreat Thee, to hearken unto the words of my petition, and to come to me, and to fulfil for me everything which is in my heart." And when our holy Lady, the Virgin MARY, the mother of the Light, had spoken thus, our Lord and Redeemer Jesus Christ came down straightway, and there were with Him, surrounding Him, thousands of thousands, and tens of thousands of tens of thousands of angels, and he said unto her, "What shall I do for thee, MARY, My mother? What desire hast thou that thou wouldst have Me fulfil for thee?" And our Lady the holy Virgin MARY answered and said unto her beloved Son, "O my beloved Son, my Lord and Redeemer, my Hope, my Refuge, upon Thee is placed my trust. Because of Thee I was strong in the womb of my mother, and in the womb which covered Thee, and Thou art my memorial, at all

times. And now do Thou hear my prayer and petition, and hearken unto the word of my mouth which I speak unto Thee. I Thy mother MARY, I Thine handmaiden, on behalf of him that shall celebrate my commemoration, and him that shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give drink to him that is athirst, or shall comfort the [fol. 159*b* 3] sorrowful, or shall make the sad to rejoice, or shall write the history of my strife, or shall sing a song at my festival; [swear to me] that God shall give him the good reward from Thee, which eye hath not seen, nor ear heard of, nor the heart of man imagined. I beseech and entreat Thee on behalf of all those who believe in me, to set them free from Sheol, and to remember the hunger, and thirst, and all the trials which came upon me through Thee." And our Lord Jesus Christ answered and said unto her, "It shall be unto thee even as thou sayest, and I will fulfil for thee all thy petition; I became incarnate of thee, and I swear that I will not make any covenant with thee to be a lie." Salutation to thee, O Book of the Law and Covenant, like the Tables of stone.

XVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÎNÂS the monk became a martyr. This saint was from the country of 'AKMÎM (AKHMÎM) in Upper Egypt; his parents were Christians and they were tillers of the ground. This saint wished to array himself in the garb of the monk, and to reject this world, and he became a monk in one of the monasteries of the city of 'AKMÎM (AKHMÎM); he used to fast frequently for two days at a time, and he took no thought for his food and drink. And after this he departed to the district of ESMÛNÂYN, and dwelt there in a [fol. 160*a* 1] monastery for seven and twenty years, leading a life of devotion to God, and fighting the fight; and he never went outside the door of that monastery. And when the Muslims reigned in the land of Egypt, and he heard concerning them, and how they

said, "God hath no son of His Nature and Godhead, who sprang from Him," he was very sorrowful because of this thing. And having been blessed by the abbot of the monastery who prayed over him, he went forth and departed to the city of ESMÛNÂYN, and he stood up before the captain of the Muslim soldiers, and said unto him, "Is it true that ye say that God hath no son of His Nature and Godhead?" And the captain said unto him, "Yea, we remove from God this thing, and we do not confess it." And Saint MÎNÂS said unto him, "It is right for thee not to confess Him if He were the son of carnal union and seed, but He is not this; He is the Light proceeding from Light, [and] God, in truth, proceeding from God, in truth." And the captain said unto him, "O monk, this, in our Law, is infidelity." And the saint answered and said unto him, "Know thou that the Holy Gospel saith, 'He who believeth in the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God shall descend upon him'" (John iii, 36). Because of this the captain was exceedingly angry, and he ordered the soldiers to cut off his head with the sword, and to hack his body in pieces, and to cast him into the river. And certain believers took his body and prepared it carefully for burial, and they performed a service of commemoration for him as it were this day. Salutation to MÎNÂS, Bishop of 'AKMÎM (AKHMÎM).

[fol. 160*a* 2] Salutation to MOSES, the chief of the fathers, who died on this day on Mount Nebo.

XVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and confessor, MELANIUS, Archbishop of the city of Antioch. This saint was made archbishop in the days of the reign of CONSTANTINE, the son of CONSTANTINE the Great, and this saint was learned, and simple, and was beloved by all men. And having been appointed and sat for thirty days, he excommunicated the followers of

ARIUS, and drove them out from all the churches of the city of Antioch. And when the emperor heard of this, he sent and expelled him from his office, for the emperor was a follower of ARIUS. And the elders of the city of Antioch, and the bishops and priests gathered together, and they wrote a letter about him and sent it to the emperor, and they asked him to restore MELANIUS to them; and the emperor sent to the place whereto he had driven him, and brought him back to them, for he was ashamed before them. And when this saint returned to the city of Antioch, he did not set aside the anathematizing and excommunication of the men of ARIUS, but he excommunicated all those who believed in their words. And he revealed their error and their blasphemy publicly, and he preached to everyone, and made them to see clearly that the Son was of the substance of the Father, and [fol. 160*a* 3] equal with Him in His Godhead and Being. And the followers of ARIUS returned and they wrote to the emperor, and they made false accusations against this saint, and at length they changed his heart in their favour; and the emperor sent a second time, and banished MELANIUS to a country which was more remote than that to which he had banished him on the first occasion. And when MELANIUS had arrived in the country whereto the emperor had banished him, it was to him as if he were living with his people, for they had with them his epistles, and his teachings, and his interpretations of obscure theological writings, and his epistles from [this] remote country used to reach his flock who were in the city of Antioch, that is the bishops and learned priests. And he preached the Holy Trinity, and the True Faith, and [the doctrine of] the Three Hundred and Eighteen holy Fathers, and he cursed ARIUS and excommunicated all those who followed him. And he lived in exile for many years, and at length he died in peace. And behold Saint JOHN, the Mouth of Gold, pronounced an encomium upon him on the day of his festival, and praised him greatly, and he shewed forth in it his glory and majesty, and proved that in respect of the tribulation and ignominy which had come upon him for the True Faith, he neither fell short of, nor was inferior to any of the holy apostles.

XIX. YAKÂTÎT

[fol. 160*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint MARTIANUS the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to DASÊT, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbôt. And when Saint DEMETRIUS had been appointed Archbishop of the city of Antioch, in the days of FÂLÂRYÂS, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint MARTIANUS and brought it to Antioch, with great honour, and with the singing of many psalms and hymns and dirges. And DEMETRIUS paid honour to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honour, as it were this day. Salutation to DEMETRIUS on whom JOHN, the Mouth of Gold, pronounced an encomium. Salutation to the translation of the body of Saint MARTIANUS.

XX. YAKÂTÎT

[fol. 160*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the blessed father, Abbâ PETER, the twenty-first Archbishop of the city of Alexandria. This father was appointed to the throne of MARK the Evangelist after Saint ATHANASIUS. And there came upon him great tribulation through DÂRYÂNÔS, the infidel emperor, and through the Arians, the infidels, and they tried to kill him very often; but

he fled from them and hid himself for two years. And they seated on the throne in his stead a man whose name was LUCIUS, and they made him archbishop, and he was an Arian and sat for two years. And after this the believers of the True Faith gathered together, and they rose up against the Arians, and they drove out LUCIUS the Arian infidel. And this father Abbâ PETER came and sat upon his throne for seven years in great tribulation, and he resisted the Arians, and excommunicated them and banished them. And when he had fulfilled eight years in his office, God made him to rest from the labour of this world, and he departed to everlasting joy. Salutation to Abbâ PETER.

And on this day also is celebrated the commemoration of BASIL, THEODOSIUS, and TIMOTHY, the martyrs, in the city of Alexandria. [fol. 160*b* 3] Salutation to you, O BASIL, THEODORE (*sic*), and TIMOTHY.

[In the Bodleian MS. there are also commemorated on this day PHILEMON the flute player, KEFLA MÂRYÂM of ṢEBÂGÂ, and Abbâ GABRA MAR'ÂWÎ of 'AGED.]

XXI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated our holy Lady, the Virgin MARY, the God-bearer. Salutation to thee, O MARY, thou light of life.

And on this day also died the holy father Abbâ GABRIEL, the sixty-seventh Archbishop of the city of Alexandria. This father became a monk in his early years in the desert of SCETE, and he fought a great fight, and he devoted himself to the ascetic life for many years, with fasting, and prayer, and prostrations, and [fol. 161*a* 1] vigils, and hunger, and thirst; and he was humble, and simple, and loved to live by himself. One day

there came into his cell a certain old man whose name was MAXIMUS to be blessed by him, and GABRIEL prayed over him and he went forth to depart to his own place. And the holy old man MAXIMUS laid hold upon him, and said unto him, "O my son, why dost thou flee from men, for thou wilt be obliged to dwell among many men and women"; and this father did not understand the meaning of the words of the old man, and he wept frequently, and entreated God to deliver him from the nets of the Enemy. And when Abbâ MICHAEL, the archbishop, his predecessor, died, they seized this father and against his will made him archbishop, even as the old man had prophesied concerning him. And having been appointed he did not become slothful in his office, and he did not abandon his spiritual fight, nor his strenuous ascetic life, nor his piety; and he dwelt continually in the desert of SCETE. And when affairs connected with the work of the churches compelled him to go to the city of Alexandria and to MĔSR (CAIRO), he used to go quickly, and return to the desert of SCETE. When he was in the youth of his days the lust for fornication used to bestir itself in him, and [although] he increased his fasts and vigils in order to subdue the lust, he was unable to do so; and he confessed this to a certain old man in the desert of SCETE. And that old man said unto him, "Nothing will destroy lust except humility, coupled with fasting, and prayer, and prostrations, and vigils, and those alone will save [a man] from it." When he heard this he made himself a shovel of iron, and he used to get up in the night and [fol. 161*a* 2] dress himself in mean and ragged garments, and go round into all the cells of the monks, and clear out the offal from them and take it away, and cast it out at a great distance from the cells. And he continued to do this kind of work for a period of two years, when God saw his purity and the humility of his heart and removed from him the natural lust for fornication. And this father continued to lead the ascetic life and to fight the fight, and he admonished and taught his people, and strengthened them in the True Faith for a period of eleven years; and he died in peace. Salutation to GABRIEL for his righteousness and faith.

And on this day also died the holy father, Abbâ ZACHARIAS, Bishop of the city of SÂḤÂ. This saint was one of the children of those skilled in the Law, and his father abandoned the Law, and was made a priest; and his name was JOHN. And when the son of JOHN had grown up, and had studied the profane learning and the philosophy of the pagans, and the Law of the Church, the captain of the king's host took him and made him a scribe in the house of the king. And he had a friend in the Law, whose name was PTOLEMY, and who was governor of the city of SÂḤÂ; and they agreed together to go to the desert of SCETE and to become monks. And at that time there visited them a certain monk from the monastery of Saint Abbâ JOHN of the desert of SCETE, and they made an agreement [fol. 161*a* 3] to go there with him; and when the governors heard of this they sent and prevented their going. And having tarried a few days they saw a vision, and it seemed as if one said unto them, "Why do you not fulfil the vow which ye have vowed to God?" And they rose up straightway, and went forth in secret, but they did not know the way, and a monk appeared unto them and guided them, and brought them to the monastery of Saint Abbâ JOHN, of the desert of SCETE. And when the governors heard of their departure, they agreed that they would obtain an order from the king and send it with messengers to make them to come down from the monastery; but God scattered their counsel. And when ZACHARIAS and PTOLEMY had become monks, they fought the fight and followed the ascetic life strenuously, especially ZACHARIAS. And in their days lived the old men Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and they used to visit the young men, and give them advice concerning all their works. When the Bishop of the city of SÔḤÂ (*sic*) died, the people remembered Saint Abbâ ZACHARIAS, and they wrote a letter to the archbishop on his behalf, asking him to appoint him to be their bishop. And the archbishop sent to the desert of SCETE and had ZACHARIAS brought against his will, and he appointed him Bishop of the city of SÔḤÂ (*sic*). And whilst the archbishop was laying his hand upon him, he saw the power of God descend upon him, and his face was wreathed with light. And when he came to

the throne of his office the people rejoiced in him with great joy, and they went out to meet him as [the men of old] met our Redeemer on the festival of [fol. 161*b* 1] HOSANNA (Palm Sunday); and the Church was resplendent through him. And this father composed many Homilies, and Admonitions, and works on Doctrine; and his voice was exceedingly sweet, and was filled with the grace of the Holy Ghost. And he sat upon his archiepiscopal throne forty years, and he was well-pleasing to God and died in peace. Salutation to ZACHARIAS.

And on this day also Saint ONESIMUS, the priest, and the disciple of PAUL the apostle, became a martyr. When PAUL the apostle had preached in the city of Rômê, PHILEMON departed from the city of Rômê and took with him among his servants this ONESIMUS. And Satan led him into error and corrupted his heart, and he stole money from his master PHILEMON and from other men like him; and when he knew that his master was going to punish him, he fled and came to the city of Rômê. By the Will of God he came to the apostle, and heard his teaching, and his teaching entered his heart, and he believed through him, and the fear of God came into his heart. And he remembered what he had done, and how he had stolen money from his master and from others, and he had nothing of it left with him which he could restore to them of their money. [fol. 161*b* 2] And he was sorry, and he came to Saint PAUL and told him everything which had happened to him. And the apostle said unto him, "Fear not, neither let thy heart be sorrowful." And he wrote an epistle unto PHILEMON his master; and this epistle is one of the Epistles of the Apostle PAUL. And PAUL commanded him concerning Saint ONESIMUS, and he said unto him, "Protect him, for he hath become a disciple of Christ, and my son in the preaching of the Gospel." And he commanded him concerning ONESIMUS, and said unto him, "Forgive him his sin in stealing thy money, and receive him as myself. And if he hath wronged thee in aught, and he ought to repay thee, set it to my account. I PAUL have written it with mine own hand; howbeit I say not that thou art thyself in debt to me." And when this Saint

ONESIMUS came with the letter to his master PHILEMON, he rejoiced in his faith and repentance, and did to him even as the Apostle PAUL had commanded him. And PHILEMON added to his great love for ONESIMUS, and he commanded [his steward to give] to him much money for him to take, and he would take nothing whatsoever of it, and he said, "I have become a rich man in Christ." And then PHILEMON bade ONESIMUS farewell, and set him on his road, and ONESIMUS returned to the city of Rômê, and ministered unto PAUL, the apostle, until the time of his martyrdom. And PAUL praised this saint and made him a priest, and the Apostles praise him and mention him in the seventy-seventh Canon, and in the fifty-third Canon, and they say of him that he was a "faithful priest." And after the martyrdom of the Apostle PAUL, the captain of the host of the Emperor of Rômê took this saint, and banished him to an island, and he dwelt there and taught the men the Faith of our Lord Jesus Christ. And they beat him severely [fol. 161*b* 3] and made him to suffer agony, and then they broke his thighs, and he departed to God. Salutation to ONESIMUS the disciple of PAUL.

And on this day also died Abbâ PETER, Bishop of Damascus.

[And on this day also died Abbâ 'AKYÔS, and Abbâ GABRIEL, Bishop of Ethiopia.]

XXII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MÂRÛNÂ, the bishop. And on this day also took place the translation of the bodies of the saints who became martyrs in the country of Persia, in the days of DIOCLETIAN, the infidel. And because of the many works, and virtues, and righteousness of MÂRÛNÂ the bishop, the Emperor THEODOSIUS the Great, the father of HONORIUS and ARCADIUS, sent him to the King of Persia,

and with him were many gifts because of the love which existed between THEODOSIUS and the King of Persia. And when MÂRÛNÂ arrived, the King of Persia paid him very great honour, and he lodged him in one of the palaces of his kingdom. And when this saint heard that the daughter of the king was ridden by an evil spirit, he summoned her, [fol. 162*a* 1] and she stood up before him, and he prayed over her; and he healed his daughter, and SAPOR the king rejoiced in him with very great joy. And the saint demanded from him the bodies of the saints who had become martyrs in the country of Persia, and the king gave them to him, and he built a church and laid their bodies in it. And the king built a great fortress in the city, and he built inside the fortress a quarter, and called it by the name of Saint MÂRÛNÂ, which is MERFÂKÎNÂ. And after this, the saint returned to the Emperor THEODOSIUS, and he dwelt in the city of Rômê two years, and died as it were this day, on which was consecrated the church of those martyrs. And the festival of the saint, and the festival of the consecration of the church, are celebrated together on the same day, that is to say, this day. Salutation to MÂRÛNÂ the excellent envoy and bishop.

And on this day also is celebrated the commemoration of Abbâ BÛLÂ, and three hundred [and eighty martyrs], and NICOLAUS.

XXIII. YAKÂTÎT

[fol. 162*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint EUSEBIUS, the son of the holy and blessed BASILIDES, the captain of the royal troops of the city of Antioch, and the father of kings. And this saint was in the war against the men of the country of the Persians, and when DIOCLETIAN denied our Lord Jesus Christ, BASILIDES sent to his son EUSEBIUS, and told him that DIOCLETIAN had denied Christ. And this saint summoned his kinsfolk, the saints and men of the palace, that is to say, 'ABÂDÎR, and JUSTUS, and CLAUDIUS, and THEODORE

from the East, and he told them how DIOCLETIAN had denied our Lord Christ, and how he worshipped idols; and they were exceedingly sorry. And the holy and excellent man EUSEBIUS said unto them, "I want to shed my blood for the Name of Christ," and all those saints agreed with him in this excellent decision, and they swore each to the other that they would do so. And when the Romans had conquered their enemies, and had returned to the city of Antioch with victory and joy, DIOCLETIAN and his soldiers went out and met them, and KHERMÂNÔS (ROMANUS), the father of VICTOR, advised the emperor to have the saints brought before him, and to fetch idols for them to worship. And the emperor did as KHERMÂNÔS (ROMANUS) advised him, and he summoned the saints to him, and said unto them, "Ye know well that I love you exceedingly, I want you to make my heart to rejoice, and to worship APOLLO." And when Saint EUSEBIUS heard this [fol. 162*a* 3] he was exceedingly angry, and he drew his sword and wished to kill the emperor, and the emperor fled from him and hid himself. But this saint killed many of the emperor's companions, and had it not been that BASILIDES restrained his son and his kinsmen the saints, they would have killed all the emperor's soldiers. After this KHERMÂNÔS (ROMANUS) advised the emperor to send EUSEBIUS to the country of Egypt, and to let the officers kill him there, [saying], "If he remaineth here in this city he will stir up the men of the city against thee at all times, and thou wilt not be able to do anything when thou wishest." And the emperor wrote and commanded [the governor] to send EUSEBIUS to the country of Egypt, to LÔLYÂNÔS (JULIAN ?), the governor of ḲĔFṬ (COPTOS), and he sent him away as the emperor commanded. And when EUSEBIUS arrived in ḲĔFṬ (COPTOS), the governor tortured him very severely on the wheel, and he cut off his members, and after this he beat him severely, and after this he boiled him in a cauldron. And our Lord sent to him His angel, who strengthened him under his tribulation, and comforted him, and healed his wounds, and raised him up whole and uninjured. And then the angel caught away his soul to the Garden of Delight, and the saint saw the abode of the martyrs, and the

saints, and the righteous, and he saw the places which God had prepared for him, and his father, and his brother, and his kinsfolk, and his soul rejoiced exceedingly. And after this the governor commanded the soldiers to burn him in a furnace outside the city of 'ĔHNÂSÂ (AHNÂS ?), [fol. 162*b* 1] and they burnt him as the governor had commanded them; and the angel of God came down to him in the red-hot furnace, and made the flame to be as cold as ice, and he brought Saint EUSEBIUS out of the fiery furnace whole and uninjured. And the officers and the judges advised the governor, saying, "O governor, command the soldiers to cut off the head of this man, and have rest from him"; and the emperor commanded, and the soldiers cut off the head of this EUSEBIUS with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to EUSEBIUS, the son of BASILIDES, the general.

[On this day is commemorated 'AWSEGNEYÔS, the chief of the Council, and the deputy of THEODORE, in the country of the East.]

Salutation to 'AGÂBÎṬÔS (AGAPETUS).

XXIV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, AGAPETUS the bishop. This holy father lived in the days of the Emperors DIOCLETIAN and MAXIMIANUS, the deniers [of Christ]. The parents of this saint were believing Christians, and they taught him the doctrine of the Church and he was made a deacon. And after this he left [fol. 162*b* 2] his parents and went to a monastery, and he ministered unto the monks, the holy old men who were in it, and he learned from them good piety, and the strict observance of the ascetic life, and the knowledge of how to fight the fight; and he fasted frequently and he prayed and

kept vigil ceaselessly. And he used to feed himself daily on the wasted lupins, after he had fasted from dawn until sunset. When he wanted to fight against sleep he ate for a period of eighty days ashes mixed with lupins, and his strength was increased whilst he was fighting the fight of the ascetic fight, and he ministered to the wants of the company of the monks, and called them his masters. And he carried out to perfection every practice and observance of the ascetic life, and God wrought many great signs and miracles by him, among which are the following: He healed a certain maiden of a sickness, with which she had been sick for many years; through the severity of her sickness she was dried up like wood, and the physicians were unable to heal her. By his prayer he slew a huge serpent which had destroyed many men. He drove off from men and from lions unclean spirits, and many severe and painful diseases. And LEKÂTÎNÛ the governor heard of his devotion to God, and his excellences, and his righteousness, and the strength of his body, and he had him brought against his will to KÛERḤ, and he made him a soldier in his army against his will. But he ceased not to devote himself to ascetic practices, and to fasting and prayer, nay he even added to his practice of righteousness and ascetic excellence. And he remained [a soldier] for a few days only, for God blotted out DIOCLETIAN, the infidel, and the righteous and God-loving Emperor CONSTANTINE reigned [in his stead]. And this [fol. 162*b* 3] saint tried to find a pretext for leaving the army and the service of the emperor. Now by the Will of our Lord Jesus Christ, there was with CONSTANTINE a certain young man who was of goodly appearance, and whose deeds were good, and the emperor loved him exceedingly. And Satan the Evil One took possession of the young man, and tortured him very severely, and the young man cried out by day and by night. And when one of those who knew Saint AGAPETUS saw him, he said unto him, "O youth, if thou couldst obtain the help of Saint AGAPETUS, he would heal thee of thy sickness." And the youth said unto him, "Is it possible for a man to attempt to do this being only a soldier in the Imperial Army?" And the friend of AGAPETUS told the youth all about his

spiritual fight, and his righteousness, and said unto him, "Verily he is able to heal thee of thy sickness." And the young man cried out, saying, "Bring hither to me Saint AGAPETUS, the soldier, that he may heal me of this severe sickness." And when the emperor knew this he commanded his servants to bring Saint AGAPETUS, and when he had come before him he prayed over the young man, and made over him the sign of the Honourable Cross, and God healed him of his sickness. And the emperor rejoiced in this with great joy, and he paid great honour to the saint, and he said unto him, "Lay upon me whatsoever thou wishest me to pay, and I will do so." And the saint said unto him, "Release me from military service," and the emperor released him, and sent him away, and the saint returned to the place wherein he had lived formerly. And he lived by himself, and devoted himself to God and to spiritual fighting, which was much more severe than formerly, for many years; and the bishop of the neighbouring city made him a priest. And when that bishop died, the people asked [fol. 163*a* 1] the archbishop to make AGAPETUS their bishop, and he did so. And AGAPETUS shepherded his rational flock carefully and well, and God gave him the gift of prophecy, and the gift of working many signs and wonders. And he rebuked sinners for committing sin in secret, and he rebuked the priests for forsaking the teaching of the people; and he rebuked them and repelled them from the sanctuary until they repented. And it is found written in the history of his strife that during his lifetime he performed one hundred miracles, and among them he made a river to stop flowing, and by means of his cross turned it into another bed. And he opened the eyes of a blind man, and cleansed a leper, and healed many sick folk, and then he died in peace.

And on this day also [TIMOTHY, of the city of GÂZÂ, and] Saint MÂTYÂS (MINAS ?), of the city of Cyprus, became martyrs. Salutation to [TIMOTHY, of GÂZÂ], and to MÂTYÂS (MINAS ?), of the city of Cyprus.

XXV. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day AUSANIUS (EUSEBIUS ?), and PHILEMON, [fol. 163*a* 2] and a certain virgin whose name was LÎKAIA, became martyrs. These saints believed through PAUL, the apostle, when he was in the city of Phrygia. And when the infidels made a festival in honour of the idol ARTEMIS, which they called by the name of the star of VENUS, these saints gathered together, and went into the house of idols to see them, and to mock at their infidelity and error. And when they saw the man sacrificing to the idols, the flame of divine love waxed great in their hearts, and they went out of the temple, and entered the holy Church of Christ, and added to their praises and exhortation of our Lord Christ. And a certain man of those who were there heard them, and he heard in their talk the house of idols mentioned, and how they mocked at the people, and at their idols. And when information about this was laid before the governor, he mounted his horse and came to the church, and some of the believers took to flight. And the governor seized these saints, and he made iron rods red-hot in the fire, and thrust them into the sides of the saints. Then he cast Saint AUSANIUS (EUSEBIUS ?) into a well and the soldiers stoned him with stones until he delivered up his soul. And Saint PHILEMON and Saint LÎKAIA he tortured severely many times, and they asked God to receive their souls; and He accepted their petition, and took their souls, and they received the crown of martyrdom in the kingdom of the heavens. And behold mention of their faith, and of their martyrdom, is made in the GADLA ḤAWÂRYÂT. Salutation to you, O AUSANIUS (EUSEBIUS ?), and PHILEMON, and LÔKÂIA (*sic*).

[fol. 163*a* 3] And on this day also Saints ḲÔNÂ (or, TÔNÂ), a deacon, of the city of Rômê, and MÎNÂS, of the city of ḲÛS, and DELMADIUS (or, YELMÂDYÔS), of the city of GÂZÂ,

became martyrs. Salutation to ḲÔNÂ, and to MÎNÂS, and to DELMADIUS.

Salutation to ḲÛMÛTA, and to ANTONIUS (?).

[On this day are commemorated DAMÂYELNÔS, and REGÎNÔS, the martyrs, and ANTONY, that is to say RAWEḤ, the Koreishite, of the nobles of the new Arabs.]

XXVI. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous man HOSEA the prophet, and he was also called ʻÔZYÂ. This righteous man prophesied in the days of five kings, that is to say, AMOS and UZZIAH, and JOTHAM and AHAZ and HEZEKIAH, Kings of Judah. And he said marvellous things in his prophecy, and he rebuked the children of Israel, and called them children of whoremongers. And he made them to know that God would not turn back His wrath from them, and that He would not have compassion upon them, and that He hath rejected us. And he said, "If the number of the children of Israel be like the sand of the sea which cannot be counted, only a few of them shall be left." [fol. 163*b* 1] And he prophesied concerning the belief of the Gentiles in God, [saying], "I will call those who are not My people, and I will make them My people, and they shall call Me their God." And he prophesied concerning the Passion of our Redeemer, and His Resurrection, and saith, "My redemption by His blood is before Him." And he saith also, "He who slew us, and He who broke us, shall make us to live after two days, and shall raise us up on the third day. And He knoweth our course in the knowledge of God." And he spake also concerning the destruction of the domination of death, and concerning the breaking of the goad (or, sting) of Sheol. And he prophesied for a period of seventy years and having pleased God he died at a good old age. Salutation to HOSEA who preached the coming of Christ.

On this day also Saint SADOK and the saints who were with him and who were one hundred and twenty and eight in number, became martyrs. BEHRÂM, King of Persia, required of these saints to worship the sun, and Saint SADOK answered and said unto him, "I did not come forth from my mother's womb to worship the sun, which appeareth, but to worship its Creator." And BEHRÂM the king answered and said unto him, "Hath this sun a god?" And the saint said unto him, "Yea, Christ is [its] god"; and the king commanded the soldiers to cut off his head. And the saint stood up and prayed, and entreated God, and then he bowed his holy head and they cut it off with a sword, and [fol. 163*b* 2] he received the crown of martyrdom in the kingdom of the heavens. And light from heaven descended upon him, and those who were there saw it, and they all cried out, saying, "We are Christians; we believe in our Lord Jesus Christ." And the king commanded the soldiers to cut off all their heads with the sword [and they did so], and they received the crown of martyrdom in the kingdom of the heavens. Salutation to SADOK. [The Bodleian MS. says that the martyrs were 2008.]

XXVII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ EUSTATHIUS (or, ANASTASIUS), Archbishop of the city of Antioch. This saint lived in the days of the Emperor CONSTANTINE the Great, and the whole world was filled completely with his divine teaching. And when the Council of the Saints assembled in the city of Nicea, this father was one of the presidents of the Council, and he agreed with the fathers, and they excommunicated and drove out ARIUS and his companions, who were 'AWSABIUS (EUSEBIUS ?) of 'ÂMID, and NÂR'ÎSÔS (NARCISSUS ?), Bishop of the city of Nicea. And he proclaimed by the Holy Spirit the True Faith which the holy fathers of the Council proclaimed, and he drew up with them the Canon and the Law, which are written in the churches and are well known

among all Christian peoples; and afterwards, the Council of the saints drew up the Law of the Church in their own countries. And the infidels who had been cut off from their episcopal offices went forth, and after a few days they pretended that they wished to depart to Jerusalem. [fol. 163*b* 3] And they came into the city of Antioch and they gathered together in the house of a certain woman who was a harlot, and having promised to give her much money, they taught her to go into the church, and to speak lies against this saint. And she said unto the priests and the people, "This father hath committed fornication with me, and [this] is the boy which I bare him, and he is his son." And she took the money from them, and did as they had taught her. And those wicked men in their craftiness made a pact with that woman and accused her of speaking lies against the saint, and they debated with her, and said unto her, "Thou art a liar, and dost speak lies against this saint, and we will neither believe thee, nor accept thy word against him, unless thou takest an oath by the Holy Gospel that it is this saint who committed fornication with thee; if thou dost not swear we will not believe thee." And the woman swore by the Holy Gospel, according as those wicked men had taught her. And thereupon those wicked men said, "Now that thou hast sworn an oath, the whole matter is complete." And after this those wicked men passed judgement upon this saint, and they cut him off from his episcopal office, and then they sent a letter to the Emperor CONSTANTINE, and they calumniated the saint to him, and said unto him, "Behold, the united priesthood have assembled against him, and they have cut him off from his office, because of the fornication which he committed; do what thou pleasest to him." And CONSTANTINE thought that what they said was true, and he sent and banished this saint to the city of 'ĔTRÂKĔS, and he died there in exile. Woe be unto the souls of those men who of their evil disposition separated the Son of God from His Godhead, and drove out this saint from his office, by means of the evil pretext which their teacher Satan had taught them. And they became associates of a harlot, and they entreated her so well that at length she uttered lies against the [fol. 164*a* 1] holy man, [saying]

that he had committed fornication with her, and they made her swear [this] on the Holy Gospel. But God was not ignorant about her or them, for after they had driven the holy man into exile the woman fell sick of a severe sickness, which lasted a long time. And at length her body withered, and fell into utter decay; and she knew that the severe sickness which caused her tribulation had come because of the lies which she had uttered against the saint; and she drew nigh to death. And when her sickness increased she confessed before all the men of the city of Antioch, and said unto them, "Saint EUSTATHIUS is innocent of this charge. These wicked men gave me much money, and taught me to utter lies against him, and I swore an oath falsely on the Holy Gospel. The sin to which I swore I committed with another man whose name was EUSTATHIUS, like that of the saint, and those men taught me to swear the oath, and when I did so I thought in my heart of that EUSTATHIUS with whom I had committed fornication, though I uttered the name of this saint freely with my mouth." And when she had confessed her sin before all the people of the city of Antioch, they were exceedingly sad. And at the time of the Eucharist, the priests of the city of Antioch omitted to mention the name of this saint, and when they had heard the confession of this woman, they mentioned the name of this saint at the time of the Eucharist. And Saint JOHN, the Mouth of Gold, praised this saint in many Homilies and writings which he pronounced on him on the day of his festival. Salutation to EUSTATHIUS.

XXVIII. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, the Roman (RÔMÂWÎ), became a martyr. This saint was from the city of 'ASṬÎR, and he lived in the days of the infidel Emperors MAXIMUS and MASÂBÔS, who heard that he did not agree with them in their infidelity. And they had him brought before them and commanded him to worship idols, and to sacrifice to them, but he

would not obey them, and he said unto them, "I will not worship unclean idols, for I worship my Lord Jesus Christ, the son of the Living God, the Creator of the heavens, and the earth, and all that is therein." Then they made him promises of many things, if he would worship their idols, but he neither accepted their promises, nor submitted to their words, and he cursed both them and their idols. [fol. 164*a* 2] And straightway they were wroth with him, and they commanded the soldiers to torture him with every kind of torture; and they tortured him on the wheel, and they cut off his limbs, and they burned him with fire, and then they beat him severely with whips, and he endured all these tortures through the might of our Lord Jesus Christ, which strengthened him. When they were tired of torturing him they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to ABRAHAM, ISAAC, and JACOB.

Salutation to the companions of THEODORE, etc.

XXIX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BÔLÎKARBÔS (POLYCARP) became a martyr. This saint was Bishop of the city of 'ARMÔNÎ (SMYRNA), and he sat upon his episcopal throne for many days, until he became a very old man; and he composed many Admonitions and Homilies on the festival of the Holy Birth, and on Death, and on Sheol, and on the Judgement which was to come upon sinners, and on our holy Lady the Virgin MARY, and on the operation of the wisdom of our Redeemer, and on the holy festivals; and he brought to God many souls by his life-giving teachings. And days of tribulation and persecution having come upon Christian people, he longed to shed his holy blood for the Name of our Lord Jesus Christ, and he commanded his

people and taught them to be strong in the True and Holy Faith. And he spake unto them, and told them that after this [fol. 164*a* 3] they would never see his face again, because he longed to shed his holy blood; and they all wept and sorrowed because of their separation from him. And they said unto him, "We will not let thee go, O our father, and leave us orphans; we will give our souls for thee." And when they were unable to hold him back, they let him go, and he went out from them, and departed to the governor, and he stood up before him and confessed the Name of our Lord Jesus Christ; and the governor tortured him greatly. And the people said unto the saint, "Spare thyself. Thou art a very old man." And the people begged and entreated him to go out of the city, and to please their hearts he said unto them, "I will go out secretly." That night he saw a vision, and it seemed that a man said unto him, "Why hast thou forgotten thy good resolution to become a martyr, and hast turned back?" And he appeared before the governor, who commanded the soldiers to cut off his head, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial in the manner befitting a bishop, and they laid him in a tomb. Salutation to thee, O BÔLÎKARBÔS (POLYCARP). Salutation to Thy BIRTH, O Jesus Christ.

XXX. YAKÂTÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was found the head of JOHN the Baptist. Now HEROD the infidel commanded the soldiers to cut off the head of the saint, and when they had cut it off, and brought it to him, he shewed the people that he was sorry for what he had done [fol. 164*b* 1] to Saint JOHN, and he left the holy head of Saint JOHN in his house. And when HEROD had put away the daughter of 'AÔRṬÂ and taken HERODIAS, his brother's wife, the daughter of 'AÔRṬÂ came to her father, and she wept before

him, and told him what HEROD had done to her. And 'AÔRṬÂ rose up, and gathered together his soldiers, and he came to the country of Galilee, and plundered all their cities and burned them with fire. When the Emperor TIBERIUS CAESAR heard this thing [he enquired] and the people told him that 'AÔRṬÂ had done this thing because HEROD had put away his daughter. And TIBERIUS CAESAR was wroth with HEROD because he had killed the man who was held to be a great prophet by all the people of the cities, and had taken his brother's wife, and because his father-in-law 'AÔRṬÂ had plundered and laid waste all the cities of Galilee. And TIBERIUS CAESAR sent, and had HEROD brought to him to the city of Rômê, and HERODIAS with him, after he had buried the head of Saint JOHN in his house. And when HEROD came to TIBERIUS CAESAR, the emperor removed him from his governorship, and seized all his money, and sent him to the country of 'ANDĔLĔS, where he died an evil death. And the emperor sent, and laid waste his house, and he made it visible to everyone who looked thereat; and his house was left a heap of waste, with the exception of the porch, which had no doors (?), and the pilgrims used to live there. And at that time two men who were poor in respect of money, but rich in the matter of the Faith, went to Jerusalem to worship, and to fast the Holy Fast (*i.e.* Lent). Now this took place many years later. And when the evening was come they went and dwelt in the ruined house of HEROD, and Saint JOHN appeared unto one of them in a dream, and told him his name, and the place wherein was his head; and he commanded him to take it and carry it to his house; when the man woke up from his dream, he told his companion what he had seen. And they rose up together, and came to that place which Saint JOHN had pointed out to him, and they found a vessel therein. And when they had opened it, there ascended to them the odour of a perfume which was very pleasant, and they found in it the holy head of Saint [fol. 164*b* 2] JOHN, and they were blessed thereby. And they put it back into the vessel, and fastened up the mouth thereof, as it was at first, and the man took it with him to his house, and paid it very great honour, and kept a lamp burning before it continually. And when death drew nigh

unto that man he told his sister about the holy head, and commanded her to treat it as he had done; and she paid honour to the holy head, and kept a lamp burning before it. And the head of Saint JOHN was handed on from man to man, until at length it came to a certain man who was an Arian, and who thought that the head would perform miracles for him, although he was of the faith of ARIUS, the infidel. And Saint JOHN raised up against him a man who was greater than he, and this man drove him away from that place, and that place lay waste until Abbâ CYRIL was made Bishop of Jerusalem, and Abbâ ANIANUS Bishop of the city of KHAMḌ. And Saint JOHN appeared unto Abbâ ANIANUS during his sleep, and told him the place wherein was his holy head, and Abbâ ANIANUS went and fetched it up, as it were on this day, the thirtieth day of the month Genbôt. This is the second time they found it—on the thirtieth day of the month Yakâtît.

And JOHN, the Mouth of Gold, saith something different to this, that is to say: When HEROD commanded the soldiers, and they had cut off the head of the saint whilst he was in prison, they brought it to him, and he gave it to the daughter of HERODIAS on a platter. And when that unclean harlot touched it, the hair of the head stood up, and the holy head leaped up into the air, and was crying out and saying, "It is not right for thee to take thy brother's wife," and it continued to fly about like an eagle, and to utter these words for a period of fifteen years, when it ceased and was buried in the Sea of Arabia. And the pilgrims used to dwell in that place. And by the Will of God there came [fol. 164*b* 3] to that place two righteous and believing pilgrims, who were brothers, and they dwelt in that place. And Saint JOHN appeared unto them, and told them to take up his holy head. And they took up his head from that place, and they carried it away with them to their house, and paid it great honour. Salutation to thy head, O Saint JOHN.

End of Volume II.

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THE
BOOK OF THE SAINTS
OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME THREE

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium
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made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*
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Star of Ethiopia, 3rd class

Volume III

Magâbît Mîyâzyâ Genbôt
(March 7—June 4)

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MAGÂBÎT

DAY

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MERCURIUS the bishop.
METHUSELAH.

II Abbâ MAKARÂWÎ.
GREGORY of EDESSA.

III COSMAS, Archbishop of Alexandria.
BARRÔNYÔS of BÂNYÔS.

IV The General Council of DÂSÊT.
ḤANÛLYÔS of BERGYÂ.

V SARAPÂMÔN of SCETE.
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ANTONY and ARKALADIUS.

VII PHILEMON and APOLLONIUS.
The Emperor THEODOSIUS.
THEODOTUS of Galatia.

VIII ARIANUS, governor of ANTINOË, and the four Galatians who were his fellow martyrs.
MATTHIAS the apostle.
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CYTHINUS (or, CUTENIUS).

X The Invention of the Cross.

XI THEOCNITUS.
BASIL, Bishop of the Pagans.
'ALÊF, one of the Nine Saints.
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XII BALAAM the magician.
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DAY

XII MALÂZÎ of FĔLṬE'ÊM.
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XIV CYRIL, the 75th Archbishop of Alexandria.
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XIX ARISTOBULUS, disciple of PAUL.
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'ASKENÂFER and his wife MARTHA, and ARCADIUS and JOHN his sons.

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DAY

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II SIMON of ALEPPO.
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MAHALALEEL, son of CAINAN.

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MICHAEL, Archbishop of Alexandria.
MARḴÊ of Antioch.

IV VICTOR, DECIUS and IRENE and their fellow martyrs.
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DAY

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XII ALEXANDER, Bishop of Jerusalem.
MICHAEL the archangel.
ANTHONY, Bishop of ṬAMAW, and EUSANIUS.
GAIUS and ESDRAS.

XIII JOSHUA and JOSEPH, disciples of MELIUS.
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BANÂDLEUS.
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'ABÎB.

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II JOB the just.
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DAY

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V JEREMIAH the prophet.

VI ISAAC of DEFRÂ (TIPHRE).
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X ANANIAS, AZARIAS and MISAEL.
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YÂRÊD the hymn writer.
ONESIMA the virgin.
EUPHEMIA.
SOSTHENES and YEḴÊṬRAS.
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DAY

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XVII EPIPHANIUS, Bishop of Cyprus.
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DAY

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'ABḲUĔLTÂ.
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XXV SALOME, sister of the Virgin MARY.
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XXVII JOHN, Archbishop of Alexandria.
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XXVIII GÊRLÔS and his 45 sons who became martyrs.
PAUL and his 45 sons.
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XXIX The Nativity of our Lord.
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Abbâ 'AFṢÊ, Abbâ GÛBÂ and ISAAC the monk.
ALEXANDER the Great.

XXX MICHAEL, Archbishop of Alexandria.
SISTICORUS.
'ARWÂ.
DÎMÂDÎS.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

[Brit. Mus. MS. Oriental No. 661.]

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 3*a* 1] With the help of God, and the goodness which is in Him, we begin to write the BOOK OF SĔNĔKSÂR, which our fathers Abbâ MICHAEL, Bishop of the city of ATHRIBIS and MALÎG, and Abbâ JOHN, Bishop of the city of BĔRÛLĔS, and other fathers and doctors of the Church compiled. This is the SECOND PART of the BOOK OF SĔNĔKSÂR, which being interpreted is, "Collection of all the contendings of the martyrs and righteous men." May their blessing and prayer be with, etc.

THE SEVENTH MONTH—MAGÂBÎT
(MARCH 7–APRIL 5)

I. MAGÂBÎT

On the first day of the month of Magâbît, the day and the night are equal, each containing twelve hours, but afterwards the day increaseth in length.

On this day Saint BARKÎSÔS (PRAXIUS) became bishop of the city of Jerusalem. This good father was appointed in the days of ALEXANDER CAESAR, and he loved the Christians, and this holy father was perfect in all his works. And God having chosen him for the office of Bishop of Jerusalem, he pastured his people well and truly, like the Apostles. He had been sitting only a very few days when ALEXANDER died, and after him reigned MAXIMIANUS CAESAR, who afflicted the Christian people with grievous tribulation, and he slew very many of them, some being bishops. And some of them betook themselves to flight, and forsook their native lands. This father fled to the desert, and his people could not find him, and they set over themselves a bishop [fol. 3*a* 2] whose name was DIOS. Then DIOS died, and they set over themselves another bishop whose name was AGRADINUS. And when the days of persecution had passed by, this Abbâ BARKÎSÔS (PRAXIUS) returned to the city of Jerusalem, and he found that [his people] had set over themselves AGRADINUS as bishop. And when he arrived the people rejoiced in him, and AGRADINUS asked him to return, and sit upon the episcopal throne, and with great difficulty he made him sit; and he sat with AGRADINUS for one year. And AGRADINUS died, and BARKÎSÔS (PRAXIUS) sat on his episcopal throne. And he became weak and feeble, and he aged very much, and he asked his congregation to appoint themselves another bishop, but they refused. Now in those days there was a certain man whose name was ISKANDER (ALEXANDER), Bishop of the city of Cappadocia, and he

came to pray in Jerusalem, and to return to his native country; and having finished his work and completed the days [of his visit] he wished to return to his native country. And behold, a voice was heard in the church on the day of the Resurrection of our Lord, saying, "Get ye out to a certain gate of the city of Jerusalem, and the first man who cometh out therefrom, him seize and seat on the throne with BARKÎSÔS (PRAXIUS) to assist him in his episcopal work." And when the congregation had gone forth, and had arrived at the gate, they found ISKANDER (ALEXANDER), and they seized him against his will, and seated him on the episcopal throne with Abbâ BARKÎSÔS (PRAXIUS), to assist him; and he sat with him until he died. And all the days of the episcopate of this Abbâ BARKÎSÔS (PRAXIUS) were thirty-six years, and all the days of his life [fol. 3*a* 3] were one hundred and sixteen years. And he was well-pleasing unto God, and he died in peace.

And on this day also is commemorated the holy martyr ISKANDER (ALEXANDER). This holy man was from the city of Rômê, and MAXIMIANUS tortured him very severely, because he would not be subject unto him, and would not offer up sacrifice to his idols. He hung him up by his hands, and tied a very large and heavy stone to his feet, and he beat him cruelly, and he made holes in his temples, and placed lighted torches in them. And when, even under these tortures, ISKANDER (ALEXANDER) refused to submit to his authority, MAXIMIANUS ordered his men to cut off his head; and they cut it off with a sword. And he received the crown of martyrdom in the kingdom of heaven.

And on this day are commemorated MERCURIUS the bishop, and the death of MÂTÛSÂLÂ (METHUSELAH) the son of HÊNÔK, who begot LÂMÊH. And the days of MÂTÛSÂLÂ (METHUSELAH) were 969 years.

II. MAGÂBÎT

[fol. 3*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed Abbâ MAKARÂWÎ, the bishop, became a martyr. This father was of the people of the city of 'ESMÛN ZARÂYS, in the south of Egypt; he was one of its nobles, and was appointed Bishop of the city of NAḲYÔS. When the days of tribulation came, a royal judge whose name was YÔFÂNYÔS arrived in the city, in order to torture the Christian people. And he heard the report of this holy bishop, Abbâ MAKARÂWÎ, and he sent a message to the people to bring him to him. And before this holy father came into the judge's presence, he entered the church and went to the holy altar, and lifted up his hands, and prayed. Then he laid the sacred possessions, and the holy vestments for the consecration of the Eucharist in a certain place, inside the sanctuary. And he begged and entreated our Lord Jesus Christ, to Whom be glory! to protect the Church, and he cried out as he wept loudly, "O ye gates of the daughter of Zion, who will not permit the light of the sun to rise upon you? Guard ye the sacred possessions of the sanctuary of God." Then he went out and departed with the royal messengers, and arrived before the judge, who asked him his name, and what city he came from, and what his occupation was. When the judge learnt that he was Bishop of the city of NAḲYÔS, he commanded his men to beat him, and to degrade him, and to melt silver and lead, and to cast the molten metal into his face. And God gave him strength to endure, and fortified him, and raised him up safe and uninjured. After this the judge sent him to HERMINIUS, governor of the city of Alexandria, and he commanded his men to shut him up in prison, and they did so. And God wrought [fol. 3*b* 2] very many signs and wonders by his hands. And among them was the healing of the son of JULIUS, [governor of] the city of 'AḲFÂḤAS, whose name was EUCHARITUS and who was paralysed in his feet and hands; and the holy man prayed over him and he was healed of his sickness. After this he consecrated

the Offering in the house of JULIUS, and administered to those in it the Holy Mysteries; and the people made an agreement with JULIUS that he should bury his body, and write the story of his fight. And when HERMINIUS, the governor, heard of the signs and wonders which Abbâ MAKARÂWÎ wrought, he commanded his men to torture him. [They broke him on] the wheel, and cut off his members, and cast him as food to the lions, and threw him into the sea, and hurled him into a red-hot oven. And in all these tortures the holy man was victorious, and he was strong in the strength of our Lord Jesus Christ, to Whom be glory! and He raised him up sound and uninjured. There was a certain sister, a virgin, a ministrant in the church of our Lady MARY, and she had two brothers, one of whom was called JOHN and the other ISAAC. And they came to the holy man whilst he was in prison, and they wept before him, saying, "Thou hast been a father to us in the place of our own father. Why wilt thou go and leave us widows and orphans?" And the holy man comforted them, and sent them back to their houses. And JULIUS advised the governor, saying, "Write down the story of the fight of this old man, and be at peace." And he accepted his words, and commanded his men to cut off the head of Abbâ MAKARÂWÎ, and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of heaven. And the blessed JULIUS took his holy body, and prepared it for burial, and swathed it in splendid wrappings embroidered in gold, and he laid a cross [fol. 3*b* 3] of gold on his breast, and sent it with his slaves to the city of NÎKYÔS (*sic*). There was a fair wind, and the boat sailed swiftly, and it came and stopped by the gate of the city 'ESMÛN ZĔRÂYS; and the sailors wished to move the boat, but they were unable to do so. And when they had toiled hard, a voice went forth from the body of the holy man, saying, "This is the place wherein God is pleased that my body shall rest." And they made this known to the people of the city, who went out to it, carrying palm branches; and they carried it in with great reverence and laid it in their city. And all the days of his life were one hundred and thirty-one years. Of these he passed eight years in learning the Books of the Holy Church, and he spent twenty-four years

in completing his knowledge of the ordinances of the office of deacon. Then he was appointed priest, and held this office for thirty years. After this he was consecrated bishop, and he held this office for sixty-nine years. And he finished his good fight, and received the crown of life from our Lord Jesus Christ.

And on this day also died GREGORY, the seer of things hidden, of the city of RÔḤÂ (EDESSA). This GREGORY was in his early life a sinner, and a man of violence. Then he turned [fol. 4*a* 1] to God, and became a monk, and he contended strenuously until God shewed him the abode of the righteous, and their abundant joy, and the sufferings and tortures of each of the damned.

III. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed and holy Abbâ COSMAS, Archbishop of the city of Alexandria; he was the fifty-eighth archbishop of that city. This father was righteous, and pure, and exceedingly merciful and compassionate and he was learned in the Books of the Church, and in the interpretations thereof. And God chose him for the archiepiscopacy, and to sit upon the throne of MARK the evangelist, and he was enthroned in the eighteenth year of MAḲTER, King of Egypt. And having been enthroned he tended the flock of our Lord Jesus Christ, to Whom be glory! in the fear of God and with wisdom. And he set aside certain of the dues, which were rightly his, and gave them to the poor, and the cost of building churches was defrayed by him. When Satan saw him fighting the good fight, he did not leave him unhated, on the contrary, he contrived to bring great sorrow upon him, through his own act, in consecrating as Bishop of the country of Ethiopia [fol. 4*a* 2] a man whose name was PETER. Now the bishop, Abbâ PETER, arrived in Ethiopia, and after he had been sitting a few days, the King of Ethiopia fell sick. And he summoned the bishop, Abbâ PETER,

to his presence, and brought his two sons before him, and taking the royal crown off his own head, he gave it to the bishop, Abbâ PETER, and said unto him, "Behold, I am going to my Lord Jesus Christ, to Whom be glory! And behold, my two sons are before thee. After my death appoint as king the one of them which thou knowest would rule the kingdom best." When the King of Ethiopia was dead, the bishop, and the governors, and the generals, and the royal army, took counsel together, and it was said among them, "The younger son will be far better for the kingdom than the elder." And the bishop appointed the younger son to be king, and seated him upon the royal throne of Ethiopia, and the young man sat upon the royal throne for a few days. In those days Satan entered into the heart of two monks from the country of Syria, and they went about from one place to another until they came to the monastery of Abbâ ANTONIUS, and they dwelt therein for a few days, but were driven out because of the evil of their works. And the two of them made an agreement together, that one of them should be made a bishop, and that the other should assist his companion. And they rose up, and came to the country of Ethiopia, and they forged lying documents which they carried with them, and these documents declared that the two monks had come from father Abbâ COSMAS, Archbishop of the city of Alexandria. And they went on to say, "We have heard that there hath come unto you a certain man whose name is PETER, and that he hath made himself bishop. Now we have not [fol. 4*a* 3] consecrated him, and we have not sent him to you; on the contrary, he is an impostor. Now as concerneth the man who shall come to you with this letter, and whose name is MÎNÂS, he is in truth a bishop. We have consecrated him and we send him to you." And the monks wrote also in that document, saying, "PETER, the false bishop, hath crowned king the younger prince, and hath set aside the elder prince, which thing is not right; PETER is a man of iniquity." And these two false and wicked monks, MÎNÂS and VICTOR, before they wrote the forged letter came to PETER, the bishop, and asked him to give them gold, but he would not give them anything whatsoever. And Satan taught them how to carry out this

foul and wicked work, and they took the forged letters to the elder prince, who was sitting by himself in a certain place, and a few men were waiting upon him. When he had read these forged letters he rejoiced exceedingly, and he gathered together to him a very large number of soldiers, and read the forged letters before them. And he made war upon his brother, the king, and he put him in fetters and he himself reigned [in his stead]. And he likewise put PETER the bishop in fetters, and carried him off to a far city, and he seated the impostor MÎNÂS on the episcopal throne in his stead. After a few days the impostors MÎNÂS and VICTOR quarrelled, and VICTOR stole everything there was in the bishop's house, and fled, and departed to the country of Egypt; and he denied our Lord Jesus Christ, to Whom be glory! and he wasted all the possessions which he had stolen from the bishop's house in works which were not well-pleasing unto God. And when COSMAS the [fol. 4*b* 1] archbishop heard what MÎNÂS, the liar, had done, he was exceedingly sorry, and he wrote a deed of expulsion and anathematized and excommunicated him. When the King of Ethiopia heard this he was exceedingly sorry, and he seized MÎNÂS the liar and killed him, and he sent a messenger bidding PETER the bishop to return from exile, but they found that he had died in exile. And COSMAS the archbishop was wroth, and he wanted to consecrate a bishop for the Ethiopians, but his successors Abbâ MACARIUS, and Abbâ THEOPHANIUS, and Abbâ MÎNÂS, and Abbâ ABRAHAM, would not do so. And the King of Ethiopia took the assistant of PETER, the bishop, and said unto him, "Sit thou instead of thy teacher, and be bishop." And he entreated the king, saying, "It is not right for thee that I should do this, and I will not transgress the Canon of the Apostles, but let me go to Egypt, and I will beseech the archbishop to consecrate a bishop for you, and I will return to you." And the king would not allow him to go to the country of Egypt, but he took him against his will, and he arrayed him in episcopal vestments, and he performed episcopal functions until the days of Abbâ PHILOTHEUS, the archbishop. And Abbâ COSMAS lived to a very old age, and all his days were filled with peace and prosperity. And he sat

upon the throne of MARK the evangelist twelve years, and he died in peace.

[fol. 4*b* 2] And on this day also died BARRÔNYÔS (or, BARFÔNYÔS) of BÂNYÔS (or, FÂNYÂS).

IV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the General Council assembled in DÂSÊT, of the children of 'OMAR, because of certain wicked men who were called "Friends of the Jews," and who used to keep the glorious Paschal feast with the Jews, on the fourteenth day of the month of Nêsân, that is to say the month of Mîyâzyâ, when it fell on the second, or third, or fourth, or fifth, or the Eve of the Sabbath, or on the first, the Sabbath, each one of whom the bishop of DÂSÊT had banned, but they would not return [to the true use]. And he sent letters to DEMOCRATIUS, Archbishop of Rômê, and to SERAPION, Archbishop of the city of Antioch, and DEMETRIUS, Archbishop of the city of Alexandria, and to SYMMACHUS, [Arch]bishop of Jerusalem, and told them of the error of these men. And the four archbishops sent to each of them a letter, saying, "Do not keep the glorious Paschal feast on any day except the First Day of the week, and [fol. 4*b* 3] only after the festival of the Jews." And they excommunicated everyone who transgressed this command, expelling him or cutting him off from communion. And eighteen bishops assembled at this Council, and they brought the evildoers before them, and read to them the letters of the archbishops. Some of them turned from their evil counsel, and some of them remained in their error; these last were anathematized, and excommunicated, and expelled. And it was ordered that the glorious Paschal feast should be kept according to the instructions of the holy Apostles who said, "This day of the Paschal feast shall be the First Day of the week, the day of the Resurrection of our Lord." He who will be a partaker with the Jews in their festival let him separate

himself from the Christians. And may God keep them from the error of Satan, and deliver them from his snares, and from his wiles, through the prayers of those who have pleased God by their works, our King JOHN, and our Queen SABLA WANGÊL, for ever.

And on this day also ḤANÛLYÔS (HANULIUS), the governor, became a martyr in the city of BERGYÂ which is on the borders of Pamphylia. This holy man, because of his love for our Lord Jesus Christ, to Whom be glory! held his authority, whilst BERNYÂKÔS ruled for DIOCLETIAN. And when ḤANÛLYÔS (HANULIUS) stood before DIOCLETIAN, he proclaimed boldly the Faith of God [fol. 5*a* 1] in a loud, clear voice, and he sent (*i.e.* ascribed) to God, our Lord Jesus Christ, to Whom be praise! many praises, and he cursed and anathematized the polluted idols. And the governor ordered his men to crucify him upon a tree, and they did so, and the holy man praised our Lord Jesus Christ, to Whom be glory! Who had deemed him worthy to become a martyr for His holy Name's sake. Then he delivered up his soul into the hand of our Lord Jesus Christ, to Whom be glory!

V. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ SARAPÂMÔN, the strenuous ascetic and abbot of the monastery of Saint Abbâ JOHN, of the desert of SCETE. This holy man became a monk in the church of Saint Abbâ JOHN in his youth, and he dwelt there and ministered to the holy old men, and fought a good and strenuous fight for thirty-two years; then he was appointed abbot of the monastery of Saint Abbâ JOHN. And he added to his works of righteousness, and to his ascetic labours, and he fasted and prayed and kept vigil continually, from the time he became a monk until he died. When he had held the office of chief priest for twenty years, he shut himself up in the [fol. 5*a* 2] church, and up to the day of his death never saw a man again. He died fifteen years after, and during these fifteen years he never ate nor drank, except at the beginning of the Sabbath, and on the First Day of the week. When the time of his death drew nigh, the angel of God appeared unto him in the desert, and gave him a cross of fire and said unto him, "Take this cross in thy hand." And the holy man said unto him, "How can I hold fire in my hand?" And the angel answered and said unto him, "Fear not, for our Lord Jesus Christ, to Whom be glory! hath not given unto fire dominion over thee"; and he stretched out his holy hand and took the cross from the hand of the angel. And the angel said unto him, "Be strong, and receive the Holy Mysteries; at the end of the third day I shall come and take thee." And when he woke up from his sleep, he told the holy old men what he had seen, and they embraced him, and wept, and entreated him to remember them; and on his part he entreated them to remember him always at the time of their prayers. Then he received the Holy Mysteries and died in peace on the third day. And the holy old men who dwelt near him swathed him for burial, as was fitting, with the singing of hymns, and funerary chants, and they buried him in the grave of the righteous.

[fol. 5*a* 3] And on this day also Saint EUDOXIA became a martyr; now her name is interpreted "Peace with good will." This holy woman was a Samaritan, and she came from the city of BA'ALBAK, on the borders of BÂSRÎ, in the neighbourhood of Mount Lebanon, in the reign of ṬRÂBYÂNÔS (TRAJAN, or, TIBERIUS), Emperor of Rômê. Her father's name was YÔNÂS, and her mother's name was ṬABÂBET, and in her early life she lived by prostitution and lewdness. And she used to beautify her face, and adorn her person with beautiful ornaments, so that she might lead the multitude astray, and make them fall into sin with her; and by such lewd life she acquired great riches. And a certain righteous monk, of the men of Jerusalem, whose name was GERMANUS, heard the report of her, and he visited her, disguised as one of those who were in the habit of visiting her. And when he had entered he sat down with her in the house, and began to rebuke her with serious and terrifying rebukes, and he reminded her of GAHÂNAM, and of

the worm that never sleepeth, and the outer darkness, and of each of the fearful punishments which are therein. And she answered and said unto him, "Is there a resurrection of bodies after death? After they have become dust, will they be punished?" And he said unto her, "Yes." And she said unto him, "What is the proof of this statement? It is not written in the Law, which God gave unto MOSES the prophet and to our fathers, and they did not believe." And he revealed unto her what is written in the Old and New Testaments concerning the resurrection of the dead, on the day of Judgement, and concerning the punishment of sinners, and concerning the joy of the righteous. And his words and his rebuke entered her heart, and she believed that bodies [fol. 5*b* 1] will be raised up on the day of Judgement. And she said unto him, "If I turn from my prostitution will God accept me?" And Saint GERMANUS answered and said unto her, "If thou wilt believe on the Lord Jesus Christ, to Whom be praise! and believe that He came into the world, and took away the sins of men by His crucifixion for their sakes, and if thou wilt repent with sincere repentance from this moment, and wilt be baptized with Christian baptism, God will accept thee, and will not remember any of the sins which thou hast committed. Nay, thou wilt become as thou wast on the day when thou wast born from thy mother's womb, and there will be opened unto thee the True Faith of our Lord Jesus Christ, to Whom be praise!" And she asked him to baptize her with Christian baptism, and he took her and brought her to the Bishop of BA'ALBAK. And she confessed before him the Holy Trinity, and the Incarnation of the Word of God, and His Crucifixion and Resurrection. And the bishop stood up and prayed over the water, so that he might baptize her with Christian baptism, and God opened the eyes of her heart, and she saw a shining angel leading her to the water, and other angels rejoicing and exulting for her sake. And she saw also faces which terrified her, and a black and horrible being who tried to drag her from them, and he was wroth with her. When she saw this sight the desire for Christian baptism increased in her, and she repented, and straightway she was baptized with Christian baptism. And she gave all

the riches which she had collected by her sinful trade to the poor and needy, and she entered one of the houses [fol. 5*b* 2] of virgins, and she put on the garb of the nun, and fought a good and perfect fight. And Satan entered into the heart of one of the men who used to commit fornication with her, and he made an accusation against her to the governor, who commanded that his men should bring her before him. And when she came she stood at the door of the hall, and she found in his house great lamentation and weeping, for the governor's son, who was dead. And she came into the house, and prayed, and entreated our Lord Jesus Christ, to Whom be praise! and He raised up the son of the governor from death. When the governor saw this miracle he marvelled exceedingly, and he believed on our Lord Jesus Christ through her, with a firm belief. After this another governor, whose name was DIOGENES, was appointed in his stead; and he heard the story of this virgin, and had her brought before him, and she saw standing before him a certain young man, who was blind of an eye, and she made prayer and supplication over him, and she made the sign of the Cross over the eye that was blind, and it was opened forthwith, and the young man saw clearly with it; and the governor sent the holy woman away. After this another governor, whose name was BAKÎNÎḲÔS, was appointed in the place of DIOGENES. And he heard the story of the holy woman EUDOXIA, and had her brought to him so that he might torture her. And she besought our Lord Jesus Christ to give her a portion with the martyrs, and the Lord received her petition. And the governor commanded his men to cut off her head, and they cut it off with the sword; and she received the crown of martyrdom in the kingdom of the heavens.

[fol. 5*b* 3] Salutation to GABRA MANFAS ḲĔDÛS RÂBBÛNÎ who subdued lions, and made wild beasts his servants.

And on this day also died Abûna Abbâ THEODORE, Abbot of DABRA LÎBÂNÔS; he was the fifth of those who sat upon the throne of Abûna TAKLA HAYMÂNÔT. This father was from his youth up a habitation of the Holy Ghost, and he was a follower of the Law of the holy fathers who were before him,

and it was therefore most fitting for him to sit upon the throne of Abûna TAKLA HAYMÂNÔT. He brought his days to a close with strenuous devotion to fasting and prayer, and he fulfilled all the ordinances of purity even like the angels. And he passed from the labour of this world to the rest which is for ever. [Omitted from the Bodleian MS.]

VI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint DIOSCURUS became a martyr in the days of the reign of the successors of MUḤAMMAD the prophet. This holy man was a native of Alexandria, and certain men made him leave the Christian Faith of his fathers, and brought him into the Faith of the Muslims, and he remained in their belief for a few days. Now he had a sister in the FĚYUM (FAYYÛM), who was married to a certain believer, and when she heard that her brother had abandoned the Faith of our Lord Jesus Christ she was exceedingly sad. And she sent him a letter, saying, "I would rather that news had come to me telling me that thou hadst died a Christian, nay, I would have rejoiced therein, than that this news of thee which hath reached me, telling me that thou art not dead, and that thou hast abandoned the Faith of Christ, thy God." And she added many other words of rebuke in that letter, and at the end thereof she said, "Know thou that this letter [marks] the ending of the love which was between thee and me. From this time onwards I will never look upon thy face. Send me no more of thy letters." When he had read his sister's letter, he wept bitterly, and he smote his face and tore his beard. Then he rose up forthwith and girded up his loins, and prayed a long prayer, and entreated God with many entreaties, and he made the sign of the life-giving Cross over himself, and went out from his house and wandered about in the city of Alexandria. And when the Muslims saw him they seized him and brought him to the governor, who asked him what had happened to him; and

DIOSCURUS said unto him, "I am a Christian, and I know nothing [fol. 6*a* 1] except this." And the governor answered and said unto him, "Didst thou not abandon the Christian religion, and adopt ours?" And Saint DIOSCURUS answered and said unto him, "It is written in the Holy Gospel, 'He who doth not believe in the Son shall not see life, but the punishment of God shall descend upon him.' For this reason I believe in the Lord Jesus Christ, the Son of the Living God. I was born a Christian, I will die a Christian." And the governor was wroth with him, and said unto him, "If thou dost not turn from this counsel of thine, I will torture thee very severely"; but DIOSCURUS was not afraid of the governor's tortures, and he did not turn from his good counsel. And the governor beat him for a long time, and inflicted great pain upon him, and then shut him up in prison, where he remained for a few days. After this the governor had him brought out of the prison house, and promised him, swearing many oaths as he did so, that he would give him much money if he would turn from his counsel to the Muḥammadan Faith, and that if he did not, he would burn him in the fire. And DIOSCURUS said, "I will not die outside the life-giving Christian Faith"; and the governor commanded that they should burn him. And his men dug a large pit outside the city, and they filled it with wood, and they set fire to the wood, and the flames of the fire mounted up to a great height. And the men of the city beat him sorely and they gashed his [fol. 6*a* 2] body with butchers' knives. Afterwards they cast him into that fiery pit, and he delivered his soul into the hand of God and received the crown of martyrdom in the kingdom of heaven.

And on this day also is commemorated the death of Saint THEODOSIUS the confessor, bishop of Corinth, and a native of Cyprus. JULIUS, governor of the island of Cyprus, who had been appointed by DIOCLETIAN, heard the report of this holy man, and he had him brought before him, and demanded from him that he should deny our Lord Jesus Christ, and that he should cast incense to his filthy idols. And Saint THEODOSIUS answered and said unto him, "I believe on my Lord Jesus Christ,

the Son of the Living God, Whom I worship." And when Saint THEODOSIUS would not obey his command, he flogged him severely and lashed him painfully with whips made of buffalo hide; then he crucified him, and made gashes in all his body. And afterwards the governor made him lie upon an iron bed which had been made red-hot; but none of these tortures affected him in any way whatsoever. Then they tied to his legs long iron bands, and dragged him to the prison house, and cast him into it, and he remained in the prison house until God blotted out DIOCLETIAN [fol. 6*a* 3] the unbeliever. And [when] CONSTANTINE the righteous emperor reigned, he commanded and he released all those who had been shut up in the prison for the Faith's sake. When they had set free this holy man, he returned to his country, and he filled his office, and tended his flock well; and he died in peace.

[fol. 6*b* 1] And on this day also died the dwellers in the desert, ANTONY, and ARKALADIUS.

VII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day PHILEMON and ABLANIUS (APOLLONIUS) became martyrs. This holy man PHILEMON was the jester and singer of ARIANUS, the governor of ANTINOË, and ABLANIUS (APOLLONIUS) was his musician; and the jester and the musician were friends and they wished to become martyrs. And PHILEMON the musician took the apparel which was his and gave it to ABLANIUS (APOLLONIUS), and he put on the apparel of ABLANIUS (APOLLONIUS) and went to the governor, and confessed our Lord Jesus Christ before him. And the governor commanded his servants to shoot many arrows at him, and they did so. And after that ABLANIUS (APOLLONIUS) came to the governor, and with him there was a singer who sang, [fol. 6*b* 2] and he confessed before him the Lord Jesus Christ. And the governor was wroth because of this thing, and

he looked at him, and knew that he was ABLANIUS (APOLLONIUS) the musician, and he was sad because of PHILEMON, for he had shot him with arrows and he was dead; and he commanded them to shoot arrows at ABLANIUS (APOLLONIUS), and they did so. And it came to pass that whilst they were shooting at ABLANIUS (APOLLONIUS), one of the arrows glanced back, and smote the governor in the eye, and destroyed it. Thus the holy men PHILEMON and ABLANIUS (APOLLONIUS) ended their striving and received the crown of life.

And on this day also died the Emperor THEODOSIUS.

And on this day also Saint THEODOTUS became a martyr. This holy man came from the district of Galatia. And he grew up in the fear of God, and practised asceticism, and information was laid against him before the governor, and men reported to him that THEODOTUS was a Christian; and the governor commanded them to bring him bound before him. And when THEODOTUS heard [about this order], he came to the governor without making it necessary for them to seize him, and he uttered imprecations upon the governor and upon his idols; and the governor swore, and shewed [fol. 6*b* 3] him [his] instruments of torture, and [tried to] force him to offer up sacrifice to the gods. And when the governor saw the firmness of his courage, he ordered his soldiers to crucify him, and to scrape the sides of his body until the organs which were therein became visible; and as he did not die they took him into the prison house. And they brought him out again, and hung him upon a cross, and they made new wounds in him, and scraped his sides, but the holy man accounted the tortures of the governor as nothing, because his heart was transfixed by the love of God, and his eyes saw the things which were in the heavens above. And when the governor saw the nature of his heart, he ordered his soldiers to cut off the head of the holy man with the sword. And when Saint THEODOTUS heard of the crowning of his martyrdom, he went forth rejoicing. And he prayed to God, and made petition and entreaty unto Him, saying, "I thank Thee, O my Lord Jesus Christ, for delivering me from all the

evil, which hath followed me, and for casting down into GAHÂNAM those who have risen up against me, and for raising me up from the gates of death." And when Saint THEODOTUS had knelt down, the executioner brought a bandage to cover his eyes, but Saint THEODOTUS said, "A bandage of this kind is for those who fear death, but I, through the Name of my Lord Jesus Christ, do not fear death." And the executioner drew his sword and cut off his head.

VIII. MAGÂBÎT

[fol. 7*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ARIANUS, the governor of ANTINOË, became a martyr. Now, after the holy men PHILEMON and ABLANIUS (APOLLONIUS) had become martyrs, one of the believers said unto the governor, "If thou wilt take some of the blood of those saints, and wilt smear thine eye therewith, thou wilt receive thy sight"; and the governor took some of their blood, and smeared his eye therewith, and he was able to see straightway. And ARIANUS sorrowed, with a very great sorrow, because of the evil things which he had done to the holy martyrs, and because he had tortured them with great severity and unmercifully. And he rose up straightway, and smashed his idols, and believed in our Lord Jesus Christ, and forsook the torturing of those who believed in Christ. When DIOCLETIAN heard the report of ARIANUS, and of how he had behaved, he sent his soldiers and had him brought to him, and he asked him why he had forsaken the worship of his gods. And ARIANUS began to tell him about the signs and wonders which God was working by the hands of the holy martyrs, and how, in spite of the tortures which he had inflicted upon them, and the cutting of their limbs, they rose up again with all their natural strength and health unimpaired. And DIOCLETIAN was furious with him, because of what he said, and he commanded his soldiers to torture him, and they tortured him severely. Then he commanded them to cast him into a dungeon, and to lock the door

upon him until he died; and they did as he had commanded. And our Lord Jesus Christ sent an angel to him and he brought him out from that dungeon, and made him to stand by the [fol. 7*a* 2] bed of the Emperor DIOCLETIAN. And the emperor woke up from his sleep, and when he saw him he was afraid, and said unto him, "Who art thou?" And ARIANUS said unto him, "I am ARIANUS, the governor of ANTINOË." And the emperor was terrified because of him, and he commanded his soldiers to thrust him into a hair sack, and to cast him into the sea; and this they also did unto him, and ARIANUS delivered up his soul into the hand of the Lord whilst he was in the hair sack. And when ARIANUS was embracing his kinsfolk and his slaves, he said unto them, "The Lord hath informed me in a vision of the night that He will heal my body, and restore it to the city of ANTINOË." And he said unto them, "Await ye my body at the port of the city of Alexandria." And when the soldiers of DIOCLETIAN had cast his body into the sea, God commanded a certain whale, and he carried the saint and brought him to the port of the city of Alexandria, and laid him down on the dry beach. And the slaves of ARIANUS were there awaiting him, and they took his body, and brought it to his city ANTINOË, and they laid it with the bodies of the holy martyrs PHILEMON and ABLANIUS (APOLLONIUS). Thus ARIANUS finished his good fight, and received the rest of heaven.

Salutation to the four Galatians who perished with ARIANUS.

[fol. 7*a* 3] And on this day also MATTHIAS the apostle, one of the Twelve Apostles, who was appointed in the place of JUDAS ISCARIOT, became a martyr, having preached in the cities to which he had gone, and converted the people thereof to the knowledge of God. Before this he went to a city of the cannibals, whose food consisted of the bodies of the travellers who went to sojourn among them. Now the custom of these men was as follows: Whensoever they seized a traveller, they used to put out his eyes, and then place him in the prison house, writing down on paper the day on which they had seized him. And they fed him in prison on grass until thirty days were

fulfilled, and then they would bring him out and eat him. When MATTHIAS the apostle came unto them, and preached among them, they seized him and treated him in this manner, and they put out his eyes, and shut him up in prison. Before thirty days had passed over him in the prison house, God sent unto him ANDREW the apostle, and his disciple with him, and they came unto MATTHIAS in the prison house, and they saw the abominable thing which the men of the city did to the men who were shut up in the prison house. And the men of the city knew that the apostles had come into their city, and they wanted to seize them and to kill them; now it was Satan who worked upon the men of the city to make them kill the apostles. And the apostles made entreaty to God, and He made a stream of water to flow forth from under a pillar which was in the prison house, and the water flowed out into the city, and rose up until it reached the necks of the people. [fol. 7*b* 1] And the people being in sore tribulation, and having given up all hopes of saving their lives, came to the holy apostles, and wept before them and confessed their sins. And the holy apostles said unto them, "Believe in the Lord Jesus Christ, and ye shall be saved"; and all the people believed. And the apostles admonished them, and taught them the mystery of the knowledge of the Incarnation of our Lord Jesus Christ. And the holy apostles prayed to God, Who made the water to cease through their prayers, and then they baptized them in the Name of the Holy Trinity. And they entreated our Lord Jesus Christ to remove from them the disposition of wild beasts, and He did so, and they became mild and gentle folk and ate the food which men are wont to eat. And the apostles appointed over them bishops and priests, and they tarried with them for a space of thirty days, during which they instructed them, and confirmed them in the Right Faith, and then they departed from them. And the people entreated the apostles to come back to them speedily. Now Saint MATTHIAS the apostle went to the city of Damascus and preached therein in the Name of our Lord Jesus Christ. And the men thereof took him, and laid him upon an iron bed, and they lighted a fire thereunder and kept it burning for seven days and seven nights. And when they came to him to look upon

him, they found his face shining with a great light, like the light of the sun; and the fire had not touched him at all, and his body and the hair of his head, and his apparel, had not in any way suffered. Then they took deep counsel together, and they lighted a fire and kept it burning under the iron bed whereon the holy man was lying until [fol. 7*b* 2] fourteen days had passed by. After this [time] they brought him out from the fire, and they found him sound, and whole, and uninjured; and they marvelled exceedingly, and they all believed on our Lord Jesus Christ through MATTHIAS the apostle, who baptized them in the Name of the Holy Trinity. And he appointed priests over them, and he tarried many days with them, confirming them in the Right Faith. After this he died a happy death in one of the cities of the Jews, the name of which was PÎLÂWÔN, and they laid his holy body therein; and very many signs and great wonders took place through it, and he healed those who were sick.

And on this day also died the holy father Abbâ JULIANUS, Archbishop of the city of Alexandria; now he was the fourteenth (or, eleventh ?) of the number of the archbishops. This holy man was a priest in the city of Alexandria, and he was so learned and wise that during his days there could not be found his like in the land of Egypt; and by the Will of God he was appointed archbishop. And during the days of his office he composed Homilies and many admonitory Discourses, and he taught the people continually, and admonished them, and confirmed them in the Right Faith. And he dwelt in peace and safety during the days of his office, and all the days of his occupation of the throne of [fol. 7*b* 3] MARK the evangelist were fourteen years, and he died in peace.

Salutation to the SEVEN SLEEPERS who, in order to escape from the service of dumb idols, betook themselves to a cave, where sleep overtook them; they are commemorated on this day. [Omitted in the Bodleian MS.]

IX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs ANDRIANUS (ALEXANDRIANUS ?) and his wife, and EUSEBIUS and 'ARMÂ (HERMA ?), and forty martyrs who suffered very severe tortures for the Name of our Lord Jesus Christ, to Whom be praise! and who refused to worship idols of gold and silver. They said, "We worship the God of heaven and of earth, our Lord Jesus Christ." Afterwards they cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of heaven.

[fol. 8*a* 1] And on this day are commemorated the twenty hundred martyrs who [suffered] with Abbâ NÔB.

And on this day also died the holy father and ascetic KUETEN (CYTHINUS, or, CUTENIUS). This holy man came from a district the name of which was BÂNTÂNYÔS, in the country of Syria. His parents worshipped the stars; his father's name was NESTOR and his mother's name was THEODORA, and he was [born] in the days when the Apostles were preaching in the Name of our Lord Jesus Christ. When this holy man arrived at man's estate, there appeared in him many virtues, purity, righteousness, and gentleness (or, humility), and he was exceedingly compassionate; and he was skilled in every branch of learning. His parents wished to make him marry a wife, but he did not desire to do so. And they settled him in a house and married him to a wife against his will, but he refused to consort with her, not because of the law of righteousness, and not because of weakness of body, but because he hated the lust of the flesh; and he dwelt with his wife many days but preserved his virginity. And he multiplied his prayers, and he petitioned God therein, and made many supplications, saying, "O God, have mercy upon me in Thy knowledge." And the angel of the Lord appeared unto him as he did unto CORNELIUS, and he taught him the Faith of our Lord Jesus Christ, and he commanded

him to go to one of the apostles, and to be baptized by him. And he went and was baptized with Christian baptism, and he learned all the Law of the Christian Faith, and he received the Divine Mystery. He heard continually [fol. 8*a* 2] the teaching of the holy Apostle PAUL, and he acquired from him purity, and the working of righteousness, and devotion to God's service, and humility, and the habit of praying continually, and fasting, and prostration, and vigil; and God gave him the power to work signs and wonders, and he had dominion over Satans. And he persuaded his parents, and gave them instruction, and brought them into the Faith of our Lord Jesus Christ, and also his wife, and her parents and kinsfolk. When one of the unbelievers came into the house of idols to offer sacrifice to Satan, KUETEN (CYTHINUS), the holy man, knew him, and he cried out against Satan, and he rebuked him, and commanded him to confess before the people, and to tell them who he was. And when the holy man forced him, that devil confessed before the people that he was Satan, and was not a god. And all the people who were there cried out, saying, "One is the God of Saint KUETEN (CYTHINUS)," and they believed and were baptized with Christian baptism. And when the governor, who had been appointed by CLAUDIUS CAESAR, heard the report of this holy man, he sent and had him brought before him, and the holy man confessed our Lord Jesus Christ before him. And the governor commanded his soldiers to bind him, and to beat him very severely, and they did so. When the men of the city heard that the soldiers were torturing Saint KUETEN (CYTHINUS), they ran, and they all came to him, and wanted to kill the governor, because of their love for Saint KUETEN (CYTHINUS). And the governor fled from them, and they released the holy man from his fetters, and they washed the blood off him, and carried him to his house. And he lived for many years, and pleased God Whom he loved exceedingly, and he died in peace. After his death the believers dedicated a church to his name, and they carried [fol. 8*a* 3] his holy body into it, and God exhibited many signs and wonders through it.

X. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the glorious CROSS of our Lord Jesus Christ, to Whom be praise! appeared twice; the first time through the Empress HELENA, the mother of CONSTANTINE, the righteous emperor. For on this day, the blessed HELENA, the blessed of the Lord—her son CONSTANTINE having entered the Christian Faith—went to Jerusalem, and discovered the wood of the holy Cross of our Lord Jesus Christ; and many churches, and the holy churches which were in Jerusalem, were built by her. When her son CONSTANTINE believed in our Lord Jesus Christ, and was baptized with Christian baptism, the holy woman HELENA went to the city of Jerusalem (and with her there was a large company of soldiers) and sought for the Honourable Cross. When she found that there was no one who would tell her the place thereof, she took an old man, a Jew, and put him under the tribulation of hunger and thirst. And when he had suffered great tribulation through hunger and thirst, he spake unto [fol. 8*b* 1] HELENA, saying, "Clear out the site of Golgotha." And HELENA commanded the Jews, and they cleared out the site of Golgotha. Now the Jews had taken counsel together, and had issued a decree that all the offal and filth, which each man cast forth from his house, should be thrown out on Golgotha, on the tomb of our Lord Jesus Christ, the Nazarene, to Whom be praise! And the Jews continued to heap offal on Golgotha in this wise for a period of two hundred years and more, and until the Empress HELENA came to Jerusalem; and the offal which had been cast out there made a very great heap. And when the Jews had cleared it away, according as the empress had commanded them, there appeared in the midst of them three crosses. And because they did not know which of the three crosses was the Cross of our Lord Jesus Christ, they brought a dead man, and they laid upon him first one cross and then the second, but he did not rise up; and when they laid the third cross upon him he rose up

immediately. And HELENA then knew that that cross was the Cross of our Lord Jesus Christ, and she and all the believing people bowed down before it. And it is found [written] in another book that she sent that Cross to her son; that which remained was the base wherein the Cross was fixed, and she sent one half of that to her son, together with the nails. And she built churches, [and] holy shrines, the decorations and structures of which are described in the section for the seventeenth day of the month of Maskaram. And it came to pass in the days of HERACLIUS, Emperor of Rômê, when the Persians reigned in Egypt, and when the men of Persia wished to return to their country, that one of their officers passed over [fol. 8*b* 2] [into Syria], and arrived in the city of Jerusalem, and he went into the church of the Honourable Cross. And he saw in it a great light, which shone before the base (or column) wherein the Honourable Cross was set. And he thrust his hand into it, in order to carry it away, and there went forth from it fire which burnt his hand. And the Christians told him the history of the Honourable Cross, and said unto him, "No one is able to hold this except a Christian." And he took two deacons and commanded them to take the wood of the Cross, and to become the guardians thereof; and they laid it in a chest, and did with it according as the officer had commanded them. And he took the wood of the Honourable Cross, and he made captive very many of the men of the city of Jerusalem, and he returned to his own country. When the Emperor of Rômê heard that Persians had raided the city of Jerusalem, and had carried away into captivity many men from it, and had taken away the wood of the Honourable Cross, he was exceedingly sorrowful because of these things. And the King of Persia returned, and fought with him, and he slew very many of their men, and he went round about through all the city searching for the wood of the Honourable Cross, and he found it not. Now the officer who had taken it away had brought the two deacons to a certain place, which was nigh unto his house, and he gave them orders, and they dug a very deep hole in the ground, and buried the wood of the Honourable Cross therein, and then he slew the two deacons. And it came to pass that a certain maiden of the

children of the priesthood whom that officer had carried away captive, and who lived in his house, was looking out of the window of his house at the moment when he slew the two deacons, and buried the wood of the Honourable Cross [in the hole]. And that maiden went and told HERACLIUS, the Emperor of Rômê, [fol. 8*b* 3] what the officer had done, and how he had slain the two deacons, and had buried the wood of the Honourable Cross. When the emperor heard this he rejoiced exceedingly. And that maiden guided the emperor, with whom were some of his soldiers, and bishops, and priests, and they followed her until she brought them to the place. And they dug there and found the wood of the Honourable Cross, and they lifted it up out of the pit, and the emperor, in his imperial apparel, and all the people who were with him, bowed down before the wood of the Honourable Cross, and he rejoiced with exceedingly great joy. And the appearance of and the finding of the wood of the Honourable Cross a second time, took place on the tenth day of the month of Magâbît. Then the emperor took the wood of the Honourable Cross with him to the city of Constantinople.

XI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TÊWÔḲANÎTOS (THEOCNITUS ?) became a martyr, in the days of the Emperor MAXIMIANUS. This TÊWÔḲANÎTOS (THEOCNITUS ?) was an officer in the army, and he cast away his belt; and with him was the blessed woman ALEXANDRA, and they believed on the Lord Jesus Christ, to Whom be praise! When MAXIMIANUS heard this, [fol. 9*a* 1] he was wroth, and he commanded his soldiers to strip off the apparel of the saint, and to dress him in the clothes of women, and to place him among the women who wove garments. After this he ordered them to roll a red-hot wheel over him, and to crucify him, head downwards. And they also brought a bowl which was full of boiling pitch, and they set it upon his head, so that the pitch ran down into his ears; then they took him

down from the cross, and set him before the Emperor MAXIMIANUS, with ALEXANDRA who had been imprisoned with him. And the emperor commanded them to cut out the tongue of TÊWÔḲANÎTOS (THEOCNITUS ?), and to tie a huge stone to the necks of the saints, and to cast them into the River Euphrates. And they ended their martyrdom, and the brethren found their bodies on the river bank, and they buried them.

On this day also BÂSÎLÂÔS (BASIL) the bishop became a martyr. Abbâ 'ARMÔN, Archbishop of the city of Jerusalem, appointed this holy man (as well as others) to be a bishop, not over any one particular city, but he sent him to preach in the cities of the 'ARAMÂWÎYÂN (*i.e.* pagans) who possessed neither religion nor faith. And this holy man BÂSÎLÂÔS (BASIL) went to a city of the infidels, unto whom he preached the Gospel of our Lord Jesus Christ; [fol. 9*a* 2] and they beat him and drove him out of every one of their cities. When he came into the cities of the civilized peoples, and preached in them the preaching of the Holy Gospel, half of the people believed on the Name of our Lord Jesus Christ, and the other half of the people who believed nothing drove him away. And he went forth outside the city and lived there in a cave, and he made supplication to God continually for the men of that city, and prayed that they might come into the knowledge of God, and believe on His Only Son. At that time the son of the governor of that city died, (now he was his only son,) and his father sorrowed for him with a very great sorrow. And the governor saw his son in a dream standing before him, and he said unto him, "O my father, call Saint BÂSÎLÂÔS (BASIL) the bishop, and ask him to pray to our Lord Jesus Christ on my behalf. And behold I am [living] in great darkness." When the governor woke from his dream, he rose up, and was frightened, and he took with him the elders of the city and went to the cave of Saint BÂSÎLÂÔS (BASIL); and he asked him to come with him into the city and to pray for his son. And the holy man accepted his petition, and came into the city, and he prayed over the grave of the son of the governor, and he rose up forthwith alive, before them all. And the governor believed on God,

our Lord Jesus Christ, to Whom be praise! And all the men who belonged to him, and very many of the men of the city also, were baptized with Christian baptism by Saint BÂSÎLÂÔS (BASIL). Now there were in that city very many congregations of Jews, and they were envious of Saint BÂSÎLÂÔS (BASIL), and they [fol. 9*a* 3] joined with the men of the city who did not believe on our Lord Jesus Christ, and they caused the holy man to come to them. And they rose up against him all together, and they beat him very severely, and they dragged him through the city until he yielded up his soul into the hand of God.

And on this day also died Abbâ 'ALÊF, one of the Nine Saints. [Wanting in the Bodleian MS.]

And on this day also are commemorated the martyrs AUSANIUS, and EPHRAIM, and ARCADIUS, and ELIAS.

XII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent MICHAEL unto BALAAM the magician, when he was called by [fol. 9*b* 1] BALAK to curse Israel. He stood before him on the road and frightened him, and at length his she-ass spake with human speech, and God turned his cursing into blessing.

And on this day also took place the manifestation of the virginity of the glorious Saint DEMETRIUS, Archbishop of the city of Alexandria; now he was of the number of the fathers who became archbishops the twelfth. And the cause of the manifestation was Saint JULIANUS, Archbishop of the city of Alexandria, his predecessor. On the night wherein he was to die, on that same night the angel of the Lord appeared unto him, and said unto him, "Thou art going to our Lord Jesus Christ, and he who shall come unto thee on the morrow, having with him a bunch of grapes, is the man whom it is fitting to be made archbishop after thee." And when the morrow had

come, this holy and honourable man DEMETRIUS came to Saint JULIANUS, the archbishop, and with him was a bunch of grapes. And Saint JULIANUS began to say unto the people, "Behold this man is he who shall be your archbishop after me," and he told them how the angel of God had spoken concerning him; and when Saint JULIANUS was dead they took DEMETRIUS and appointed him archbishop. Now DEMETRIUS had married a wife, and no man who has ever been appointed [fol. 9*b* 2] Archbishop of the city of Alexandria has ever married a wife, except this holy man. And Satan entered into the hearts of the people of the congregation, and they talked against the holy man and abused him because of his wife. And the angel of God appeared unto Saint DEMETRIUS and said unto him, "Inasmuch as some of the people are reviling thee, it is meet for thee to remove doubt from their hearts, and thou must reveal unto them thy strife with thy wife. This matter is hateful." And the angel said unto him, "It is not meet that thou shouldst save thyself and destroy others for thy sake; but if thou wert a good shepherd thou wouldst fight to save thy people." And when the morrow of that twelfth day of Magâbît had come, Saint DEMETRIUS consecrated the Offering, and he commanded the people, saying, "Go ye not forth from the church, but tarry here a little on my account." Then he ordered them to light a fire in the church, and he sent a messenger into the place of the women, and had his wife brought out; and the congregation wondered at his action, because they did not know what he was going to do. Then the holy man rose up, and prayed, and walked into the blazing fire and stood up in it. And he took fire in his hand, placed it in his fillet, and he prayed again a long time as he was burned by the fire; now the fire lay in his fillet, which was unconsumed. Then he called his wife, and threw some of the fire into her garment, and again he prayed for a long time, and the apparel of both of them was not burned in any part. And the congregation marvelled and gave praise to God, and asked Saint DEMETRIUS [fol. 9*b* 3] the archbishop to tell them why he had done this thing. And he told them of his strife with his wife, and how his father had compelled him to marry against his will, and how his wife

herself had had no wish to marry. [And he said] "Behold, we have lived together for eight and forty years, and never once have we had union. We sleep in one bed, and the same covering covereth both of us, and I have never known her as men know women for one day. And during all this space of days the angel of the Lord hath come down from heaven each night and hath covered us over with his wings. I have not revealed this matter to any man whatsoever during all this space of days, and I never wished to reveal it at all, but it is God Who hath commanded me to do this in order that ye may be saved from error." And the congregation marvelled exceedingly at what they had seen and heard, and glorified God; and they besought the holy man to forgive them their sins, and their abuse. And the saint forgave them their error, and said unto them, "This hath not happened through you, but through Satan, the hater of every good thing." Then he blessed them and sent them away to their houses, in peace, and they praised God and thanked Him that they had seen some of the wonders of this Saint DEMETRIUS the archbishop.

[fol. 10*a* 1] And on this day also Saint MALÂZÎ, of the city of FĔLṬE'ÊM, became a martyr.

Salutation to JOSEPH, who was renewed in his belly.

XIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day forty soldiers, who were holy men, became martyrs in the city of SEBASTIA. These holy men became martyrs in the days of ALFAYÂNÔS (ELIANUS) the king, who was one of the governors of the Emperor CONSTANTINE. The emperor appointed him governor over one of the countries [tributary] to Rôm, and he commanded him to protect the Christians, and to treat them with respect, and to love them. When ALFAYÂNÔS (ELIANUS) came to that country the

people found that he worshipped idols, and he commanded all the people to worship idols; but they rose up and cursed him and [fol. 10*a* 2] his idols. And that night forty soldiers made an agreement among themselves to go to that governor, and to receive the crown of martyrdom at his hands. When they were sleeping the angel of the Lord appeared unto them in a vision and gave strength and fortitude to their souls. In the morning they rose up and confessed their faith in our Lord Jesus Christ before their commander AGRICOLAUS, and he was wroth with them and threatened them, and they were afraid of him. And he commanded his men to stone them, but the stones came back upon those who stoned them. And there was near them a lake of water which was covered with ice, and near this was a bath. And the governor commanded his men to throw them into this lake of ice, and they threw them in, and their limbs were split open by the excessive cold. And one of them was afraid of it, and he went forth from the lake and entered the bath house, but he died quickly, and lost his reward, and did not find what he wished for. And one of the warders saw forty crowns descend from heaven, and of them nine and thirty rested on the head of the nine and thirty holy martyrs; and one crown remained suspended in the hand of the angel. Then straightway one of the soldiers who were stationed there rose up, and he stripped off his apparel, and went down into the lake with the holy men; and he died and received the crown which was suspended [in the hand of] the angel. And the holy men remained in the lake, and some of them were young, and their handmaidens were encouraging them and urging them to suffer patiently. And the holy men remained in the lake [fol. 10*a* 3] for a very long time, but they did not die; and they did not wish to break their legs in order that they might not die quickly. And God received their souls, and the soldiers were not able to break their legs. After this the governor commanded his men to burn their bodies with fire, and to carry them away on waggons (?), and cast them into the sea. As they were carrying them away upon waggons (?), they found that one of them, a young man, was not dead, and they did not put him on a waggon (?). And his mother took him, and tried

to throw him on the waggon (?) with the holy martyrs, but the warders stopped her, because he was alive, and he died on her bosom, and she cast him on to the waggon (?), with the holy men, and they took him out to the city of SEBASTIA; and they cast them into the fire, and burnt them, and then they threw them into the river. On the third day those holy martyrs appeared unto the bishop of the city of SEBASTIA, and they said unto him, "Go to the river and there thou wilt find our bodies; carry them away. Go there with the priests, and deacons, and the people, and bring back our bodies, and bury them in a beautiful tomb." And the bishop, and the priests who were with him, set out by night, and they went to the river, and they found the bodies of the holy martyrs gathered together in one place like bright stars, and there was no portion of their bodies destroyed; and they took them and laid them in a beautiful shrine. And the history of these martyrs was heard in the ends of the earth, and the people celebrated their commemoration, and built churches in their honour in all the ends of the earth, and very many [fol. 10*b* 1] signs and wonders took place through them.

And on this day also orthodox folk celebrated the festival of the commemoration of the persecution of Abbâ MACARIUS the Great, and of MACARIUS the Alexandrian.

When VALENTINUS ruled over the Empire of Rôm, after VALENO his brother, he afflicted and persecuted the orthodox believing people, because he believed in the abominable Faith of MÂNÎ, and in the Faith of ARIUS, the evil one, and he appointed LUCIUS, the Arian, Archbishop of Alexandria, and drove the Apostolic ATHANASIUS into exile. This wicked man LUCIUS sought out Father MACARIUS the Great, and Father MACARIUS the Alexandrian, by the command of WALṬES, the king, and had them brought from the desert. When they came into his presence he spake unto them with seductive words and with blandishment and flattery and wished them to enter with him the Faith of ARIUS; but they would not turn from their Faith at his words, and they were not afraid

of him. And they rebuked him, and argued with him gently and patiently, and they made him to see from the Holy Scriptures the rottenness of the Faith of ARIUS, and the wickedness of his [fol. 10*b* 2] words. And straightway he banished them to a remote island between Rômyâ and Constantina. And they made ready an Alexandrian ship and soldiers, and they set guards over them, who bound them with fetters of iron, and treated them cruelly in every possible manner. When they arrived at the island, the guards set them before the king of the island, who was an evil man, and a servant of Satan; moreover, he had corrupted the men of the island by his sorcery, until at length they worshipped him, and made him a god; and they used to bow down and worship him. When the king saw the fathers, he [tried to] compel them to worship him, but they would not yield to his command. Nay, they entreated him to turn from his error. But he would not turn at their words, and he shut them up, and put them in prison, and inflicted many severe punishments and tortures upon them, and he afflicted them most grievously. And our Lord Jesus Christ appeared unto them, and encouraged them, and gave them strength to endure patiently. And when God willed that their virtues should become manifest, Satan seized the daughter of the king, and tortured her with so many tortures that her father and her mother sorrowed greatly. Now there were in the city many Satans, who manifested themselves boldly, and who cried out and said, "What have we to do with thee, O MACARIUS, and thy companion whom they have exiled from their country?" And the Satan who had authority over the daughter of the king cried out, saying, "If MACARIUS and his companion do not come hither, I will not go out of the king's daughter." When the king and those who were gathered together about him heard this, they marvelled; and they brought MACARIUS and his companion before the king. And when they had come to him [they manifested their power] over the unclean spirit which dwelt in the king's daughter. And the king enquired of them concerning [fol. 10*b* 3] their business, and they told him everything which had happened unto them, and he entreated them on behalf of his daughter and asked

them to heal her. And they rebuked him and said unto him, "Seeing that thou art but a man why dost thou make thyself a god? If it be thou who hast created the heavens and the earth, it is meet that thou shouldst thyself save thy daughter." And straightway they prayed to our Lord Jesus Christ, and they cast out the devil from the king's daughter, and as the devil was leaving her, he cried out and reviled the king, and the people of that island, for their works of iniquity. When the king and the multitudes saw this, they cried out and said, "We believe in the God of these holy men, for we know that there is no other god save theirs in heaven and earth"; and the holy fathers taught them the Faith of our Lord Jesus Christ. And the people gathered together those who were sick and suffering into one place, and the fathers prayed over them, and made over them the sign of the Cross, and healed them; and they also gave relief to, and healed many men whom the devils had seized, and they continued to do so for many days. After this they pulled down the temple in the city, and purified the site thereof, and they built there a church, for the site was fair and spacious. And the king commanded and the people brought there a countless quantity of gold and silver, and silk vestments, and everything which was necessary for the furnishing of the sanctuary of God. And our holy fathers commanded cunning workers in metal and smelters to make twelve bowls, each of which weighed a *lĕṭra*, and to engrave on them [fol. 11*a* 1] a portrait of our Lord Jesus Christ, and a portrait of our holy Lady MARY, the Virgin, and portraits of the two great angels MICHAEL and GABRIEL. And they ordered them to make twelve bases (or stands) for the twelve vessels, and twelve vessels, and twelve ..., and twenty-one crosses, each one of which [weighed] three *lĕṭra*. And they ordered them to paint (or, engrave) three shrines (?), and everything which was ordered for the ark of the testimony was complete, and all the vessels thereof; and the remainder of the money they distributed among the poor and needy. And it came to pass that on the eleventh day of the month of Ṭĕr, the day whereon our Lord Jesus Christ was baptized, [the holy men] ordered the people of the city to go down to the sea-shore, and to gather themselves

together there. Now they had brought with them the holy oil, with which they had filled a vessel, when they were exiled from Alexandria. This oil had been preserved from the days of the Apostolic ATHANASIUS, for LUCIUS the Arian had not found it. Thus God had preserved it all those days, and it had remained there, and nothing had injured it; and this took place by the command of the Holy Ghost. At the moment when MACARIUS made the sign of the Cross with the holy oil over the place of baptism, the water bubbled, and became like that which boiled by the heat of fire in a cooking pot. And MACARIUS poured olive oil and *mêrôn* oil over the face of the water, and it became like shining stars, and there appeared from it light like unto the light of the sun. When the king and the people assembled saw this they were afraid. And our Lord Jesus Christ appeared from out of heaven, and JOHN the Baptist, and the holy angels at the consecration of the water, and the people were baptized in the Name of the Father and the Son and the Holy Ghost. And straightway there rose up a beautiful aroma which was sweeter than that of any perfume. When the saints saw this they fell down upon [fol. 11*a* 2] their knees, and remained there. And MACARIUS made supplication to God as he knelt upon his knees, and said, "My Lord, I beseech Thee to let Thy mercy find me, and to allow the consecration of this tabernacle, and the vessels thereof, to be performed by thy Divine Hand." And the Lord said unto him, "I consent." And the Lord took the *mêrôna* (*sic*) oil from the holy father, and He laid it in His right hand, and He consecrated the Tabernacle, and the vessels thereof. And He said unto Father MACARIUS, "I command thee to consecrate three ambulacra, and I am with thee. And thy companion MACARIUS shall serve with thee in this holy service; the first ambulacrum, the middle one, shall bear the name of MARY, who gave Me birth, the Virgin; that on the right shall bear the name of Holy Cross; and that which is on the left shall bear thy name, for thou hast shed thy blood for My Name's sake, through LUCIUS, the evil one, in this island." And when the blessed men began to do as the Lord commanded them, DAVID and the angels sang, and sanctified with their words the men of this island;

and when the people heard the beautiful voices, they marvelled and praised God. And our Lord Christ also commanded Saint MACARIUS to carry the Offering upon the Tabernacle, and to consecrate [it]. And MACARIUS said unto Him, "O my Lord, command PETER, the chief of the Apostles, to consecrate this day, for on this day, for the first time, the Offering is carried about, for Thy Name's sake, in this island." And our Lord said unto him, "It is meet for thee [to do this]. It is thou who hast sown in this island, and it is I Who give the increase. Hast thou not heard what I have said by the mouth of PAUL my disciple, He who soweth and toileth is he who shall eat his fruit early." And when Father MACARIUS began to consecrate there stood with him the holy fathers PETER on his right hand, and [fol. 11*a* 3] MARK on his left, and all the Apostles surrounded them to help him, and MACARIUS the Alexandrian was deacon. And PAUL read the Book of PAUL (*i.e.* the Epistle), and JOHN read the Apostle (*sic*) (*i.e.* the Gospel), and LUKE read the Acts of the Apostles, and DAVID read the Psalms, and our Lord and God read the Gospel, for His memorial, which is to be adored, and the Holy Spirit came down in the form of a white dove upon the bread and wine; and they set forth the Body and Blood of our Lord Jesus Christ, to Whom be praise! And when the holy man put his fingers round the cup, they became the colour of blood. And all the hosts of the cherubim spread out their wings over the Tabernacle, and MICHAEL and GABRIEL and all the Apostles came to help them. And Father MACARIUS and MACARIUS the Alexandrian became like each other in form, and they gave the Holy Mysteries to the people. And after the Offering was administered, our Lord Christ took the form of Father MACARIUS, and He sat down above the throne from which the Gospel was read, and His face shone like the sun, and He gave the benediction to the people and returned into the Tabernacle, and His disciples with Him. And again after seven days our father MACARIUS prayed to the Lord and made mention concerning the stablishing and the maintenance of the Church. And our Lord appeared unto him and said unto him, "Thou art he who art worthy before Me of this great glory." When

the old man heard this he bowed low before the Lord, and he wept bitterly, and said, "Remember, O Lord, what Thou didst say unto me: I will take thee back to thy sons the monks of DABRA SÎḤÂT, and thou shalt see them before thou goest forth from this body. And if I do not go back they will say, MACARIUS hath forsaken the [fol. 11*b* 1] monastic life and hath become a Patriarch." And the Lord said unto him, "O MACARIUS, I will fulfil for thee all the desire of thy heart; bring one of thy sons whom thou wouldst choose to be Patriarch." And the holy man said unto Him, "Thou, O Lord, knowest hearts, look then at the aged metal-worker, for he is strong in the holy Faith, and he hath never known intercourse with women." And our Lord said unto him, "Let it be as thou sayest; in truth he is a good man." Then the saint called this metal-worker, and took him nigh the Tabernacle, and Saint MACARIUS the evangelist came, and laid his hand upon the metal-worker, and made him a deacon; then he appointed him a priest, and after that he raised him grade by grade until finally he attained the office of archbishop. And he named him JOHN. And all the heavenly host cried out three times, saying, "Worthy, worthy, worthy is JOHN, the archbishop, the son of MACARIUS, the new sprout of MARK the evangelist"; and the king and all the people heard these words. And our Lord opened the eyes of the mind of JOHN the archbishop, and he gazed after our Lord Christ as long as he was able to see Him, and he uttered many words. And he saw the sanctuary filled with the spiritual hosts, and the prophets, and the holy apostles. And our Lord Christ called Abbâ MACARIUS the Great, and Abbâ MACARIUS the Alexandrian, and He said unto them, "Blessed are ye, and blessed shall be the men who shall remember you upon earth, and they shall inherit life everlasting. And I swear unto you by Myself that whosoever shall suffer because of the toil which ye have endured for My Name's sake in this island, and shall see it and shall declare it in the church as he praiseth Me, he who hath heard from his (?) father [fol. 11*b* 2] all good things, such shall never lack anything. And I will deliver them from all their tribulations, and I will forgive them their sins, and at the moment of their departure from this

world I will send the angels of mercy to take their souls to everlasting pleasure, and to My kingdom, which ye have imagined. And in every religious house, or city, or church, or building of the orthodox wherein this story shall be proclaimed, I will dwell, and I will set My blessing, and My peace therein, until the end of the world. Whosoever shall contradict this history it would be better for him if he had never been born upon the earth. If they repent truly I will forgive them. Verily I say unto you, as ye have confessed Me before men I will confess you before My Father Who is in heaven, and before the holy angels." And again He said unto them, "The time hath come for you to return to your city"; and He gave them the benediction, and went up into heaven. Then straightway the blessed fathers gathered together all the people, with the king, and told them that they were going to return to their own country, and they commanded them to keep all the Law of our Lord Christ, and to honour JOHN the archbishop. And they committed to their charge many things, and exhorted them to turn neither to the right hand nor to the left from the True Faith. When the people heard them they were dismayed, and they wept bitterly, and the holy men wept together with them; and they dismissed them in peace, and blessed each of them. And straightway an angel of the cherubim came, and lifted them up, and carried them on his wings, and in a single night brought them to Alexandria and let them descend into the city before the gates of the monastery of Abbâ TIMOTHY the archbishop [fol. 11*b* 3] at dawn on the First Day of the week. When Abbâ TIMOTHY heard of this, he rejoiced with an exceedingly great joy, and when he saw them again he wept with many tears, and bowed down to the fathers. And they also bowed down before him, and they embraced each other, and they conversed about what had happened to them, and they told him of the conversion of those foreign peoples to the Lord, and of the wonders which had taken place. And the archbishop marvelled, and all the people who heard marvelled, and they praised God; and MACARIUS the Egyptian, and MACARIUS the Alexandrian, remained there eight days. And the angel of the cherubim appeared again, and he carried them

on his wings and brought them to DABRA SÎḤÂT, and a cherub cried out in the air, saying, "O sons of Abbâ MACARIUS, behold your father hath come back from exile, bearing the fruits of the Holy Ghost"; when the monks heard this, they all went forth from their cells; now the monks were in number fifty thousand. Among them was Abbâ JOHN the "Short," and Abbâ BĔSÔY, and they embraced his hands and his feet, and they wept bitterly when he told them all that had happened unto him. Then they rejoiced because they saw his face again, and he rejoiced with them, and blessed them in the Name of our Lord Christ. Therefore it is meet for us who are of the Faith of our Lord Christ, and all the men of Rômyâ, and of every city and country, to rejoice on this day. And we command you to make it a festival each year, as a memorial of those fathers who fought strenuously, like PETER and PAUL, and those who shed their blood for the Name of our Lord Christ our God, that is to say Abbâ MACARIUS the Great and his spiritual brother [fol. 12*a* 1] MACARIUS the Alexandrian. It was the thirteenth day of the month of Magâbît on which LUCIUS exiled them from the city of Alexandria to the island which we have already mentioned, and it was on the same day of Magâbît on which they returned, and arrived in the city of Alexandria.

And on this day also died the holy father Abbâ DIONYSIUS, the fourteenth Archbishop of Alexandria. This holy father had parents who were pagans and unbelievers, and he studied many kinds of learning, for his father belonged to an honourable family. Now his father took great care of him from his youth up, and he taught him every kind of learning and wisdom, and at length he became a teacher of the pagan sages. As he was sitting down one day, behold a certain old woman, who was a Christian, passed by, and she had with her a quire of a book containing an Epistle of Saint PAUL the apostle; and she said unto him, "Take this quire, and buy it from me." And when he had read it he found in it strange speech, and he found that it was admirable. And he said unto her, "For how much wilt thou sell it?" And she said, "For one *dirham* of gold"; and

he gave her three *dirhams* of gold, and said unto her, "Go, seek and find the rest [fol. 12*a* 2] of this book and bring it unto me." And she went and brought him three more quires, and he gave her nine *dirhams* of gold. And having read them through he found the book to be [still] incomplete, and he said unto her, "Go, and search for the rest of this book." And she said unto him, "I found these quires among my father's books. If thou dost want a complete Book of PAUL the apostle enquire among the men of this church." And he said unto her, "If I were to enquire of them would they give it to me?" And she said, "Yea." And he went and enquired for the Book of PAUL the apostle of one of the priests, and he gave it to him, and he read it, and he learned it by heart, and he used to recite it openly without the book, saying, "Believe on our Lord Jesus Christ." Then he went to Saint Abbâ DEMETRIUS the archbishop, and he asked him to baptize him with Christian baptism, and DEMETRIUS taught him everything he wanted, and baptized him, and DIONYSIUS became perfect in the doctrine of the Church; and Abbâ DEMETRIUS made him a teacher of the children of the Church. When YARÔKLÂ was appointed archbishop, he made this man his deputy in the city of Alexandria, and he dispensed judgement among the believers; and he gave him authority to administer the work of the archiepiscopate. When Saint Abbâ YARÔKLÂ died, all the people agreed and they appointed this father, Saint DIONYSIUS, Archbishop of the city of Alexandria, and he protected his flock well and carefully. And great tribulation and much sorrow came upon him during the days of his office, for he was appointed during the days of the reign of PHILIP, [fol. 12*a* 3] who was a lover of the Christians. And when DECIUS rose up against PHILIP, and made war on him, he conquered him and slew him, and reigned in his stead. And he afflicted the believers with a very great affliction, and slew many martyrs among the archbishops and bishops, and others. And very many men fled in fear and terror, and came into the desert, where some of them died. And the soldiers of this emperor seized this father, and they treated him with very great indignity. Then GERLÂWÔS destroyed that infidel, and reigned in his stead; and in the days

of this emperor the affliction of the sons of baptism diminished and died down. When he died and VALERIUS reigned in his stead, the persecution of the Church broke out again. And his governors seized this holy father, and shut him up in prison, and tortured him with manifold cruel and severe tortures. Then they required of him to worship idols, and he answered and said unto them, "We will not worship idols, and we will only worship God the Father, and His Son Jesus Christ, and the Holy Spirit." And the emperor was exceedingly wroth with him, and he killed many men in front of him, in order to terrify him; but the holy man was not afraid of him; and the emperor banished him and he remained in exile for many days. After this the emperor brought him back from exile, and he said unto him, "I hear that thou dost consecrate the Offering secretly by thyself." And the holy man answered and said unto him, "We will not give up our prayers, and our consecration of the Offering neither by night, nor by day." Then the holy man returned to the people who were with him, and he said unto them, "Go ye [fol. 12*b* 1] and consecrate the Offering, and even if I am remote from you in the body, I shall be thinking of you in the spirit"; and the governor was wroth and sent him back into exile. And God raised up against this infidel a host of barbarians, and he was afraid of them; and they slew him and gave the empire to his son. And his son was an exceedingly wise and an understanding man, and he released all the believers whom his father had shut up in prison, and he brought back those who were in exile. And he wrote a letter to the archbishops, and to all the bishops, and he said unto them, "Fear ye not, neither be afraid. Open your churches and light your lamps, for no evil whatsoever shall befall you." And this holy father lived the days which remained to him in peace and quietness. In the days of this father there arose many disputes because of the Faith. Certain men of error appeared in the country of Arabia, and they said with the wickedness of their deeds, "The soul dieth with the body, and then riseth up with it on the day of the Resurrection." And a Council assembled to deal with them, and the members thereof anathematized them, and cut them off. And again others were

[in favour of] SABELLIUS. When this Father DIONYSIUS had grown old, there appeared PAUL of Samosata, Archbishop of the city of Antioch, who denied the Son. And a Council against him assembled in the city of Antioch, but Father DIONYSIUS did not come with them because of his old age, he sent an epistle full of all kinds of learning, and grace (or, courtesy), and he revealed therein the True [fol. 12*b* 2] Faith, and counsel and goodness. When he had arrived at a good old age he departed to God, having sat upon the throne of MARK the evangelist twelve years.

XIV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the death of the holy father CYRIL, the seventy-fifth Archbishop of the city of Alexandria; he was called the son of our beloved and acceptable priest DAVID, the son of LEḲUELEḲUE. This father was a native of the district of the FAYYÛM, and he was made a priest there. Then he departed from the FAYYÛM and came to DABRA FÎḲṬÔR (VICTOR), the martyr, which is outside the city of MĔSR (CAIRO) by the Well of the Ethiopians, and he dwelt therein for many years, and fought a strenuous fight there. This father was an excellent man, and a man of learning, and he possessed very many books of doctrine, and he interpreted them by means of his fine understanding. And he came to the court of MAWÂ'Î (*i.e.* the 'UMAYYAD KHALÎFAH, MU'ÂWÎYAH, A.D. 661), the perfect king, before he was appointed to his office of archbishop. And a large company of Muslim doctors, and their teachers, held a debate with him, and they obtained [fol. 12*b* 3] from him wise answers, and he replied clearly, and satisfactorily, to every question which they put to him on any subject. And the report of his learning and holiness having become noised abroad, the people seized him against his will, and made him Archbishop of the city of Alexandria. And he protected his flock, and he laid down rules which were suitable

for priests when they ministered in churches at times of prayer and the consecrations of the Offering. And this father sat as archbishop for six (or, seven) years nine months and ten days; and he died at the third hour and was buried in DABRA SEM'A.

And on this day also died Abbâ BÂṬLĔS. This holy man was one of the most excellent aged monks. When he heard the rumour that Saint JOHN MAḤARÎ was accepting the words of the informants against the monks, he left the monastery, and came to Alexandria and he wrote down the names of all its whoremongers. And when he was working with those who laboured, and received his wages, he would buy a *ṣarîḳ* (*i.e.* a small cake made of cheap flour) for a *termûs* (*i.e.* a very small copper coin), and eat, and what was left over he would take and send to one of the harlots, and give it to her and say unto her, "Make thyself ready for me this night, for I will pass the night with thee." And he would pass the night with her, that he might keep her from sin, and on her behalf he would rise up, and pray and perform prostrations, and make supplications unto God. When the morning came he would make her swear not to tell anyone what he had done [during the night], and then he would go to his work. And he continued to go each day to one of the harlots, and behave in this wise. And one of the harlots revealed what he did [during the night], [fol. 13*a* 1] and a devil seized her, and she perished. And certain men said, "God hath treated this woman rightly, for she told lies concerning this wicked old man." And a woman said, "There is no blemish in this old man, on the contrary he gives us money, and keeps us from fornication." When the other harlots heard [this] they were afraid to confirm her words, and thought that they might perish as she did. And they began to revile him. And he said unto them, "I possess not flesh like [other] men. Is God wroth with the monks that He should let them die through lust?" And they said unto him, "Bring forward a woman, and change apparel with her, for that is more suitable for thee." And he said unto them, "Yea, I will willingly dress as a woman, and lay aside evil days. Get ye from me. What do

ye want? Hath God set you over me to be judges? Take care now for yourselves, for ye will not be punished for me. For the Judge is one and the day is one." And this holy man was accepted by God, and rejected by men. The harlots derived benefit from him and they forsook harlotry; some of them followed the ascetic life, and some of them made lawful marriages. One day as he was going out from one of their houses, he met a man who wanted to come in to visit the woman inside, and he smote the holy man with his hand, saying unto him, "Thou old man! How long art thou going to continue in this wicked work?" And one day a certain man came into the house of this old man, and he found him lying down as it were asleep, but he had delivered up his soul to God. And on the floor of his house were written some words wherein [fol. 13*a* 2] he said, "O men of Alexandria, condemn no one before his time; his opportunity [for explanation] will be when God cometh."

And on this day also died Abbâ SÎNÔDÂ the martyr. This holy man was a native of the country of BĔHNHASÂ (BEHNESA), in the land of Egypt. And certain men laid information against this holy man before MAXIMIANUS, a governor appointed by DIOCLETIAN, and they said unto him, "SÎNÔDÂ is a Christian, and he doth not worship idols." And the governor had him brought before him, and he questioned him concerning his Faith, and the holy man confessed before him our Lord Jesus Christ, and declared that he was the True God. Then the governor commanded his soldiers to lay him out upon the ground, and to beat him with the rods which they carried in their hands; and they did so until his flesh was cut into strips, and his blood ran over the ground like water. Then they dragged him along the ground by his feet, and cast him into the prison house, which was dark and stank vilely. And MICHAEL, the angel of the Lord, appeared unto him, and strengthened him, and made him whole, and healed his wounds, and he said unto him, "Be strong, fear not, for crowns of glory have been prepared for thee because of thy toil. Thou wilt be condemned to suffer great tortures, but I will be with thee according to [fol. 13*a* 3] God's command unto me"; then he

disappeared from him. When the morning had come, the governor commanded his soldiers, saying, "Go and look at that wicked man who transgressed the imperial commands, and if he is dead cast him out to the dogs." When the soldiers came to him they found him standing up praying, and they told the governor about him, how he was whole, and unharmed, and how there was no trace of any pain in his body, and how he was praying with great fervour, like a man who was full of joy and health, and had never submitted to torture at any time. Then the governor had him brought to him and he marvelled at his life (vitality?). Then he had his clothes stripped off him, and he saw that his body was whole and uninjured; and he was amazed and said, "This is a great magician whose like I have never seen before." And he ordered his soldiers to crucify SÎNÔDÂ, head downwards, and to light a fire under him; and they did this. Afterwards they tortured him on the rack, and beat him with large whips which caused him much pain. When the governor was tired of torturing him he commanded his soldiers to hack him in pieces with swords; and they hacked him in pieces with swords, and cast him to the dogs, but the dogs would not come near him. When it was night the believers carried him off in secret, and they wrapped him up in new cloths, and in many tomb wrappings, and they laid him in a coffin and buried him; and many signs and healings of the sick took place through his body. And he received his crown of martyrdom in the kingdom of heaven.

[fol. 13*b* 1] And on this day also EUGENIUS, and EUGANDARUS, and ALIBIDIUS (ABÎLÂDYÔS) became martyrs. These holy men were Christians, through their fathers and mothers. And they walked in the path of God, being learned in all Divine learning, and Saint 'ARMÔS, Archbishop of the city of Jerusalem, chose them, and made them bishops, not of any known sees, but he sent them to preach the Gospel in all the cities. And they preached in many cities, and the unbelievers in one of the countries seized them, and beat them very severely, and mercilessly, and they stoned them, and then they tied ropes to their shoulders, and dragged them along the

ground. And as they were being dragged along they were beaten until they died.

And on this day also THOMAS the apostle worked a miracle upon a woman with whom a devil had had intercourse for a period of seven [fol. 13*b* 2] years, for she cried out to him, saying, "O apostle of our Lord Christ, deliver me from the enemy who afflicteth me sorely." And he said unto her, "By what means hath he found thee?" And she said unto him, "As I was going forth from the bath he met me in the form of a man who was hurried and excited, but his words were clear and distinct, and he said unto me, 'Come, let us have intercourse together, and do for me all that a woman can do.' And I said unto him, 'I do not want to have intercourse with thee; leave me.' When I fell asleep at night he came and had intercourse with me, and when I try to flee he afflicteth me. I know that devils and Satans tremble at thy prayers, therefore pray for me and deliver me from my tribulation." When the apostle heard this he prayed for her and he anathematized the Satan, and he went forth from her. Then THOMAS made the sign of the Cross over her, and he administered to her the Holy Mysteries, and he sent her away to her kinsfolk.

XV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous and ascetic woman, SÂRÂ the nun. This holy woman was a native of Upper Egypt, and her parents were Christians, and they worshipped our Lord [fol. 13*b* 3] Christ. Her parents were exceedingly rich, and besides her they had no other child. And they educated her in all the doctrine of Christ, and they also taught her to read and to write, and she was always reading all the Books of the Church, more especially the histories of monks and nuns. And because she was ever occupied in reading these histories, she desired to assume the spiritual garb of the nun. And she

went to one of the nunneries of Upper Egypt and dwelt there for many years, and ministered to the virgins. At length she assumed the garb of the nun in that house, and she fought against the lust of Satan for thirteen years, and at length conquered Satan. And by reason of the intensity of her pure love [for Christ] her body became weak, and Satan wished to overthrow her by pride. And he appeared unto her as she was standing in the court of the house praying, and he said unto her, "Rejoice, O SÂRÂ, for thou hast vanquished Satan." And she answered and said unto him, "I am a feeble woman, and I am not able to conquer him. It is not I who have conquered him and driven him away, but my Lord Jesus Christ." This holy woman used to teach the virgins who were with her much profitable doctrine, and many things, and she said unto them, "I never set my foot upon the steps of the ladder, and I never go up on the other part of it without thinking I may die before I reach the top of it, so that the Enemy may not lead me astray through [my] length of days." And she also said, "It is better for a man to shew mercy, for even supposing that he sheweth mercy merely for the sake of men, [fol. 14*a* 1] if he sheweth it continually, he will at length enter into the good will of God." And she spake many other "Sayings" which are written in the History of the aged monks. And this holy woman continued to lead a life of stern ascetic strife. Her cave was on the bank of the river, and she dwelt therein for seven years; no one ever saw her any day, but she saw everyone. When she grew old and was well nigh eighty years of age, she was released from the bondage of this world, and she died, and entered into everlasting happiness.

And on this day also SULPICIUS (var. SALÂFKÔN), the bridegroom of the holy woman STRATONICE, became a martyr. When the emperor heard that this holy man was a Christian, he commanded his soldiers to bring him unto him. When he came to him the emperor said unto him, "Art thou the bridegroom of STRATONICE?" And SULPICIUS said, "Yea." And the emperor said unto him, "Whom dost thou worship?" And SULPICIUS said unto him, "My Lord Jesus Christ, the

Son of the Living God." And the emperor commanded them to cast him into a pit full of poisonous serpents, but God delivered him. Then the emperor commanded them to cut off his head, and they cut it off with a sword, and SULPICIUS received the crown of life.

[fol. 14*a* 2] And on this day also ḤĔLYÂS, of the city of 'AHNÂS, and SEPHINIUS, and GEORGE ḤADÎS (*i.e.* the new GEORGE), became martyrs.

Salutation to ḤĔLYÂS and salutation to the three martyrs.

XVI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and honourable father Abbâ MICHAEL, the forty-sixth Archbishop of the city of Alexandria. This father was a monk in the church of Saint Abbâ MACARIUS in the desert of SCETE, and he was a strenuous and devoted ascetic. When the holy father Abbâ THEODORE, the archbishop who had been appointed before him, died, the fathers who were bishops sat for several days in a body in MĔSR (CAIRO), debating and trying to discover who was the most [fol. 14*a* 3] suitable man for the office of archbishop. And a certain righteous man, on whom was the grace of prophecy, told them, saying, "I was in the church of Saint Abbâ MACARIUS praying, when I heard a voice from heaven which said, MICHAEL is worthy, and he is the man who is suitable for the office." And the bishops discussed together the virtues and righteousness of MICHAEL, and they agreed concerning him, and they obtained from the governor of MĔSR (CAIRO) an order in writing to bring him from his monastery. And as the messengers were travelling along the road they found MICHAEL near the city of GÂZÂ, and he was coming [to MĔSR (CAIRO)], together with some holy old men of the monks, on some business connected with the monastery. And they seized him, and bound him, and took him and made him archbishop on the

seventeenth day of the month of Maskaram in the sixty-fourth (*sic*) year of the [Era of] DIOCLETIAN, (now that day was a festival of the Cross in the monastery of Abbâ MACARIUS) in the days of AL-WALÎD, the son of ḤASÎMÔ (*i.e.* the 'UMAYYAD KHALÎFAH AL-WALÎD II, the son of HISHÂM, A.D. 724–744), and in the days of WARWÂN AL-GÂDÎN. And the men of the city of Alexandria remained for many years without rain, that is to say there was no heavy rain, only showers. And on the day whereon this father was appointed archbishop, there was much rain, and the second and the third rains were very heavy. In the days of this father very great tribulation fell upon the Christian folk; and very many of the believers fled from the land of Egypt. And the number of men who denied Christ was twenty-four thousand. And because of these things this father archbishop sorrowed with very great sorrow, until at length God did away the causes of this thing which were due to Him. [fol. 14*b* 1] In the days of this father, an archbishop was appointed over the MALAKÂWÎYÂN (MELCHITES), whose name was COSMAS, and this father debated with him concerning the unity of the Nature of our Lord Christ. And COSMAS believed that it was even as this father said, and he wrote with his own hand, saying, "Our Lord Christ hath His Unity, one Nature in His Incarnation, even as CYRIL the archbishop saith." And his bishops wrote the same thing with their own hands, saying, "It is not right to say concerning our Lord Christ and to assign to Him after His Unity two distinct Natures and two distinct Persons, like two men." And they agreed about this Faith, and they assigned to him one holy, general and Apostolic Church. And COSMAS, the Archbishop of the MALAKÂWÎYÂN (MELCHITES), was pleased to be Archbishop of the city of MĔSR (CAIRO), and they all agreed about this counsel. But among them was one corrupt person, a certain man who was a MELCHITE, and whose name was ANASTASIUS, who objected to this; he was an Alexandrine, and he wished them to make him archbishop, and they appointed him. And when they would not agree, CONSTANTINUS, Bishop of MĔSR (CAIRO), was pleased; now he was under the authority of Abbâ MICHAEL.

On this man there fell great tribulation from the rule of the oppressors, and they punished him most severely. They beat him with many stripes, and they bound him with fetters of iron, and they shut him up in prison for many days; and they brought him before the judges of the government so that they might cut off his head. And God saved him in order to protect the flock of the people. And there was great torturing (or, persecution) in the days [fol. 14*b* 2] of the reign of MARWÂN (MARWÂN II, A.D. 744), [and] in the days of the governorship of GABRA ÎYÂSÛS, the son of MÛSÊ (MOSES), the son of NÂṢÎR, who withdrew from Judaism to Islâm. And he shut up the archbishop in prison, and demanded money from him; then he shewed him kindness and brought him out, and then he banished him. And he departed into Upper Egypt to beg for alms, and he brought back to the governor much money. And this holy man went into Upper Egypt, where he worked very many miracles, and he turned many of those who had denied our Lord Christ and brought them back into the Right Faith. When the King of Ethiopia heard the history of this father, and how the Muslim governors had punished him, and how they had shut him up in prison, he was filled with holy indignation, and he went down into Egypt, and he came to Upper Egypt, and laid waste many cities and spoiled them. When he went down to the land of Egypt there were with him ten thousand horses, and one hundred thousand mules, and one hundred thousand camels. When the King of Egypt knew that all this [invasion] had taken place for the sake of the [arch]bishop, he released him from prison, and heaped great honours upon him; and in like manner he heaped exceedingly great honours upon the Christian people. Then the King of Egypt entreated this father to write a letter to the King of Ethiopia, and order him to return to his own country. And this father sent a letter to the King of Ethiopia wherein he invoked blessings upon him, and upon his governors and generals, and all his army, and he said unto him, "Behold God hath delivered us from the bonds of captivity through thee. And now return to thy country [fol. 14*b* 3] in safety and peace, and God shall reward thee in the kingdom of heaven for

the toil which thou hast undertaken for me." When the King of Ethiopia had read the letter sent to him by this father Archbishop Abbâ MICHAEL, he rose up quickly and returned to his country in peace. When the holy father had finished his good strife he departed to the God Whom he loved.

XVII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous LAZARUS, the friend of our Lord, whom our Lord raised from the grave after he had been dead four days. This righteous man was one of the children of Israel, and his sisters were MARY and MARTHA. Now MARY it was who anointed our Lord with sweet-smelling unguent (*sic*). And all three were disciples of our Lord Jesus Christ, and He loved them for their good works and virtues, and they were all virgins, and unmarried. And when the time came for this righteous man to pay the debt which is sealed upon the race of the children of men, and to drink the cup which all men are bound to drink, he paid the debt on this day and died. [fol. 15*a* 1] And our Lord Christ knew before the foundation of the world that it was on this day that He would raise up LAZARUS from the dead. He did not save him from death, but He allowed him to die, and LAZARUS remained until the fourth day in the grave and he stank; and then He raised him up, and thus a great miracle took place. And during these four days LAZARUS saw the abodes of the righteous, and of sinners. And our Lord Who raised him up came to him, even as JOHN the evangelist, the proclaimer of the Godhead, who was a witness of this, saith, "Our Lord called him after he had been in the grave four days, and He said unto him, LAZARUS, LAZARUS, come forth"; and LAZARUS went forth, his hands, and his feet, and his face being swathed in funerary bandages, after the manner in which men swathe the dead; a miracle! And the going forth of his hands and his feet and his face, which were swathed, was as much a miracle as the resur-

rection of his body. Now the reason of his going forth from the grave with his hands and feet and face swathed in funerary bandages, which had not been unloosed in the tomb, was that all men might know that he had been dead, and that some might not think that his resurrection had been agreed upon among themselves. And our Lord commanded that he should go forth swathed, just as he had been prepared for burial; for this reason it was a great miracle. And if some infidels thought that he was alive in the tomb, how could he go forth therefrom with his hands, and his feet, and his face, swathed? But we Christians believe and confess that it was our Lord Jesus Christ Who raised up LAZARUS out of the tomb, after he had been dead for four days, for He is able [fol. 15*a* 2] to do everything, He is our Lord, and God, and Redeemer, Jesus Christ, Who is to be adored, with His Good Father, and the Holy and Life-giving Spirit for ever and ever. Amen.

And on this day also THEOCRITUS, the reader, became a martyr. This holy man was a native of the city of Rômê. And when [the soldiers] seized all the Christians, and compelled them to offer up sacrifice to idols, they seized this THEOCRITUS with them, and they brought him to the emperor who said unto him, "Wilt thou offer up sacrifice, or wilt thou put my tortures to the test?" Now THEOCRITUS was a youth fifteen years old, and he said unto the emperor, "I bring offerings unto my Lord Jesus Christ." And the emperor said unto him, "Sacrifice, O THEOCRITUS, so that thou mayest not die a cruel death." And THEOCRITUS said unto the emperor, "Come, O Emperor, thou and thy wisdom, and look upon my offerings." And the emperor commanded the soldiers to take him into the house of his god, so that he might sacrifice there; and the emperor stood at the door, and when Saint THEOCRITUS had prayed there was an earthquake in that place, and their god AESCULAPIUS fell down. And the emperor, seeing THEOCRITUS smile, commanded the soldiers to cut off his nose, and to bind him in fetters in the prison house. On the following day they brought him out, and put him into bonds, and they also dug a deep pit, and spread logs of [burning] wood over it, and they cast him into it until the flesh of his limbs was torn into strips, and the marrow of his bones dripped out from them. [fol. 15*a* 3] And the emperor and his soldiers were not able to kill him in this way. And they brought him again into the house of their idols, and locked him up therein, and they thought that their gods would take vengeance upon him, but he broke them, and spat upon the idols. And the angel of the Lord opened the doors for him, and he took the gold of the idols, and distributed it among the poor and the needy. And having returned, the doors were locked again, and were even as they had been before. And when, after eight days, the emperor opened the doors, they found their idols thrown down and smashed; and the holy man mocked and laughed at them. And the emperor commanded them to hide the righteous man until he could make to appear the gods who had been destroyed. And again he commanded them to take him into the theatre, and they brought him there, and the emperor sent lions against him, but the lions only licked his wounds. And again the emperor commanded them to put him on a rack, until all his limbs were torn out of their sockets, and his body was distorted in a terrible manner; but even then THEOCRITUS conquered mightily, and the emperor was afraid. When the emperor saw his boldness, he commanded them to cut off his head with the sword. And Saint ÊMERIANUS, the bishop, and all the congregation, and crowds of people followed Saint THEOCRITUS, who was helping them with [his] prayers, and they embraced and kissed the holy man. And the executioner took up his sword, and cut off his head and THEOCRITUS finished his martyrdom.

And on this day also are commemorated the saints GREGORY (GEORGE ?), the fighter, and TALASIUS, the martyr, and JOSEPH, the bishop, [fol. 15*b* 1] and the translation of the body of NÎḲÔR, the high priest.

Salutation to GREGORY, TALASIUS, and the bishop.

Salutation to Abbâ GARÎMÂ who appeared to MĔLÎMÔ in DABRA DEKHÛKHÂN [and] DABRA ḲANÂNMÔ.

XVIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ISIDORE, the companion of Saint ṢÔNÂ the martyr, became a martyr. Now ṢÔNÂ was a soldier in the army of the governor of FARMÂ, and he was a native of the city of DAḲSEYÂ, and Saint ISIDORE was his friend, and they wore (?) apparel of wool, and both of them gave alms to the poor and needy when they received their hire. And both saw a vision the same night, and it seemed to them that a virgin came to them with crowns which she placed on their heads. When they woke up from their sleep, they conversed together about what they had seen, and they rejoiced greatly, and they knew that the Lord had called them to become martyrs to Him. And they rose up, and departed, and came to the governor, and Saint ṢÔNÂ unbound his girdle, and cast it down before the governor, and they both confessed our Lord Jesus [fol. 15*b* 2] Christ; and when the governor had heard their words he commanded his soldiers to shut them up in prison, but God sent His angel and comforted them. After this the governor sent Saint ṢÔNÂ to Alexandria, and left ISIDORE [where he was]. After a few days the governor of Alexandria sent Saint ṢÔNÂ back to the city of FARMÂ, and the two men rejoiced at meeting each other again, and they talked together, and told each other what had happened to them. And the governor of FARMÂ tortured them very severely. And then he commanded his soldiers to dig a pit for Saint ISIDORE, and to light a fire therein, and to cast him into the fire; and they did as the governor commanded them. And Saint ISIDORE asked the soldiers to wait a little whilst he prayed, and he prayed to our Lord Jesus Christ to accept his soul, and to have a care for his body. Then he drew nigh to the pit of fire, and cast himself into it, and delivered up his soul into the hand of God; and his body was not hurt in any way by the fire, and his appearance (or, features) remained unchanged. And the mother of Saint ṢÔNÂ was weeping for

him because of his separation from his friend; then they took the body of Saint ISIDORE and carried it away and laid it in a beautiful place until the end of the days of persecution. And at the time when Saint ISIDORE was suffering martyrdom the mother of Saint ṢÔNÂ saw a multitude of angels carrying away his soul, and bearing it up into heaven with great glory.

XIX. MAGÂBÎT

[fol. 15*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint ARISTOBULUS, the preacher and apostle and disciple of Saint PAUL the apostle. This holy man was one of the two and seventy disciples whom our Lord chose before His Passion, and sent forth to preach the Gospel, and on whom the Holy Spirit, the Paraclete, descended; and grace and power were with the Apostles on the festival of Pentecost. And he went with the Apostles, and ministered unto them, and he preached with them the Holy and Life-giving Gospel, and he turned many into the path of salvation, and brought them into the Faith of our Lord Jesus Christ; and he baptized them with Christian baptism, and saved their souls by giving unto them the divine commandments. And the Apostles made this holy man Bishop of the city of 'ABRATÂBIAS, and he went and preached therein, and he converted many of the men thereof to the knowledge of God; and he brought them into the Faith of our Lord Jesus Christ, and he performed many miracles before them. And tribulation arose through the Jews and the Greeks, and they drove him away for a very long time, and they stoned him with stones. And having finished his course nobly and faithfully he died in peace; and behold PAUL, the apostle, mentioneth him in his Epistle to the Romans (chapter xvi, verse 10).

[fol. 16*a* 1] And on this day also are commemorated the following martyrs: ALEXANDER the Egyptian, and ALEXANDER and AGABIUS from the city of GÂZÂ, and 'AMÎLÂS

(NÎMÔLÂS ?) from the city of BÛNÎṬÔS, and DIONYSIUS from the city of Tripolis, and RÂMÊLÔS and THALASIUS from the vineyards of Egypt. These seven men made a pact together in Messianic love, and they came to the governor of the country of Caesarea of the PELESHTÎM (PHILISTINES), and they confessed our Lord Jesus Christ before him, in the days of the infidel DIOCLETIAN, and he tortured them with severe tortures, and they received crowns of martyrdom in the kingdom of the heavens.

And on this day also died Saint 'ASKENÂFER, and his wife MARTHA, and his sons ARCADIUS and JOHN. This 'ASKENÂFER had many possessions, and much riches, and he was a keeper of the Law of God, and he brought up his sons with spiritual admonitions. When they were grown up he sent them to the city which is called TAYRÛT (BÊRÛT?) in order to learn [fol. 16*a* 2] wisdom and discipline. When they had finished their education he sent a message ordering them to be brought to him, so that he might rejoice in their progress. And as they were sailing on the river, their ship was wrecked, and God having saved them from drowning, a wave cast up JOHN at a certain spot, and ARCADIUS at another. Having lost all hope, JOHN went to a monastery, and became a monk, and he wasted his body by fasting and prayer for the sake of his brother ARCADIUS, whom he believed to be dead; and ARCADIUS also wept because he thought that his brother JOHN was dead. And JOHN appeared unto him in a dream, and told him that he was alive. And ARCADIUS went to the holy places, and he journeyed to the desert where JOHN was, and became a monk under a holy old man, and he remained striving in the ascetic life for three years. When 'ASKENÂFER heard of the death of his sons, he and his wife put on sackcloth, and strewed ashes over themselves. One night 'ASKENÂFER had a vision in which he saw JOHN, and he had a crown of jewels on his head, and a cross in his hand; and he saw ARCADIUS also who had upon his head a crown in the form of a star. And having risen up, he told the visions to his wife, and he said unto her, "Come, let us go into the sanctuary, so that we may enquire for news of

our sons"; and when they had gone into the sanctuary they prayed. And they went to the Jordan, in the monastery of JOHN the Baptist, and they found the old man who had received ARCADIUS their son as a monk, and they fell down at his feet and told him their trouble. And he said unto them, "Sorrow not, O ye beloved of our Lord Christ, when ye return to the sanctuary ye will find your sons"; and they turned away rejoicing. And JOHN came to worship at the feast of the Cross, and the old man called JOHN, and [fol. 16*a* 3] made him to meet ARCADIUS his brother; and then they embraced each other and wept. And again the old man called 'ASKENÂFER, and made him to meet his sons, and 'ASKENÂFER and his wife wept over ARCADIUS and JOHN, and kissed them. And 'ASKENÂFER assumed the monastic garb with that old man, and he made his wife to enter a house of women, and he set free his slaves, and distributed his possessions among the poor. Then he put on sackcloth made of hair, and he went out into the desert and [lived there] in fasting and prayer. And he, and his blessed sons, and his wife MARTHA died in peace.

XX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MICHAEL, the fifty-sixth Archbishop of the city of Alexandria. This father was perfect in all his good works, and there came upon him tribulation and great sorrow during his days of office. Now this was brought about through a certain wicked bishop who was over the city of SĔḤA, who loved the glory of this fleeting world. There was in the city of DANAWĔSĔR, which was under his jurisdiction, a certain church which had been rebuilt, and the people wanted him to have it consecrated. And the elders of the city who had rebuilt the church, [fol. 16*b* 1] asked that wicked bishop to send letters to the father, the archbishop, and to the bishops in the districts round about them, so that they themselves might be blessed by them, and that they

might bless their church. And the wicked bishop did not wish to send to the father, the archbishop; and the people sent a letter to the archbishop on their own behalf, and brought him. And the father, the Archbishop Abbâ MICHAEL, having arrived, contrary to the wish of that wicked bishop, the bishop left the people in the church, and went out to make ready a meal for them. And he did not remember the words of our Lord Who said in the Gospel, "Martha, Martha, thou tirest thyself over much and makest ready a little food." When the time for the consecration had passed, and the wicked bishop had not arrived, and the people had waited a long time, the bishops and the elders asked the father, the archbishop, to begin the consecration, and that they might read the Scriptures until that bishop arrived. And having urged this father, the archbishop with difficulty rose up—he the father of them all and having authority over them,—and he began the consecration. When the wicked bishop heard of this, Satan entered his heart, and he rose up, and came to the church, full of wrath, and he went into the sanctuary, and snatching the Offering from the plate he broke it and dashed it to the ground; and he went out being full of wrath. And the archbishop commanded and they brought another Offering, and he consecrated it and gave to the people the Holy Mysteries. And on the following day [fol. 16*b* 2] this honourable father gathered together the people, and the bishops who were with him, and the priests and the teachers, and he cut off that wicked bishop from his see, and appointed another bishop in his stead. And Satan entered into the heart of that wicked bishop, and he went to the Governor of Egypt, AḤMAD IBN ṬAWLÛN (born A.D. 835, died 884), and laid information against this father, the archbishop. And he said unto him, "Know thou that this archbishop possesseth much riches, gold and silver, and also many churches which are filled with sacred vessels, in gold and in silver." And the governor had this father brought before him, and he demanded from him the sacred vessels which were in the churches. And the archbishop refused to give them up, and he said unto the governor, "Behold, my body is before thee, do what thou wishest with me; and my soul is in the hand of God." And the governor commanded his

soldiers to bind him hand and foot, and they bound him, and shut him up in prison; and he remained in prison for a year and more. And this father began to fast continually, and he ate nothing but bread, and salt, and boiled beans. After this a certain scribe, a Christian and a believer, whose name was JOHN, came to the governor, and became surety for the archbishop, and he undertook to give the governor two thousand *dînârs* in gold. And the father, the archbishop, came forth from prison, and he departed to his house and remained there for a few days. Then the believing elders and the monks of the desert of SCETE collected ten thousand *dînârs* of gold, and the men of Alexandria, who had sold a portion of their estates, [also] collected as much as a thousand *dînârs*, and the archbishop gave them to the governor. And this [father] himself signed a document for the men of Alexandria [promising] to give them [fol. 16*b* 3] each year ten hundred *dînârs*, and the other sum of ten thousand *dînârs* he wished to regard as a loan from the believers; and he came from his house, so that he might visit [various] cities. And he came to a certain city [called] BALBAYUS (BELBÊS) and rested therein for one day. And there came unto him a certain poor and needy monk, who was dressed in rags, and he received a blessing from the father, the archbishop, and he lodged by the gate with his disciple. And he said unto his disciple, "Say to the father, the archbishop: Be not anxious in thy mind, for within forty days from this day thou shalt be relieved, and thou shalt receive the bond of redemption under which thou art liable; and thou shalt give nothing to the governor." And the disciple spake to the father, the archbishop, and informed him according to the orders of the monk; and the father sought for the monk but could not find him. And before forty days were ended the governor died an evil death. And his son was appointed governor in his stead. And he returned to the father, the archbishop, the bond of redemption, and he was freed from his obligation even as the monk had prophesied. And this father after living in great tribulation and sorrows [all] the days wherein he held his office, that is to say, twenty-nine years, died in peace.

On this day also our Lord raised the righteous man LAZARUS from the dead, he having been dead for four days; [fol. 17*a* 1] and very many people believed because of this great miracle.

Salutation to our Lord's journey from Jerusalem to Bethany when He raised up LAZARUS.

[On this day is commemorated ṢEGÊ-SELÂSÊ, the ascetic.]

And on this day also STRATONICE became a martyr, and glory attacheth to this holy woman. Her father was a worshipper of idols, but she was a believer on our Lord Jesus Christ, and she fasted and prayed in secret, until her body became emaciated, and her appearance was changed. When she was fourteen years of age her father and her mother said unto her, "What is it that maketh thee so emaciated?" And she said, "I pray to our Lord Jesus Christ to forgive my sins." When her father heard this he went to TIBERIUS and told him the matter concerning his daughter, and he brought her to the tribunal and the governor, and the governor tried to persuade her to worship idols; when she refused he cast her into the prison house. And her mother, who was a Christian, came to her, and strengthened her in the Faith of our Lord Jesus Christ. Then the king ordered his men to make an iron ball red-hot, and they made her to hold it in her arms and to clasp it to her breast, and she took it in her hands and broke it; and when the people saw this they believed on our Lord Christ, and as many as seven hundred and thirty men became martyrs. And they brought her again into the prison house. Then they made an iron animal with [fol. 17*a* 2] claws (or, hooks) in it, and they brought her to it to cast her into its belly, and to hang her upon the claws (?), but when they did this the animal, by the power of God, became split asunder on this side and on that. When the people saw this they believed on our Lord Christ, and about four thousand and eighty-one became martyrs. Then they cast her into a pit which was full of venemous serpents, and when she prayed they became like dust. And they also brought a huge stone, which was as much as four men could carry, and they suspended it from her neck; and when she prayed the stone split

into four pieces. And those who saw this believed on our Lord Christ; now they were pagans, fourteen in number, and they became martyrs. And they prepared an iron pot full of boiling lead to pour upon her, and when they grasped the pot, it broke, and the lead ran over them, and killed those who prepared it. And the king was wroth, and he commanded his soldiers to cut off her head with a sword, and when she had come to the place of martyrdom she prayed to God, and a voice came from heaven, saying, "O blessed art thou STRATONICE, for thy name is written in the Book of Life"; and then she was crowned by the sword.

Salutation to STRATONICE.

Salutation to the six thousand one hundred and eighty-five men who were martyred with STRATONICE.

[fol. 17*a* 3] And on this day also was consecrated the church of Saint Abbâ 'ASḲARÂN. Salutation to Abbâ 'ASḲARÂN.

XXI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came with His disciples to Bethany, where was LAZARUS, whom He raised from the dead; he was one of those who sat at meat with him. And MARTHA his sister ministered unto those who were with Him, and MARY the other sister began to anoint our Lord's feet with scented unguent, and to wipe them with her hair. And our Lord praised her, and He knew it was for His death which was nigh. And He said, "She hath anointed them for the day of my burial." And He also said, "The poor ye have with you always, but I am not always with you" (Matthew xxvi, 11). He made known by this that His Crucifixion and Death were nigh.

And on this day also is the commemoration of our holy Lady, the two-fold Virgin, MARY.

[fol. 17*b* 1] And on this day also the high priests took counsel together that they might kill LAZARUS, because very many people, by reason of the great miracle of his resurrection, believed on our Lord Jesus Christ.

And on this day also is commemorated LAMECH, the son of METHUSELAH, on the fifth day. And he lived 138 years and begat NOAH; and all the days of LAMECH were 753 years.

And on this day also are commemorated the holy martyrs THEODORE and TIMOTHY.

XXII. MAGÂBÎT

[fol. 17*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came into Jerusalem and went about it amid "Hosannas," in order that what each of the prophets in his time had prophesied concerning Him might be fulfilled. JACOB said concerning JUDAH his son, who is likened unto our Lord Christ, "He shall bind His foal to the olive tree, and his ass's colt unto the branches of the vine" (Genesis xlix, 11). And ZECHARIAH also saith, "Fear thou not, O daughter of Zion, behold thy king cometh riding upon the foal of an ass" (Zechariah ix, 9). And ISAIAH saith, "Thy king shall come, the righteous one, whose reward is with him (Isaiah lxii, 11), and whose work is before his face; he cometh riding upon the foal of an ass." And ABRAHAM himself called this festival the "festival of the God [of] joy" when he went round the altar bearing young branches of the palm. And DAVID said, "Out of the mouths of babes and sucklings Thou hast prepared praise" (Psalm viii, 2). And SOLOMON saith, "The tongues of children (or babes) ordain righteousness." And he also saith, "And old men and children shall play in the streets of Jerusalem, and they all shall have their staves in their hands." And one shall say, (Zechariah viii, 4, 5) "Make broad thy nails (pegs ?) and drape thy tabernacles." Now as to the conclusion

of the matter; our Lord Jesus came to Jerusalem riding upon an ass, and upon the foal of an ass, even as it is written in the Gospel. And He drew nigh to Jerusalem, opposite to BÊTH-PÂGÊ and Bethany, by the mountain which is called 'ÊLYÔN. And He sent two of His disciples and said unto them, "Go ye into the city in front of you, and when ye come in ye shall find an ass tied whereon never man hath ridden; loose him and bring him hither. And if any shall say unto you, 'Why are ye loosing him?' say ye, 'His Lord [fol. 17*b* 3] hath need of him.'" When those who were sent had gone there they found it [to be] even as He said unto them; and they loosed the ass. And whilst they were loosing the ass the owner thereof said unto them, "Why are ye loosing him?" And they said unto him, "His Lord hath need of him" (Matthew xxi, 2, 3). And they took the ass, and brought him to our Lord Jesus, and they spread their garments upon him, and they mounted our Lord upon him. And there were many who strewed branches of trees which they had cut off the trees, and many who strewed their apparel on the road on which He went, and those who followed Him cried out, saying, "Hosannah in the heights! Blessed is He Who cometh in the Name of the Lord, and blessed is the kingdom which cometh in the Name of the Lord which our father DAVID [prophesied]. Hosannah in the heights." And our Lord Jesus went into the sanctuary, and everyone saw Him. And when the evening was come He went into Bethany with His twelve disciples. On the following day He went forth from Bethany, and He was a hungered. And he saw a fig tree afar off and there were leaves upon it, and He went to see if He could find any fruit on it. And having come to the tree He found on it nothing but leaves, for it was not the time of the year for figs, and He answered and said unto the fig tree, "Never shall any man eat fruit from thee"; and His disciples heard Him. And He came to Jerusalem and went into the sanctuary, and He began to drive out those who bought and those who sold in the temple, and He overthrew the tables of the money-changers, and the seats (or, stands) of those who sold doves, and He stopped everyone from taking out goods connected with the temple. And He taught them and said unto

them, "Is it not written that He said, 'My house shall be a house of prayer for all nations, and ye have made it a den of thieves'?" (Matthew xxi, 13). And JOHN saith, "After He raised [fol. 18*a* 1] up LAZARUS, on the following day, when the many people who had come to the feast, heard that our Lord Jesus Christ had come to Jerusalem, they took branches of trees and palm branches from Jerusalem and welcomed Him. And having gone forth they cried out and said, 'Hosannah in the heights! Blessed is He that cometh in the Name of the Lord, the King of Israel.' And our Lord Jesus found the ass, and He mounted him, even as it is written, 'Fear not, O daughter of Zion, behold thy King cometh riding upon the foal of an ass.' And His disciples did not know when our Lord Jesus Christ was praised that all this had been [ordained] of old, but they remembered [afterwards] that these words were written thus concerning Him, and that because of this the people had done as they did. And those people who were there with Him were witnesses that He had summoned LAZARUS from the grave, and had raised him up from the dead. Therefore those people having heard that He had worked miracles, and especially the miracle of the raising of LAZARUS, welcomed Him. And the Pharisees said among themselves, 'Do ye now see that nothing whatsoever will avail? Behold, all the world followeth Him.'" MATTHEW and MARK do not (*sic*) mention the matter of the palm branches, but they say, "And others cut down branches from the trees and strewed them in the way." And LUKE mentioneth neither the branches of trees nor the palm branches, but he saith, "And as they went along they strewed their garments on the road." It is JOHN only who saith, "They took branches of palms from Jerusalem"; now there were no palm trees in Jerusalem. When our Lord was a child [fol. 18*a* 2] He went down into the land of Egypt with His mother, our Lady Saint MARY; and they came to the land of 'ASMÔNÎN (ESHMÛNÊN) and they found there palms. And our Lord commanded that some of their roots should be pulled up and planted on the Mount of Olives, and forthwith the roots of the palms flew through the air, and planted themselves there. From these palms the people took branches and welcomed our

Lord Jesus Christ amid Hosannas, and thereupon envy seized the Jewish people and because of it they sought to kill our Lord Jesus Christ.

Salutation to the going up of Christ to Jerusalem, and to His entry therein.

And on this day also died the holy father and spiritual man Abbâ CYRIL, Bishop of the city of Jerusalem. This holy father grew up under the teaching of the Church, and he was an exceedingly learned teacher. When MAXIMUS, Bishop of Jerusalem, died, the people chose this father and appointed him to be his successor, and he shepherded his people well and carefully, and he protected them from the abominable and heretical wolves. And when the bishops were assembled in Council in SĔDRĔḲÊ, this father came and disputed with the followers of ARIUS, and he defeated them. And he scattered (?) them and drove them away, and he chased ACACIUS from his throne of the city of Caesarea. And ACACIUS went to CONSTANTINE [fol. 18*a* 3] the emperor, the son of CONSTANTINE the Great, and he complained to him about what had come upon him through the Council, and especially about what he had suffered from CYRIL. And the emperor sent and exiled this CYRIL from the city of Jerusalem, and he drove many bishops from their thrones. And this holy man went to the city of TARSÎS, and he visited SYLVANUS, bishop of that city, who helped him and made him stay a few days with him. And when the Council assembled in LÛKAYÂ, this father was one of those who were present thereat, and he cursed AKÂYYÔS (ACHAEUS). And AKÂYYÔS (ACHAEUS) also went to the emperor, and told him what had befallen him, and he made accusations against this holy father Abbâ CYRIL to the emperor, who sent and again exiled him. When CONSTANTINE died, and his son CONSTANTINE reigned, he sent and brought back this father from exile to his throne, and he also brought back all those bishops whom his father had exiled. And this father lived for the remainder of his days in peace and quietness. When THEODOSIUS the Great reigned, and a Council of One Hundred and Fifty Bishops were assembled in Constantinople, on account of MACEDONIUS, and

SABELLIUS, and APOLLINARIUS, this father came and cursed all those who followed them. And he added to the prayer of the Faith which the Three Hundred and Eighteen Orthodox Fathers had drawn up from the place where it saith, "And we believe in the Holy Spirit" to the end thereof. And this father composed many Homilies and Exhortations, and he composed also a second book which contained eighteen Homilies on the translation of the prayer of the Faith (*i.e.* Creed), and this book is exceedingly profitable, and is full of [fol. 18*b* 1] all kinds of wisdom. And he sat on the episcopal throne three and thirty years, and died in peace.

XXIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the prophet DANIEL. This righteous man was the son of the daughter of YÔNÂKÎR. When NEBUCHADNEZZAR captured Jerusalem in the seventeenth year of his reign he took YÔNÂKÎR the son of JEHOIAKIM, and his three sons, and DANIEL, his daughter's son, and he carried off into captivity, with them, many men of the children of Israel. And he took all the goods which were in the king's house, and all that were in the house of God, even as ISAIAH the prophet had prophesied to HEZEKIAH the king. And this DANIEL was a very young man, and he contended in the ascetic life strenuously and thoroughly, and the Spirit of God descended upon him; and he prophesied in the city of Babylon. And in the fourth year after he had been made captive, NEBUCHADNEZZAR saw a vision, the appearance and interpretation of which were terrifying, and he was exceedingly troubled. When he awoke from his sleep he forgot that vision. And he gathered together all the wise men of Babylon, and demanded of them that they should tell him what that vision had been, and the interpretation thereof; and they knew neither what the vision had been nor the interpretation thereof. And [fol. 18*b* 2] he commanded his soldiers to kill all the wise men of Babylon, because [they could not tell him] the dream which he had seen.

When DANIEL heard that the king had commanded them to kill all the wise men of Babylon, [fearing] that he would also kill him and his companions, the Three Children, he sought out the chief steward, who said unto him concerning the dream which the king had seen, "All the wise men of Babylon and Egypt are unable to describe it, or to interpret it." And DANIEL said unto the chief steward, "Speak unto the king on my behalf, and tell him that I can interpret the dream which he hath seen." Then DANIEL and his companions, the Three Children who were with him, prayed to God and entreated Him to reveal to him the king's vision, and the interpretation thereof. And God revealed unto DANIEL the king's vision, and even the interpretation thereof; and DANIEL went in to the king's presence and told him the dream and the interpretation thereof. And he shewed him that it concerned the kings who were to reign after him, and what would happen unto each one of them. And the words of DANIEL pleased NEBUCHADNEZZAR, and he bowed down before him, and he embraced him with embraces, and he bestowed very great favours upon him, and he appointed him chief of all the wise men of Babylon. Then NEBUCHADNEZZAR saw another dream, and DANIEL interpreted it also to him, and he made him know the meaning thereof, saying, "Because of thine arrogance, God will make thee to go forth from among the race of men, and He will make thee to dwell with the beasts in the desert for seven years, and thou shalt eat grass like the beasts. After this He will restore thee to thy kingdom"; and all his [fol. 18*b* 3] prophecy was fulfilled even as he spake. And after NEBUCHADNEZZAR died, DANIEL interpreted to BĔLṬĔSÔR (BELSHAZZAR), his son, that which the angel wrote for him on the wall, when he was drinking out of the holy vessels of the house of God. And he made known unto him that his number was written, and that he was measured, and weighed, and that the interpretation thereof was, "God hath prepared thy throne and thy kingdom for another, for He hath weighed thee in a balance, and found thee wanting, and He hath made thy kindgom to pass to the kingdom of MÂNÎ, and to the kingdom of Persia"; and his prophecy was fulfilled. And God shewed him in visions all

the kings who were to reign after him until the end of the world, and the appearance of the False Christ; and he also saw the glory (or, praise) of God, and His greatness, and he saw the glory of our Lord Christ, and His Godhead. And he prophesied concerning His coming, and he assigned to it a known period of years. When these years were ended, our Lord Christ came, even as DANIEL had prophesied, and he said, "Our Lord Christ shall come, and they will kill Him. And after Him there shall never be another saviour of Jerusalem, for Jerusalem, and the sanctuary, after the Crucifixion of our Lord Christ, shall be laid waste, and the offerings and the altars shall be abolished"; and all these things were fulfilled even as he prophesied. And there was in the city of Babylon a certain idol the name of which was BÊL, and they used to give him each day twelve measures of the finest wheaten flour, and forty rams, and seven skins of wine. And KÔRÔS (CYRUS), the King [fol. 19*a* 1] of Persia, used to worship him every day, and he thought that that idol ate and drank that which they used to give him from the king's house. And DANIEL rebuked the king because of this, and he said unto him. "This idol neither eateth nor drinketh"; and the king was wroth, and he asked the priests of the idol about the idol BÊL. And he said unto them, "Is it true that BÊL neither eateth nor drinketh?" And the priests said unto him, "Verily BÊL the idol eateth and drinketh what is given unto him every day." Then they laid before the idol all the food and drink, and the king was to watch for the meal-time [of the idol]; and the priests went out. After they had gone out DANIEL commanded [the servants] to bring some ashes, and they brought them to him, and he scattered them about the house of the idol whilst the king was looking on with his eyes; then the king and DANIEL sealed the temple with the king's seal, and they departed to their abodes. Now the priests of the idol had a passage into the temple under the earth, and they came into the temple thereby, and took the food and the drink which were before the idols, and departed. And on the following day the king opened the house of idols, and did not find the meat and drink where the priests had laid them, and the king cried out, saying, "Great

art thou, O BÊL, who hast put DANIEL to shame." And DANIEL laughed at him, and he shewed the king the marks of the feet of men in the ashes. Now before this the king said unto DANIEL, "Why dost thou not worship BÊL, my god?" And DANIEL said unto him, "As for me, I do not worship [fol. 19*a* 2] idols, but I worship the Living God Who created the heavens and the earth." It was because of this DANIEL revealed unto the king that the idol BÊL neither ate nor drank. And he shewed the king the marks of the feet of the priests in the ashes, and DANIEL said unto the king, "See, O king, on the ground the [marks of] the feet of men, and women, and children." And straightway the king was wroth, and he slew the priests of the gods, and their women and their children; and he gave the idol BÊL to DANIEL, and DANIEL broke him in pieces and destroyed the temple. And there was also a great serpent which the men of Babylon used to worship. And the king said unto DANIEL, "Now, thou canst not say that this serpent is not a god; do thou then worship him, for he is the Living God." And DANIEL said unto the king, "I worship only the Living God, but give me authority to slay this serpent without sword or staff"; and the king said unto him, "I have given him to thee." And DANIEL took bitumen, and hair, and fat, and boiled them together, and he made [the mixture] into small cakes, like bread, and he cast these into the mouth of the serpent, and it swallowed them and died. And DANIEL said unto the people, "Behold the gods of the men of Babylon!" When they heard this they gathered together to the king, and they cried out, saying, "Hath the Jew DANIEL become king? Behold he hath broken BÊL in pieces, and hath slain the priests and the serpent." And they said unto the king, "If thou dost not give unto us this DANIEL that we may kill him, we will kill thee and the men of thy house"; and the king was exceedingly sorry for DANIEL. And the people seized DANIEL and cast him into a den of lions, [fol. 19*a* 3] that the lions might rend him in pieces. Now there were seven lions in the den, and they used to give them each day the bodies of two men and two goats; but in these days they gave them nothing to eat, so that they might become famished and devour DANIEL. And

God sent an angel and he carried HABAKKUK from Jerusalem, as he was carrying food for the reapers, and he laid it down in the den, in Babylon, before DANIEL; and DANIEL ate and was comforted by the words of HABAKKUK. And at that moment the angel of God took HABAKKUK back to Jerusalem. And on the seventh day the king came to the den to weep over DANIEL —now he thought that DANIEL was dead—and to look into the den. And the king saw DANIEL sitting down, and the lions were licking his feet like cats. And the king cried out with a loud voice, saying, "Great is the God of DANIEL, Who hath made the lions to be submissive to him, and so like unto cats that they lick his feet." And straightway the king commanded his servants to take DANIEL up out of the den, and to seize his enemies, who had made accusations against him, and cast them into the den. And at that moment the lions devoured them before the king and before DANIEL. And DANIEL dwelt in the city of Babylon until the children of Israel returned to Jerusalem, that is to say, seventy years, and he died in peace. Salutation to DANIEL.

[fol. 19*b* 1] And on this day also the Council of the Jews assembled in the house of CAIAPHAS, that they might take counsel together against our Lord.

XXIV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MACARIUS, the fifty-ninth Archbishop of Alexandria. This holy man was a native of the city, the name of which is SĔBRÂ, and from his youth up he rejected the world, and he wished to adopt the garb of monasticism. He went into the desert of SCETE, and became a monk in the church of Saint Abbâ MACARIUS, and he contended strenuously in the monastic life, and there appeared in him virtues and good works. When COSMAS, the archbishop who was his predecessor, died, the bishops with one

consent agreed to appoint this father archbishop, and they appointed him Archbishop of Alexandria against his will. When he went forth from his city Alexandria to go to the desert of SCETE, according to his custom, as he was journeying along he arrived at the city wherein he was born. And it was like a living person, for it was righteous and pure, and feared God, and it hated the glory of this transitory world and loved heavenly glory. And this father came and arrived in that city, [fol. 19*b* 2] wherein he was born, in order to embrace his mother. When his mother heard that he had arrived she did not go out to him. When he had come into the house he found her sitting down weaving, and she neither rose up before him, nor embraced him. And he thinking that she did not know him said unto her, "Am I not your son? Why dost thou not embrace me? Or peradventure thou dost not know me?" And she answered and said unto him, "I know thee, only thou dost not know thyself. On my part I would rather see thee dead and buried, than see thee in the archiepiscopate. Formerly thou hadst to search out thine own sins only, but now thou hast to search out the sins of all thy flock"; and they two wept together. And the word entered his heart, and every day he remembered his mother's words, and he contended strenuously in himself, and to protect his flock. He made the people vigilant by reading to them the Scriptures, and works of admonition, and he took good heed not to lay his hand on any man, and not to make a bishop, or a priest, unless the man was the best fitted for the office. He never took any of the property of the Church, which it was not right for him to take, and he appointed no man to an office without the testimony of righteous and blessed priests. And he commanded the bishops and the priests to watch their people, and to protect them with homilies and admonitions. He sat on the throne of MARK the evangelist twenty years, quietly and in peace, and during his days in the orthodox and well-managed churches services for prayer and the Holy Offering were held regularly; and he died in peace. Salutation to MACARIUS the archbishop.

[fol. 19*b* 3] And on this day also the Council of the Jews (*i.e.*

the Sanhedrim) devised many plans against our Lord. [Omitted in the Bodleian MS.]

XXV. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great saint and apostle ONESIPHORUS, one of the Seventy-two disciples, whom our Lord chose. This holy man was one of the children of Israel, and he belonged to the tribe of BENJAMIN; his parents kept the Law of the Thorah (*i.e.* the Pentateuch), and they followed our Redeemer at the same time. They were of the number of those who clung to Him so that they might see His works, and the greatness of His miracles, and hear His teachings. And ONESIPHORUS remained thus for a few days watching always the many miracles and changes that were wrought. And when our Lord raised the son of the widow of the city of Nain, he was with Him, and was one of the number of those who dwelt there. When he saw this miracle he demanded through it another miracle. And he did not delay, but at once forsook the light of the Lamp of the Law of the Jews, for he wished for [that of] the Sun of righteousness. And he drew nigh unto our Lord Jesus Christ, and believed on Him, and was baptized by His hand. And having received the gracious gift of the Holy Spirit, the Paraclete, he came to Zion with the Apostles, and he followed them and ministered unto them, [fol. 20*a* 1] and preached in many cities. And the Apostles made him bishop of the countries of Athens, and he preached in them, and he made the people to know Christian baptism, and he illumined their souls with teaching and admonition; and he healed both their souls and their bodies. And having finished his strife, he died in peace, and received the crown of glory of the victor. All the days of his life were seventy years; of these he lived twenty-nine under the Law of the Jews, and forty-one years under the Christian Law. And behold, the Apostle PAUL mentions him in the Epistle to Timothy (2 Timothy i, 16; iv, 19), and in his other Epistles. Salutation to ONESIPHORUS.

XXVI. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed woman EUPRAXIA. This holy woman was the daughter of a great noble who was a member of the Senate of the city of Rômê, and who was a kinsman of the Emperor HONORIUS. When her father was dying the Emperor HONORIUS issued commands that his daughter was to be well protected. After her father's death the Emperor HONORIUS betrothed her to a certain noble, who belonged to a great and noble family. About that time her mother went [fol. 20*a* 2] to the country of Egypt to receive the revenues of her estates, and the fruit of her orchards, which her husband had left her, and she took her holy daughter, who was then nine years of age, with her. When she arrived in the land of Egypt, she dwelt in a certain house for virgins until she had finished her work. Now the virgins of that house lived lives of strenuous asceticism, and they never ate food which contained meat, and they neither partook of oil nor of sweet fruits; and they at no time drank wine. And EUPRAXIA loved the life in that house, and she was greatly pleased with the ministration thereof. And the mother superior thereof said unto her, "Promise me that thou wilt not go forth from this house, and that thou wilt not return, and seek out him to whom thou art betrothed"; and she promised her this thing. When her mother had finished her work, she wished to return to her native land, but this holy woman did not wish to return with her mother, and she said unto her, "I have vowed myself to our Lord Jesus Christ, and from now and onwards I do not desire the marriage of this fleeting world, for I have a true Bridegroom, our Lord Jesus Christ." When her mother knew that EUPRAXIA would not go with her, she gave all her goods to the poor and needy, and she lived with her daughter in the house for many years, and died [there]. When the Emperor HONORIUS heard that she was dead, he sent messengers to bring her daughter EUPRAXIA [to Rômê], so that he might give

her in marriage to the man unto whom he had betrothed her. And the holy woman sent a letter to HONORIUS the emperor and said unto him, "Know, O Emperor, that I have vowed myself to our Lord Jesus Christ, and I cannot break the covenant which I have covenanted [fol. 20*a* 3] with Him." When the emperor heard her message he wept much and marvelled at her wisdom, for she was very young. And Saint EUPRAXIA contended strenuously in the ascetic life, and she devoted herself with zeal to spiritual songs and hymns. She [at first] fasted two days at a time, and every ten days she fasted for three days, and then for four days, and afterwards she fasted for a week at a time; and during the great and holy fast of the Forty days she never ate anything which was cooked with fire. And Satan was jealous of her, and he smote her with many severe blows in her feet, and she continued to be sick for many days. After this God had compassion upon her and He healed her sickness, and gave her the power to heal the sick, and she healed many sick persons; and she was submissive and obedient to the abbess in humility, and she was beloved by every virgin. One night the abbess saw a vision of a habitation and crowns which had been prepared, and she wondered and said, "Who are these for? Is there anyone here with me who is meet for them?" And One said unto her, "This abode and these crowns are for thy daughter EUPRAXIA, and she will come hither to Me." And the abbess told the virgins of the vision which she had seen, and commanded them not to tell EUPRAXIA about it. Now God wished to give her rest, and she fell sick of a slight fever. And the virgins gathered together to her, and the abbess and the mother superior with whom she had made a covenant, and they all asked her to remember them; and then she died in peace. And the virgins wept [fol. 20*b* 1] and sorrowed for her exceedingly, for they missed the holy maiden sorely. Now after EUPRAXIA, her friend the mother superior died, and a few days later the abbess fell sick. And she gathered together the virgins and she said unto them, "Choose whom ye will appoint to be abbess over you after my death, for I am going to God, and EUPRAXIA hath asked for me; and now shut the door on me." And the virgins went and did as the

abbess had commanded them, and when they came on the following morning to her they found that she was dead. Salutation to EUPRAXIA.

And on this day also is commemorated Saint PERPEIUS (PERPERÔYÔS, PORPHYRIUS). Salutation to the glorious SARÂIUS, the man of God.

And on this day also our Lord washed the feet of His disciples, and He said unto them, "Do ye also this for each other."

And on this day also JUDAS betrayed our Lord, and he received his price, thirty pieces of silver, even as the prophets foretold.

XXVII. MAGÂBÎT

[fol. 20*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and blessed father, the Lamp of the Desert, the father of all the monks, Abbâ MACARIUS, of the desert of SCETE. This holy man was a native of the city of SASÂWÎR, on the borders of MANÛF, in the north of Egypt. His parents were good and righteous men; his father's name was ABRAHAM and his mother's name was SÂRÂ. This woman, like SARAH and ELISABETH, walked in the commandments of God, in humility. Her father was a priest and an honourable man, and he ministered in the sanctuary continually, in the fear of God, and in purity and holiness. And God blessed them, and he made them rich in all their works, and they gave alms daily to the poor and needy, and they shewed the way (*i.e.* were examples) for all men, and they contended always in fasting and prayer. Now they had no son. And a vision from God appeared unto ABRAHAM, and it made him to know that God was about to give him a son, the memorial of whom should be in all the ends of the earth, and that this son should beget spiritual sons. And God gave him this holy man MACARIUS, the interpretation of whose name is "Blessed." And the grace

of God was upon him from his youth, and he was obedient to his parents. When he arrived at man's estate, his parents wished to marry him to a wife, and although he did not wish this thing, he set himself to perform their desire, and he submitted to them and married a wife against his will. When he came into the marriage-chamber, [fol. 20*b* 3] he feigned illness, and he remained for several days in this state. After this he sought his father, and said unto him, "Let me go into the desert to recover a little from this illness"; and he entreated God every day at the hour of prayer to direct him in the doing of His ordinances. After this he departed to the desert of SCETE. Whilst he was in the desert he saw a vision, and it seemed that one of the Cherubim, with seven wings, took his hands, and bore him up to the top of a mountain, and shewed him all the desert, the east and the west, and the length and the breadth thereof. And the cherub said unto him, "Behold, God hath given this desert unto thee and thy sons for an inheritance." When he returned from the desert he found that the maiden [his wife] was sick, and subsequently she died in her virginity; and MACARIUS thanked our Lord Jesus Christ greatly. And after a few days his parents died also, and he gave all the goods which they had left him to the poor, and the needy, and those who were with child. When the men of SÂSÛWÎRĔS (*sic*), his city, saw the righteousness and sincerity of Saint Abbâ MACARIUS, they made him priest over them and they built him a shrine (or, chapel) outside the city; and the men of the city used to go to him there, and receive the Holy Mysteries from him. Now there was in that city a certain maiden who had played the harlot with a certain young man, and she was with child. And the young man said unto her, "When thy father asketh thee and saith unto thee, Who hath defiled thy virginity? say thou unto him, It is the priest, the anchorite, who hath defiled my virginity." When the father of the maiden knew that she was with child, he asked her, saying, "Who hath committed this deed of shame on thee?" And she answered and said unto him, [fol. 21*a* 1] "One day I went to that anchorite priest, whose name is MACARIUS, and he seized me by force and lay with me, and I am with child by him."

When her parents heard this thing they were exceedingly wroth, and they went to Saint MACARIUS, and there were many people with them, and made him to come forth from his cell. Now he knew not what had happened. And they beat him very severely, and inflicted such pain upon him that he was wellnigh dead. And the holy man asked them, saying, "What is my sin that ye beat me thus unmercifully?" Then they tied a rope round his neck, and suspended from it pots which they had blackened with charcoal, and they dragged him about to this side and to that, like a madman, and they cried out, saying, "This is the man who hath defiled the virginity of our daughter." At that moment there appeared angels in the forms of men, and they said unto these wicked men, "What hath this fighter done?" And they told them what he had done to the maiden. And those angels said unto them, "This is a lie, for we have known this man from his childhood to the present day, and he is a good and righteous man." And the angels drew nigh to MACARIUS, and they released him from his bonds, and they cast the pots from him. And those wicked men said unto the angels, "We will not let this man go until he giveth us what he is bound to give." And a certain man who used to buy the work of the hands of MACARIUS undertook on his behalf to give to the girl food until she brought forth the child; and he took MACARIUS and departed to his cell. And MACARIUS [fol. 21*a* 2] reproached himself, saying, "O MACARIUS, behold thou hast now a wife and a child, and it is meet for thee to work night and day for thine own food, and for that of thy child and thy wife." And he worked continually at weaving mats and baskets, and he gave them to that man, the kind brother, who ministered unto him; and he sold them and gave the money to the woman [to buy] food. And he continued to work in this wise until the time drew nigh when the woman would bring forth her child. When the day for her delivery drew nigh her labour was exceedingly difficult, and she continued to suffer very greatly for four days and four nights, and she was nigh unto death, and did not bring forth. And her mother said unto her, "What hath happened to thee, for behold thou wilt die?" And she said unto her mother,

"Yea, death is fitting for me, because I played the harlot with such and such a young man, and I spoke words of falsehood against the man of God, the priest, Saint Abbâ MACARIUS, the anchorite." When her parents heard this they were exceedingly sorry and they and all the people of the city gathered together, and they took counsel concerning the holy man, how they should ask him to forgive them the wrong which they had done him. When Saint Abbâ MACARIUS heard that the men of the city wished to come to him to ask pardon from him, he remembered the vision which he had seen in the desert, and he consecrated the Offering and he partook of the Holy Mysteries. And that seven-winged cherub appeared unto him, and took him by his hands, and led him, and brought him to the desert of SCETE, the interpretation of which [name] is "Balance of hearts." And Saint Abbâ MACARIUS said unto the cherub, "O my lord, [this] place is too strait for me to live in." And the cherub answered and said unto him, "I have not marked out a place for thee, so that thou might not quarrel with the place which I might mark out for thee, and transgress the commandment of God. [fol. 21*a* 3] Behold, all this desert is thine, go wheresoever thou wishest and live there." So Saint Abbâ MACARIUS dwelt in the Inner Desert, in the place of the monastery of the Roman (Greek) Saints MAXIMUS and DYMATEUS; and when they came to him they dwelt near him. After their death the angel of the Lord commanded him to go and dwell in that place where his monastery is at this day. And the angel said unto him, "This place is called after the names of thy sons MAXIMUS and DYMATEUS," and it is that which is called this day "DABRA BARMÔS (BARAMÛS)," which is interpreted "DABRA RÔM." And Saint Abbâ MACARIUS made a cave therein, and dwelt there, and he fought a strenuous fight there with fasting, and prayer, and bowings to the earth, and incessant vigils; and Satans used to appear before him, boldly, and in visible forms, and Satans used to wage war against him, by night and by day. And after passing three years in strife and labour, and Satans afflicting him, and finding no rest, he thought and said within himself, "When I was in the world I used to hear the report of Saint Abbâ ANTHONY,

I will arise now and go to him, so that he may guide me on the path of the ascetic life, and may give me knowledge and understanding, so that I may know the counsels of the foul Satans." And he rose up and prayed and went into the desert towards the east, until he came to the place where the holy old man ANTHONY was. And when he saw him afar off he said, "This is an Israelite in whom there is no guile," and he received him, and embraced him with great joy; and MACARIUS revealed to him his mind, even as doth a son to his father. And the holy old man Abbâ ANTHONY [fol. 21*b* 1] embraced the head of Saint Abbâ MACARIUS, and he said unto him, "O my son MACARIUS, who art called 'Blessed,' according to the interpretation of thy [name] in the language of the Greeks, the Lord my God hath revealed unto me thy work and thy coming to me, and for this reason I have been expecting thee." And the holy old man Abbâ ANTHONY taught Saint Abbâ MACARIUS all the path of the holy ascetic life, and he strengthened him, and spake many things concerning the working of righteousness. And he revealed unto him the method of warfare of the Satans, and he said unto him also, "They will fight against thee in thy mind secretly in vain, and they will work against thee openly to the death in order that thou mayest be perfect; when they fight against thee endure patiently to the death." And Saint Abbâ MACARIUS asked Abbâ ANTHONY, saying, "Let me dwell with thee." And Saint Abbâ ANTHONY said unto him, "Go unto the place which God hath marked out for thee, and abide there in patience." After he had dwelt with the old man Abbâ ANTHONY for a few days, learning the ways of the monastic life and the ordinances of righteousness, he rose up and returned to his place, rejoicing and full of gladness in the ordinances and life-giving doctrine which he had learned from Saint Abbâ ANTHONY. And the blessed Abbâ MACARIUS visited Saint Abbâ SERAPION, the bishop, and he said unto him, "During all the days which I dwelt with my father Abbâ ANTHONY I never saw him sleep at all." And Saint MACARIUS dwelt in his cell many days, fighting strenuously in the path of monkhood, and the Cherubim used to visit him openly. One day he heard a voice [fol. 21*b* 2] from

heaven, saying, "O MACARIUS, because thou hast hearkened to My voice and to My command, and hast come to Me and dwelt in this place, behold, I will gather together in [this] place innumerable people, of every race, and from every country, and of every tongue, and they shall serve Me, and they shall bless My Name by their fair works; receive thou them, and guide thou them in the path of righteousness." When Saint Abbâ MACARIUS heard this he became strong, and his heart became bold. And he stood up praying in the night, and God revealed the matter to him, and he heard the Satans taking counsel among themselves, and they said, "If we let this man live in this desert he will guide many people here, and they will settle in this desert, and they will inherit heavenly cities, for they put their hope in everlasting life, and they will drive us out of this desert, by the pain of the torture of their prayers. Come, let us gather together against him now, and peradventure we may be able to drive him out of this place." When Saint Abbâ MACARIUS heard this, he strengthened his heart, and he waxed strong against the Satans, and he blessed God Who had opened his ears so that he could hear the counsel of the Satans, and he knew their feebleness. After this the Satans gathered together against him, and they waged a great war against him, and they lighted a fire by the door of his cell, and they took pieces of fire and cast them into it, and the fire was extinguished by the prayer of Saint Abbâ MACARIUS. When they were vanquished in this matter, they cast into his mind the thoughts of fornication, and anxiety, and pain, and arrogance, and the love of the glory of this world, and fear, and self-laudation, and restlessness, and blasphemy, and lack of faith, and despair of God, and very many other [temptations] of the [fol. 21*b* 3] same kind; with these they waged war against him, even as Saint Abbâ ANTHONY had said. And having remained there for many days with the Satans waging war against him by means of these abominable things, he rose up again and went to Saint Abbâ ANTHONY. And when Saint Abbâ ANTHONY saw him afar off, he spake unto his disciples and said, "This indeed is an Israelite in whose heart there is no guile. O my sons, do ye see this man? He shall become a

staff of righteousness, straight and long for many peoples. And he shall [bear] sound fruits from the mouth of the God of Hosts." When he had come to Saint Abbâ ANTHONY, he bowed down before him even to the ground. And ANTHONY raised him up quickly, and embraced him, and kissed him, because he saw that his face was changed, and that it had become as the face of a sick man by reason of the wars which the Satans had waged against him; and after they had prayed they sat down together. And Saint ANTHONY answered and said unto him with joy, "Art thou well, O my son MACARIUS?" And Saint MACARIUS answered and said unto him, "Behold, God hath already told thee and shewn thee what hath happened to me." And when Abbâ ANTHONY had instructed him and strengthened him, he said unto him, "Be strong and fear not. It is desirable that it should be thus with us, so that we may endure patiently all those temptations which our enemies can bring against us. And for this reason it is meet for us to become teachers of the many peoples who love spiritual wisdom, that is to say monasticism." And he said unto him, "O my son MACARIUS, remember that word which God spake unto thee when thou wast going to draw water." When Saint Abbâ MACARIUS heard this he marvelled exceedingly, and he knew that his affairs and his secret matters were [fol. 22*a* 1] manifest to Saint Abbâ ANTHONY through the Holy Spirit. And MACARIUS dwelt with the old man Abbâ ANTHONY many days, being blessed by him, and learning his commandments; and he asked him to endue him with the holy garb. And ANTHONY prayed over him and arrayed him in the garb [of the monk], and for this reason MACARIUS is called the disciple of Saint Abbâ ANTHONY. Then the old man Abbâ ANTHONY said unto him privily, "Trouble not thyself to come hither to me, for I am earth of a very few days, and I am going to God." When Abbâ MACARIUS heard these words, he rose up and bowed low before him, and entreated him that he might dwell with him, and make himself fit to receive his spiritual blessing; and Abbâ ANTHONY said unto him, "Remain with me," and MACARIUS remained with him. And after a few days Abbâ ANTHONY said unto him, "God will give thee rest from the superabundance of

these evil thoughts. Henceforward the Satans will wage war on thee openly, even as they have done to me. Be strong, and take good heed that thou dost not grieve that cherub whom God hath appointed to help thee, and to be with thee, until the end of thy days, and [then] he will protect thee, even as the Lord thy God hath commanded him." And Abbâ ANTHONY gave him his staff, and embraced him with a holy embrace, and he died, and MACARIUS buried him in a hidden place, the site whereof no man knoweth. And Saint Abbâ MACARIUS returned to the desert of SCETE, and he dwelt in his cell, and the report of him was heard in all the ends of the earth. And God wrought great miracles through him, and among them was that concerning the daughter of the King of Antioch. She was possessed of an unclean spirit and her father sent her to Abbâ MACARIUS. She came to him disguised in the apparel of a young man, but MACARIUS knew [fol. 22*a* 2] that she was a maiden, and he healed her, and sent her away to her father and mother; and although they gave him much gold, he would not accept any part of it whatsoever. And there was a certain erring monk in the city of WĔSÎM, and he said, "There is no resurrection of the dead," and he led many men into error, and because of their trust in him they accepted his words. And the bishop of the city of WĔSÎM went to Abbâ MACARIUS, and told him that that monk was leading his people into error, and he entreated him with many entreaties to help him. And Abbâ MACARIUS rose up and went to the bishop of the city of WĔSÎM, and he saw that anchorite in whom was the unclean spirit. And having talked with him about the resurrection of the dead, that anchorite answered and said unto him, "I will not believe that the dead will rise unless thou wilt raise up a man from the grave before me." And Saint Abbâ MACARIUS prayed and made supplication to God, and straightway a man rose from the dead; now the man who was raised up was in former times one of those who denied Christ. And that anchorite believed and turned from his error, and all those men whom he had led astray turned with him. And that man who had been raised up from the dead entreated Saint Abbâ MACARIUS to baptize him with Christian baptism, and he baptized him, and

he arrayed him in the garb of the monk, and he dwelt with MACARIUS seven years, and died. After this Saint Abbâ MACARIUS rose up and came into the Inner Desert, in order that he might learn if there had ever been monks before him in the desert. And he saw two naked men, and he was afraid of them, for he imagined them to be Satans. And he prayed before them, 'Ĕlbat 'Ârîbôn, that is to say, "Our father which art in heaven." And one called out to him by his name, and said unto him, "Fear not, O MACARIUS"; and MACARIUS knew that they were [fol. 22*a* 3] desert saints. And they questioned MACARIUS about men in the world, and their doings, and he answered and said unto them, "God in His mercy thinketh for them all." Then MACARIUS asked them if the cold during the winter froze them, and if the heat of the sun scorched them in the season of summer. And they answered and said unto him, "God hath cared for us during the period of forty years which we have lived in this desert, and He hath never frozen us in the winter or scorched us in the summer." And Saint Abbâ MACARIUS said unto them, "How can I become like unto you?" And they said unto him, "Stay in thy cell, and weep for thy sins, and thou wilt become like unto us"; and he was blessed by them and returned to his place. And when monks multiplied round about him, they dug wells for themselves, and built [cells] for themselves. When the saint went down to the wells to wash, the Satans leaped upon him to kill him, and the monks came and took him away from them. And when God wished him to have rest, He sent to him the cherub who was wont to visit him, and he said unto him, "It is meet that we should come and take thee." And he saw Abbâ ANTHONY, and Abbâ PACHOMIUS, and the Company of the Saints, and all the powers of heaven, and he delivered up his soul. And all the days of his life were ninety-seven years. And of the following Abbâ BABNÛDÂ his disciple was witness. He himself saw the soul of Saint Abbâ MACARIUS ascending to heaven, and he heard the Satans crying out and calling after him, "Thou hast conquered us, thou hast conquered us, O MACARIUS, thou hast conquered us." And the saint said unto them, ... And when the holy man entered

the Garden (*i.e.* Paradise), they cried out with a loud voice, [fol. 22*b* 1] saying, "Thou hast conquered us, O MACARIUS." And Saint Abbâ MACARIUS said unto them, "Blessed be my Lord Jesus Christ, and blessed be the holy Name of Him Who hath delivered me from your hands." Now when the holy man was alive he commanded his sons to hide his body [after his death]. And certain men came from the city of SÛSAWÎR (*sic*), and gave money to his disciple JOHN, whom the holy man was always rebuking, and they said unto him, "Keep this money [as a mark of] affection." And that disciple guided them, and shewed them the body of Saint Abbâ MACARIUS, and they took it and carried it to their city, and it remained there for one hundred and sixty years, until the Kingdom of the Arabs. And his disciple JOHN became a leper, through his love of money. After the death of Saint Abbâ MACARIUS his sons, the monks, went to his city SÛSAWÎR, and wished to take away the body of the saint; but the men of the city and the governor rose up against them, and prevented them. That night Saint Abbâ MACARIUS appeared unto the governor, and said unto him, "Let me depart with my sons." In the morning the governor summoned the monks, and commanded them to carry away the body of their father, and they carried it away forthwith, and they took it and laid it in the church; and they sang many hymns as they did so, on the nineteenth day of the month of Naḥasê. And a great many miracles and wonders took place through it. Salutation to MACARIUS.

[fol. 22*b* 2] Two-fold salutation to the holy martyrs of the holy house of YASLÂ, monks and widows; some were burnt and some were slain by sharp knives.

Salutation to the twin images of the blessed 'AMMAT ḤANNÂ, and 'AMMAT WÂḪED, her daughter, who died by fire.

Salutation to STEPHEN, whose mouth was bridled, and also to AGATHON, who shed their blood for Jesus Christ.

And on this day also was crucified our Lord and God and Redeemer, JESUS CHRIST, to Whom praise in the body is due because of the salvation of the world. The sun became dark

when it saw its Creator crucified by His own will, and that which should have been visible covered itself over. And the period of darkness lasted from the sixth to the ninth hour, and in that time our Lord bowed His head by His own free will, and delivered up His understanding and rational soul which He had received from our Lady, the Virgin MARY, and that soul was separated from its body. And it went into Sheol without separation from the Godhead, even as Saint PETER the apostle saith, "He was dead in the body and alive in the spirit." And at that same time His body was hung upon the wood of the Cross, without separation from the Godhead. Similarly His soul descended into Sheol, like a released [fol. 22*b* 3] prisoner, and it had one nature and was without separation from the Godhead. And He was exalted high above the heavens, sitting with the Father and the Holy Spirit.

Salutation to Thy PASSION, O God the King.

Salutation to Thy CRUCIFIXION on the Cross.

Salutation to the going forth of Thy Soul from Thy Body.

And on this day also died the strenuous ascetic and fighter Abbâ HEZEKIAH, the father of the monks of DABRA LÎBÂNÔS. He was the fourth abbot from our father TAKLA HÂYMÂNÔT. [Omitted in the Bodleian MS.]

[fol. 23*a* 1] And on this day also the God-loving CLAUDIUS finished [his] crowning with martyrdom. He was brought up piously by the orthodox King LEBNA DENGEL (*i.e.* DAVID II, WANAG SAGAD I, who died 2nd September, 1540) and when his father died God made him king. There was a certain Muslim, whose name was GRÂNN (*i.e.* the "left-handed"), who called himself a king, though it was not right [to do so], and all the men of Ethiopia believed in his might, and associated themselves with him in his belief. The remaining people in the country who clung to Christianity, he made to slave for him. He pulled down the churches, and carried off the greater number of the people captive into Ethiopia, and he sold them to whom he pleased. And he said, "Henceforward no man can resist me; I have captured all the cities." Then God raised

up King CLAUDIUS, and he began to make war against the nobles of the kingdom of that iniquitous man, and he conquered them. When GRÂNN heard [this] he was furious, and he marched against CLAUDIUS with tens of thousands of men, and horses, and Turks, and they joined battle, and God killed him, and destroyed him by the hand of CLAUDIUS. And the captives returned [from Ethiopia], and the churches which had been laid waste were rebuilt, and the Orthodox Faith of Christ [was restored]. After this one of the Muslims came with many men of war, and he came upon King CLAUDIUS when he had [only] a few men with him. And the Muslim said unto him, "Let us remain quiet and not fight each other until the officers of our armies arrive." And CLAUDIUS said, "I will not remain quiet, and see Christians carried off into captivity, and the churches destroyed." Whilst he was saying this the soldiers arrived, and the fighting between them waxed fierce and strong. And all the Muslims closed up behind him, [fol. 23*a* 2] and they all stabbed him with their swords, and they pierced him with many spears, and they dragged him down off his horse, and he died, and they cut off his glorious head with the sword, and they carried it off. Salutation to the mention of the name of CLAUDIUS.

A prayer to Christ to bring SHARAḌ DENGEL into the kingdom of heaven, and to preserve the kingdom of his son FÂSÎLÂDAS (*i.e.* SULṬÂN SAGAD II, 'ÂLAM SAGAD, who died in October, 1667).

[fol. 23*a* 3, fols. 23*b* 1, 2, and 3 blank.]

[fol. 24*a* 1] And on this day also died the God-loving King CLAUDIUS, and the glorious father, Abbâ JOHN, Abbot of DABRA LÎBÂNÔS, and a very large number of believing monks, who became martyrs through the soldiers of the Muslims.

XXVIII. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died CONSTANTINE, the righteous emperor. The name of the father of this holy man was "ḲUENSṬÂ," that is to say, "GREEN," and his mother's name was 'ĔLÊNÎ (HELENA). ḲUENSṬÂ reigned over the city of BARÂNWÂYÂ (for BAZÂNṬĔYÂ, *i.e.* BYZANTIUM), and MAXIMIANUS reigned over the city of Rômê, and DIOCLETIAN reigned over the city of Antioch and over Egypt. This ḲEUNSṬÂ was by race a Greek, and he was a pagan, but he was good in disposition, and there was no evil in him, and he loved to do good, and he was compassionate and merciful. And he went to the city of Rômê, and he saw 'ĔLÊNÎ (HELENA), and he married her; now she was a Christian, and she conceived this King CONSTANTINE. Then his father ḲUENSṬÂ left 'ĔLÊNÎ (HELENA) in the city of RÔḤÂ (EDESSA) and returned to the city of BARÂNWÂYÂ (BYZANTIUM), and she brought forth this Saint CONSTANTINE. And she brought him up very piously, and she taught him every kind of learning, and she sowed in his heart mercy and compassion for the Christians, but she did not dare to have him baptized with Christian baptism; now she was a Christian, and she told him that she was a Christian. And he grew up, [fol. 24*a* 2] and he was a bold and skilful horseman. And he rose up from his city, and went [to BÂRANWÂYÂ] (BYZANTIUM), and his father rejoiced in him when he saw that he was full of wisdom and learning, and that he was a bold and skilful horseman, and he made him king, and crowned him with the royal crown. After two years his father died, and he received all the kingdom. And he reigned with judgement and integrity, and he removed from the people the services which those who had been emperors before him had made them render. And all the peoples were subject unto him, and they loved him, and obeyed him, and the report of the righteous judgements which he used to pass was heard throughout all countries. And the elders of the city of Rômê

sent to him, and asked him to come to them, and to release them from the service of MAXIMIANUS. When he had read the letter which they had sent him, he was sorry because of the tribulation which had come upon them, and he meditated anxiously about what he could do to relieve them of their tribulation. And whilst he was sitting in the judgement hall, in the middle of the day, there appeared to him a cross by his side in the form of stars, and on it was written in the Greek language Nîkôsṭâṭôn, which being interpreted is, "With this thou shalt conquer thine enemy." And he marvelled when he saw the light of that cross, for it was quenching the light of the sun. And he meditated about what was written on it, and he shewed it to the chief officers of his army, and the chief officials of his kingdom; and they marvelled, and they did not know for what reason that cross had appeared. That night the angel of the Lord appeared unto CONSTANTINE in a vision, and said unto him, "Make a sign for thyself like that sign which thou didst see at mid-day, and with it thou shalt conquer thine enemy." When he awoke from [fol. 24*a* 3] his sleep, he strengthened his heart, and he made a cross of gold, and set it above the royal crown, and he ordered all his officers and his soldiers to make a cross upon their weapons, and they did so. Now this took place in the seventh year of his kingdom in the city of BARÂNWÂYÂ (BYZANTIUM). Then he assembled all his armies, and went out to deliver the men of the city of Rômê. And the report of him was heard by MAXIMIANUS, and he made a bridge over the sea, and he and his soldiers crossed over to CONSTANTINE to do battle with him; and then they met together and joined battle and fought. And it came to pass that wherever the cross was in front the soldiers of MAXIMIANUS melted away, and CONSTANTINE killed countless men of the army of MAXIMIANUS, who took to flight with the remainder of his troops. And MAXIMIANUS and his men rushed on the bridge in order to enter the city of Rômê, and the bridge broke and he and all his men were drowned in the sea, even as were Pharaoh and his hosts. And CONSTANTINE entered the city of Rômê, and the people thereof welcomed him with lamps, and instruments of music, and garlands, and plays, and laughter,

and decorations with pearl-stones, and the wise and learned men praised the Honourable Cross, and called it the Saviour of their city. And they made a great festival in honour of the Honourable Cross, which lasted for seven days. And when CONSTANTINE reigned in the city of Rômê, he and all his soldiers were baptized with Christian baptism by Saint SÔL (*sic*), Archbishop of the city of Rômê, in the eleventh year of his reign, which is the fourth year after the Honourable Cross appeared to him; [fol. 24*b* 1] and he reigned over a Christian and Messianic kingdom. And he sent throughout his kingdom, and commanded [his governors] to set free all who were prisoners for the sake of the Faith of our Lord Jesus Christ. And he also commanded them to pay honour to all Christians, and not to abase them, and he commanded them to give to the priests the property and lands of the heathen temples. And he commanded them to give authority to Christians as governors, and to set them over the pagan peoples, and he commanded that they should do no business during the octave of the Passion, and what followeth it, even as the Apostles commanded. Then he sent his mother 'ĔLÊNÎ (HELENA) to Jerusalem, to search for the wood of the Life-giving Cross, wherein lay his help and his conquest. In the seventeenth year of his reign the General Council of the Saints assembled, Three Hundred and Eighteen Bishops, and good regulations for all Christian folk were drawn up. Then he decided to build in the city of BARÂNṬĔYÂ (BYZANTIUM), and he built in the city of BARÂNṬĔYÂ (BYZANTIUM); and he built a great city which was [called after] his name "CONSTANTINIA," and he built in it a large church in the name of our holy Lady, the Virgin MARY, the God-bearer, and he called it, "HAGIA SOPHIA." And he decorated it with all kinds of decorations, both material and spiritual, because there were gathered together inside it the bodies of many of the apostles and holy martyrs. And having fought his noble fight, he became a little sick in the city of Nicomedia, and he died therein, and they made him ready for burial and laid him in a gold sarcophagus; and they carried him and brought him to the city of Constantinia. And the archbishops, and the

priests, and all the people went out to meet him, and they followed him to the tomb with prayers, [fol. 24*b* 2] and psalms, and spiritual hymns; and they laid him in the sanctuary of the holy apostles. And all the days of his life were five and sixty years. He lived three and thirty years before he became king, and he sat on his royal throne two and thirty years, according to the years of the world.

Salutation to CONSTANTINE, the builder of churches.

Salutation to 'ĔLÊNÎ (HELENA), who shewed the memorial of the Resurrection to the people of CONSTANTINE.

Salutation to ABRAHAM, to ISAAC, and to JACOB.

XXIX. MAGÂBÎT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is the festival of the Annunciation which was made to her who was full of salvation, our holy Lady, the Virgin MARY, by the honourable angel GABRIEL, according to the testimony of the Holy Gospel, which saith, "And in the sixth month, that is to say the sixth month after the conception of ELISABETH, [fol. 24*b* 3] GABRIEL was sent from God to a city on the borders of Galilee, the name of which was Nazareth, to a virgin who was betrothed to a man whose name was JOSEPH, who was of the house of DAVID; and the name of this virgin was MARY." And when the angel came unto her he said unto her, "Rejoice, O full of grace, God is with thee." And straightway she was troubled at his voice, but she had confidence in him. And he said unto her, "Fear not, O MARY, for thou hast found grace with God. And thou shalt conceive, and shalt bear a son, and His Name shall be called 'Jesus.' And He shall be great, and shall be called the 'Son of the Highest,' and the Lord God shall give Him the throne of His father DAVID, and He shall reign over the house of JACOB for ever, and to His kingdom there shall be no end." And the Virgin answered and said unto him (Luke i, 27 ff.), "How can this happen unto me?" that is to say, "How can I conceive, since I have never known man?" And the angel answered and said

unto her, "The Holy Spirit shall come unto thee, and the power of the Most High shall overshadow thee, and He Who shall be born of thee is holy, and shall be called the Son of God." And then he gave her the sign of the truth of his Annunciation to her. And he said unto her, "Behold, ELISABETH, thy kinswoman, who was called barren, hath conceived in her maturity, and in old age; for nothing is impossible with God." And MARY forthwith answered and said, "Behold, I am the handmaiden of the Lord; let Him deal with me even as thou hast said unto me." And when she had received this Divine conception, there came down the Son, One Person, the Word of God, Who is One in Three Persons, Who existeth for ever, and dwelt in the womb of the holy Virgin MARY; how this dwelling was effected the [fol. 25*a* 1] children of men cannot know. And straightway He received from her perfect incarnation, and separation afterwards was impossible. And His Godhead was with His incarnation, One [Being], inseparable, distinct, and unchangeable. This day is the first-born of all festivals, for in it the beginning of the salvation of the world [took place]. Salutation to Thy conception in the womb of MARY. Salutation to the descent of Him Who became incarnate in MARY. Salutation to Thy Birth, Thou to Whom the kings of the nations guided by the star in the East presented gold.

And on this day also was completed the salvation [of man] by His Holy Resurrection, for our Lord, praise be to Him! when He had finished His wise work upon earth during a period of three and thirty years, suffered of His own free will on the twenty-seventh day of this month, of Magâbît; and He rose from the dead on this very day, the twenty-ninth day of this [fol. 25*a* 2] month of Magâbît. As it was on this very day that the incarnation of Him Whom they awaited was announced unto the people of the world, so it was on this very day that the living and the dead rejoiced in their delivery from Sheol, and from the hand [of Satan], on the day of the Eve of the Sabbath. Now it was on the First Day of the week that the living became certain of this, and they knew of their resurrection

by the Resurrection of the Body of our Lord Christ, Who was the first-fruits of the dead in His Resurrection even as the Apostle PAUL saith, "Christ hath become the first-fruits of the dead by His holy Resurrection, for the compassion and mercy which are His are great" (1 Corinthians xv, 20). Salutation to Thy Resurrection, the day of which became the day of ADAM'S salvation. Salutation to Thy Resurrection, O Thou Who suffered and died of Thy own free will.

And on this day also Saint PAUL the apostle preached in the city of SHARḲÔN (or WÂRÎḲÔN), which was the end of his career upon earth.

XXX. MAGÂBÎT

[fol. 25*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day it is meet for us to celebrate a festival in honour of the glorious angel GABRIEL, for his honour is great with God, and he was held to be worthy to bear the announcement of His birth to our Lady MARY, His mother. And for this reason God had compassion upon us, with this great gift and honour, through this angel, and it is meet for us to pay him honour, and to praise him. And also it was he who told DANIEL about our Lord Christ, when he was praying and making supplication for the return of the people from captivity, and about the coming of our Redeemer Christ. And he appeared unto him, and defined the weeks, and revealed unto him that our Lord Christ would come at the end of them,...and that [the Jews] would kill Him, and that after Him Jerusalem would never have another deliverer, and that after Him they would destroy the altars and the offerings of the children of Israel. And because our Lord Christ had appointed this angel, it was meet for him to announce to our Lady MARY the salvation of all the world. For this reason it is meet for us to make a festival unto him at all times, and that we should entreat him to intercede for us, so that God may deliver us out of the hand of

Satan, our Adversary, in all our work. Salutation to GABRIEL who was sent to MARY.

[fol. 25*b* 1] And on this day also is commemorated SAMSON, one of the Judges of Israel. The name of the father of this righteous man was MÂNÔḤÊ (MANOAH), and he was of the tribe of DAN; and his mother was barren. And the angel of the Lord came unto her, and announced unto her his birth. And he commanded her to keep herself remote from pollution, and from the eating of meat, and from the drinking of wine, which would make her drunk, whilst she was with child, and until she had brought forth her child. And she was not to shave the hair of his head, for he was to be a votive offering to God, and through him the deliverance of the children of Israel from the Philistines was to be effected. When she told her husband what the angel of the Lord had announced to her, he entreated God to shew him that angel. And the angel of the Lord appeared unto him, and he said unto him, "Bid thy wife to take good heed, and to observe what I have commanded her." And she conceived and brought forth this righteous man, and God blessed him, and the grace of the Holy Spirit of God descended upon him. And he was born with strength, and on one occasion he rose up against a lion and rent him in twain. And on another occasion he slew of the men of the Philistines eighty men, and burnt their city. And the men of the Philistines rose up against the children of JUDAH to fight with them because of him, and they delivered SAMSON into their hands. And the children of JUDAH told SAMSON what the men of the Philistines had said unto them. And SAMSON said unto the children of JUDAH, "Swear ye to me that ye will not deliver me into their hands, and that ye will not [fol. 25*b* 2] kill me." And having sworn unto him he delivered himself up to them, and they bound him with two iron chains, and delivered him over to the men of the Philistines, who rose up against him to kill him. And a spirit of strength came down upon him from God, and he broke those chains like threads which had been charred by fire. After this he found the jawbone of an ass, and he slew therewith a thousand horsemen of

the Philistines. And being athirst, and nigh unto death, he asked God, and He made sweet water to flow out of the jawbone, and he drank and was strong. And the children of JUDAH laid an ambush for him in the city of GÂZÂ, so that they might seize him; and he rose up by night, and lifted up the gates of the city of GÂZÂ, and carried them upon his shoulders up to the top of a hill. And afterwards when they were conquered by him, they sent to his wife and covenanted to give to her much money, and they said unto her, "Find out from thy husband SAMSON with what he maketh himself strong." And she asked him, and he told her that his strength was in the hair of his head, because he was a vow to God. And she told his enemies, and said unto them, "His strength is in the hair of his head"; and they waited in a secret place until he was asleep. When he was asleep his enemies came to him, and they shaved off the hair of his head, and his strength failed. Then the men of the Philistines came into his house, and they bound him and took him to their own country with joy, and they put out his eyes; after this the hair of his head sprouted, and his strength returned to him. And he came into the house of idols on the day of the festival of their idols, when all the men of GÂZÂ had gathered together in the house of idols to worship their idols. [fol. 25*b* 3] And SAMSON stood up in the house of idols, and he laid hold of the two pillars, one with his right hand, and one with his left, and he lifted up both of them, and the two pillars fell down, and that house of idols fell down. And those who died in that house of idols at that slaughter were far more in number that those he had slain in all the days of his life; and he himself died with them, for he determined that all the enemies of God, who were very many, should die with him. And all the days which SAMSON judged Israel were twenty years, and he died in peace. Salutation to SAMSON who was called the Nazarite.

And on this day also was translated the body of JAMES the "chopped." Now behold, we have written the history of his strife on the twenty-seventh day of the month of Khĕdâr. Salutation to JAMES, the "chopped," whose body was translated from Persia.

Salutation to JOHN who afflicted his body with toil, and who ate only as much bread as the hand would hold.

Here endeth what is read in the month of Magâbît in the peace of God.

[Here follows a long section on GABRA MANFAS ḲĔDÛS, which is wanting in the Bodleian MS.]

[fol. 26*a* 1] And on this day took place the strife of Abbâ GABRA MANFAS ḲĔDÛS, the star of the desert, of glorious renown, and fine old age, the blessed and excellent man Abbâ GABRA MANFAS ḲĔDÛS, the desert man, who sprang from the city of NEḤÎSÂ, in the north of Egypt. And he dwelt in the desert three hundred years. When he went forth from that place, he wandered about in the deserts of Ethiopia, and he dwelt in GEḲÂLÂ, and then departed to the land of KABD, and he lived [there] naked, drinking no water and eating no food, unlike a man upon earth and unlike an angel. And he finished his strife on the fifth day of Magâbît, on the First Day of the week, on the festival of PETER and PAUL. This holy man had a father and mother who were pious people, and they were believers, and they were of noble race. His father's name was SIMEON, and his mother's name was 'AḲLÊSYÂ, and they were righteous before God. And they remained childless for a period of thirty years, and 'AḲLÊSYÂ wept because she had not got a son, and her husband also wept. One day the Holy Spirit came to the place where she was, by the door of the courtyard, and she imagined that he was a priest who lived in the palace. And he said unto her, "Peace be unto thee! What maketh thee weep and to groan before God?" And 'AḲLÊSYÂ said unto him, "I rejoice in every work of the Lord my God, [fol. 26*a* 2] but I groan because [I have not] a son." And at that moment 'AḲLÊSYÂ conceived, on the 29th day of Magâbît, and she brought forth a son on the 29th day of Ṭâkhshâsh. And the angel whose name is GABRIEL came in the form of a man, and said unto her, "The name of this child shall be GABRA MANFAS ḲĔDÛS"; and

then that angel disappeared. And on the third day the child rose up, and came down from his mother's breast, and he stood up and bowed three times to the Father, and three times to the Son, and three times to the Holy Ghost, and he also said, "Glory be to the Father, Glory be to the Son, Glory be to the Holy Ghost, Who hast brought me out of the darkness into the light." And those who were there and heard him marvelled, and his mother marvelled, and she remained stricken with surprise until the third hour. And God commanded the angel GABRIEL and said unto him, "Go to the house of SIMEON, and take the child from the breast of his mother, and bring him into the desert where there are many monks, and lay him down in their courtyard. And say to the abbot, Take the child from the courtyard, and bring him into the sanctuary, even as MARY, My mother, grew up in the sanctuary, and she dwelt there for twelve years in the hands of the angels until she came out into the world. And I was incarnate of her, because I was pleased with her more than with any other woman. And I am pleased with the child, for I have made him pure, [fol. 26*a* 3] and I have created him; for he is of the Holy Spirit. And his food and drink shall not be of that which is on the earth, but from the kingdom of heaven." And the angel of the Lord went down quickly to where the child was, at his mother's breast, and he carried him upon his wings, even as a woman carrieth her child. And his mother, and those who were there, were frightened when they saw the angel carrying him on his wings, and kissing him on his face. And he bore him up to the seventh heaven, and brought him before God, and God blessed him and said unto the angel, "Take him to My mother that she may bless him, and kiss him as she kissed Me. And take him also to the fathers of olden time, ADAM, ABRAHAM, ISAAC and JACOB, and to all the prophets and apostles, that they may embrace him, and to all the martyrs and the monks, and take him also to the children who were slain, for My sake, by the hand of HEROD. And tell all of them so that they may know, that I Myself will reward them at the last day, when all the world shall perish, and when all of you shall be with him." And He also said, "Bring him to me." Then the angel forthwith

took him where God commanded, and laid him down with our Lady MARY, and she kissed him, and embraced him. And the angel also took him to where all the righteous were assembled, and they all embraced him; and then he brought him back and [set him] before God. And our Lord said unto him, "I will be [fol. 26*b* 1] with thee: be strong in everything which shall come on thee. All the souls of men shall be saved by thee. And when the story of the child and his faith is noised abroad there shall come unto him many men, and priests, and bishops from Egypt, and MĔSR (CAIRO), and NEḤÎSÂ, and from the district of SABSÊR; and he shall love pilgrims." One day when our father GABRA MANFAS ḲĔDÛS was at prayer, [the angel] came unto him, and said unto him, "Come, go up into heaven even as I bore thee thither before"; and he took him, and carried him on his wing, and made him go up to heaven, and he brought him before God. And our Lord brought ABRAHAM, and ISAAC, and JACOB, and the Fifteen Prophets, and the Twelve Apostles, and all the martyrs, and He brought all the saints and said unto them as He placed himself by him, "Rise up, and embrace him that was born after you, and who fighteth even as ye did, and whose glory shall be exalted. And I will be with him until My coming, and he shall go with you, and he shall resemble me in purity like the angels. He shall dwell at My right hand, and ye shall be with him." And He sent to our father His Person in His Trinity and He stretched out His hands, and embraced him, and He kissed his mouth, and He said unto him, "There be many souls whom thou shalt make to escape the Judgement through thy prayers and thy supplication. Get thee far from men. The blind and the sick shall be healed through thy prayer. Henceforward withdraw thyself [from men] and get thee into the Inner Desert. Dwell with the lions and the panthers; the lions shall be sixty in number and the panthers sixty also." [fol. 26*b* 2] And the saint said unto our Lord, "What will the lions and the panthers feed upon and what will they eat?" And He said unto him, "If thou treadest on the ground with thy foot they will lick the dust of thy foot, and they will be satisfied until they obtain food; [and this shall be] until thy coming to Me." When the good angels

heard these words they marvelled, and when they saw the saint naked, and without raiment, they kissed him, and embraced him. And the angel brought him down quickly to his former abode. And his hair grew, and it grew thick all over his limbs, and the hair of his head was seven cubits long, and the hair of his mouth (*i.e.* his beard) was one cubit long. Each day he healed blind men, and lepers, and sick folk; and their number was fifty thousand. And our father was exceedingly sorry that men knew of his work, and his labour, and he said, "I will arise and depart from this place so that men may know nothing about me, and may not bestow upon me the vain praise of this world." And he departed from that place, and came into the Inner Desert, and dwelt there; and the people missed him, and were very sorry, because he had worked miracles for them, and they wept and lamented with a great lamentation. And he lived in this wise for more than one hundred years, until old age came on him. Let us now go back to our former subject when we said that he came into the desert, and withdrew himself from men; and he dwelt on the right side (*yamân*) of the desert for many years. During the heat of summer, and the cold of winter, he wore no clothing on his body, but he went naked, and his girdle was made of plaited hair. He prayed standing in the cold of dawn, [fol. 26*b* 3] naked. By excessive sufferings he melted his body, and hardened his bones (?), and he used to say unto his soul, "Know that thou wilt have to stand naked before God." He devoted himself strenuously to prayer and fasting, and bowings, and to innumerable and ceaseless vigils by day and by night until at length his body dried up, and his skin became stretched tightly over his bones. He had no food except, at times, the fruit of trees, or roots, or plants, and sometimes the grass and berries whereon the dwellers in the desert feed. He took no care whatsoever to provide for his body in anything. The angels used to visit him, because he was like unto them in his speech and acts. Among the saints of olden times and those of later times, who is there that can be compared with him upon earth? There is not one who did not eat the bread of earth, or drink water, or wear raiment, but he never prepared anything for his body. Verily

GABRA MANFAS ḲĔDÛS was like unto the fowls of heaven, for he thought nothing about the food of this world, but he hungered and thirsted for God [only]; and for this reason his food was the bread of heaven, and his drink came from the Garden (Paradise). He knew that it was not a lie the word of God, Who said, "Be of good cheer, have no doubt about apparel, nor desire as to raiment" (Matthew vi, 25 f.). And God covered his whole body with hair, even like the hair which covereth the goat (or, sheep), and his fine beard was a garment which covered his body, now it was as black as a raven, and was plaited like byssus. [fol. 27*a* 1] The awe which he inspired was like that of the lion, and it was frightening and terrifying. His stature was like that of the palm, and the odour of him was as sweet as the scent of a mass of *pisṭĕkîs* (pistacios?), of the costliest kind; his odour had the smell of the food of the desert. His face was like the face of an angel of God, his beard was a round mass (?), and his...was in his mouth. Even if I were to think of declaring the number of his words, I could not enumerate them, for they were far more numerous than the grains of sand of the sea and the drops of the rain. Who hath [not] admired thy contendings more than those of every man? And I will exalt thee above every man, and above heaven, and earth, and sun, and moon, and stars. Was there ever any limit to one of thy footsteps? The prophets and the Apostles our (*sic*) kinsmen speak of thee, the angels bear thee up on their wings, our Lady MARY calleth thee "my beloved," and loveth thee even as she loved her Son. And when he had finished making a prayer, the angels came unto him, according to their wont, and said unto him, "What dost thou require, O bold man?" And he said unto them, "I would see God, even as the saints, who were before me, saw Him, and as the Apostles saw Him, and also as the martyrs saw Him, when they were destroyed in the towns, and as the righteous saw Him in the desert and in [their] cells (or, caves)." When the angels heard his words they departed, and told our Lord Jesus Christ all that he had said unto them. And straightway the heavens were opened, and the tabernacle of fire was uncovered, which four beasts carried, but did not touch; and there were four and twenty priests of

heaven holding their censers standing before Him. And our Lord appeared, and the archangels, each one according to his rank, sitting upon his holy throne, in his own person; and the Three were seated—Father, and Son, and Holy Ghost; and he saw Three Persons and [fol. 27*a* 2] Three Beings, and all the angels and archangels in their hosts were praising Him. When our father GABRA MANFAS ḲĔDÛS saw this, he was afraid and trembled. And our Lord said unto him, "Be strong and fear not in seeing Me, for I have given thee a bold heart, that thou mayest look at Me Myself, even as ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) looked upon me. What dost thou wish for, and what dost thou ask of Me? I have come to thee that thou mightest see Me; what thou wishest I will do for thee, My beloved one, whom I chose before thou hadst being, and I have made thee pure, My chosen one. Thou hast dwelt in the desert seventy or eighty years at a time, thou hast wandered through the deserts doubting nothing, thou hast not feared to dwell with lions, and thou hast endured, and been of good cheer even unto death. And now, verily, I will not refuse what thou shalt ask of Me; whatsoever thou desirest I will perform for thee." When our father heard God utter this great mystery, he rejoiced and said, "My Lord and my God, I am not worthy that Thou shouldst do for me as Thou hast done for others like me. Now, grant me ten mercies. Have mercy for my sake upon the men of the land of GABÔTÂ, who are sinners, for Thou didst not come into the world to call the righteous, who have no need to repent, but to turn sinners to repentance. Remember, O Lord, those in the Judgement, whose tears flow like the waters of winter, and who gnash their teeth, and who acted as they did in ignorance, Satan having led them into error. [fol. 27*a* 3] Have mercy upon them, O Lord, and shew compassion unto them." And our Lord said unto our father GABRA MANFAS ḲĔDÛS, "They say hard things. It hath been heard that I do not do unto them as unto the others, who are righteous peoples, and are pure, and have borne toil upon earth. And as to that which thou askest Me; I do not destroy a monk for the sake of one sin. If his wickednesses are many, and his sins are many, after he hath entered the fire he becometh a subject (?) for

judgement. When he beseecheth Me with great labour I make the soul of that man to go forth from him, and I scatter it among the winds, and not a trace of it is ever found; at the resurrection of the dead [it is] not in the abode of the righteous, or in the abode of sinners. In thy case it is not thus; according to My mercy I will have mercy upon thee, for I have given thee a promise that I will do whatsoever thou askest Me." When our father heard [this], he rejoiced and bowed his face. And all the heavenly beings rejoiced and said, "Redemption is with our God. Amen." And our father also said unto God, "How great is [Thy] mercy, my Lord?" And God said, "To each of thy years according to the length of thy days I will add two years"; and forthwith the days of our father were made to be three hundred years. And our Lord said unto the archangels, "Go ye and bring souls forth from judgement, and release them and give them to the blessed GABRA MANFAS ḲĔDÛS." And the seven angels went down to the Gahânam of fire, the place of sinners. At that moment came 'ABD AL-MÂKÔS, the angel of Gahânam, who hath power over the tortures of sinners, and brought out therefrom [fol. 27*b* 1] the men of the land of GABÔTÂ. And the number of the souls who went forth from judgement was thirty thousand, and [the seven angels] led them on their way, and guided them—namely MICHAEL and GABRIEL, each with his company of angels, RUFÂ'ÊL and URÂ'ÊL, each with his pilgrims, SÂḲÛ'ÊL and RÂMÛ'ÊL, each with his great ones, and FÂNÛ'ÊL blew a trumpet before them. And the other angels were uttering cries of joy, until they came before the throne of God in the heavens, and saying, "Glory to God in the heavens, and peace upon earth, His good will to men." And God said unto our father GABRA MANFAS ḲĔDÛS, "The men who are in the world shall not see thee, that is to say, the priests, and the monks and the believers; only those who are good like thyself who visitest them. And thou shalt not appear to the angels except by thy wish. Thy chariot shall be the winds, and thy goings shall be like theirs without noise. Fly from the east to the west, and from the north to the south, and from behind the earth to the north, and thou shalt be able to come to any place by

means of the winds. And from henceforth, O blessed GABRA MANFAS ḲĔDÛS, My beloved, whensoever thou wishest look upon Me, My Father, and the Holy Spirit, the Three of us thus always. And moreover, go to the country of Ethiopia, and in that land there are souls which thou hast to bring forth from judgement."

When our father heard the words of the Lord his face shone and his mind rejoiced, and he said unto Him, "My Lord and my God, who shall guide me to that country, and how shall I know the road thither? For I have heard men say [fol. 27*b* 2] from my childhood that the country of Ethiopia is far away." And our Lord said unto him, "Go, and My power shall bring thee thither, and My angels shall not be far from thee, for thou art honourable even as are they. As for Me, even as thou wishest, thou shalt find Me, and according as thou hast asked Me I will do for thee." After our Lord had given the promise to His servant He disappeared from him, and the angels returned, saying, "Glory," and, shouting with joy with DAVID the prophet, they cried, "Go up into the heights. Thou hast led captive captivity, and Thou hast given Thy grace to the children of men." And those souls which had come forth from judgement went into the Garden of Delight, with honour and praise. And the heights of heaven were filled with joy when [the angels] saw this wonderful and astonishing sight, the like of which had never been seen from the creation of the world to the time of the coming of Christ. Grant unto me, O Lord, an understanding heart so that I may be able to know the work which Thou didst perform for our father GABRA MANFAS ḲĔDÛS, the like of which Thou didst not do for the prophets, and the patriarchs, and the other saints of the monastery and the desert; not that a man [who] hath done the work which Thou gavest him could do what Thou Thyself dost. What then? Our father was able to fly in the air, and to go round the sea of fire, [and to bring out] thousands of souls. He did not do this by the strength of his natural body which was water, fire, dust and wind, and there was no other like him; except ADAM, the first [man] created. ADAM was not able to go about, and to go out from Sheol until our Redeemer came. O GABRA MANFAS ḲĔDÛS, what is the sum of the grace, and great

kindness, and glory, and exaltation, [fol. 27*b* 3] wherewith thou wast provided by God? When I think of describing thy strife my mind becometh light (*i.e.* unsettled), like that of a man who hath drunk old wine, with joy, and it soareth and it cometh back, and saith, "How long and how many days should I require to come to an end of his history; for the matters which concern him are very many and are countless." When our father GABRA MANFAS ḲĔDÛS looked upon the land of GABÔTÂ he saw that there was in him the faculty of knowing what was hidden, and what was manifest. Moreover he knew the mysteries of the heavens, and what was in the earth, and he knew when priests were pure, and he was able to see when the Holy Ghost descended. The deeds of sinners were manifest before him, and they were clear in his eyes as in a mirror, for he knew everything relating to the spirit. And our father GABRA MANFAS ḲĔDÛS saw in the land of GABÔTÂ that the people hid themselves in the church at the time of the Offering, now the number of these amounted to two hundred. And when the Offering was being consecrated the Holy Spirit descended upon that altar, and our good father rejoiced when he saw the descent of the Holy Spirit. And he also watched when the people received the Offering, and none partook except those whose deeds were good and whose hearts were right concerning the mystery of the spiritual Offering. And our father said unto the angel, "What is the sin of those who have not received the Spirit?" And the angel said unto our honourable father, "Behold, the sin of those who have not received the Spirit is great before God." And our father turned and he saw the Satans driving the people with fiery whips [fol. 28*a* 1] from the hall of the church, until they came to their houses. And Satan himself rejoiced because they had become his companions, and they were all destroyed, and there were left among them only those who had wished for repentance; and Satan rejoiced because he found certain poor folk cast out. Now these were sinners who had not repented for their life upon earth, and they became soldiers of Satan. When our father saw this wonderful thing, he sorrowed and wept, and he said, "My Lord and my God, Thy people have been made captives, and carried off, and

there are not left two hundred men, but four who have eaten (?) the ephod of Thy Body. He saith, Thou givest (or, sellest) Thy people without price" (Psalm xliv, 12). When our father had said this he wept, and he departed to make prayers near the place (?) of the Apostles, and when he had arrived there he fixed his gaze on the island of water near the place where he dwelt formerly. And our Lord saw him and said unto His blessed servant, "I will shew mercy unto thee, and in each day I will give thee sixty thousand [souls], namely on My Birthday, and on thy birthday, and on the day of My Baptism, and on the day of My Resurrection; on each of these days [each year] I will give thee as an act of grace sixty thousand souls. If Satan hath carried off souls thou must take them from the Judgement: I have left none to Satan, I have given [all] to thee." When Satan heard this he wept with a great weeping, saying, "Ever since this wretched man was created and born I have been bound with fetters. Where can I go from this wretched man who by fasting and prayer hath taken my captives and carried them off, the captives whom I took and led astray by my arts, [fol. 28*a* 2] and carried off into the Great Judgement, before he was born." And uttering these words he wished to die. And when the spirit-beings of heaven, and the beings of earth heard [this], they rejoiced, and laughed, and brought out the souls who were in the land of Egypt with much labour, and fasting and prayer. In one day the continuous bowings [of our father] amounted to forty thousand, and during each forty thousand [he recited] the One Hundred and Fifty Psalms of DAVID, and he sang the Fifteen [Books of] the Prophets, and the Prayer of SOLOMON, and the Praises of our Lady MARY, and besides these he bowed his face three hundred times to the right and three hundred times to the left. All this he did in one day and one night. Through such work as this the souls of sinners gained salvation, and our father by his prayer made the Satans weep, and exhausted the power of Satan and destroyed the sting of his poison, and carried him bound into captivity. After this [our father] went forth from Ethiopia with lions and hyaenas accompanying him; the number of the lions and hyaenas which went before him was thirty,

and the number of those which followed him was thirty. An angel of God, whose name was GABRIEL, guided him, and our father was mounted upon a chariot of the spirit, and those beasts were with him. And the angel brought him to the land of KABD, and then he took him to ZEḲUĔLÂ, on the highland of the earth, and our father stood on the sea-shore, and looked east, and west, and south, and north. And he saw the sins of the [men of] Ethiopia, and they were spread out before his eyes and planted in his brain. And he said unto God, "I swear unto Thee by Thy Living Name, that I will not go forth from this sea, and that I will not stand [fol. 28*a* 3] upon my feet." And he sat thus for forty days and forty nights, and a voice came unto him from heaven, saying, "Whosoever shall commemorate thee and shall call upon thy name I will give unto thee." And our father said unto the angel, "All Ethiopia hath not been taught; I will not go away from this sea." And the angel departed from him, and he dwelt in this wise for one hundred years; and all his body perished, and his blood was poured out from him, until all the water of the sea resembled blood, and all his bones appeared like crystal. And the devils came and smote him, from the east and from the west, from the south and from the north, in one day five hundred devils smote him with their darts all day long, for one hundred years. And his bones dwindled and became like sharp stones, and among the men who were before him, from STEPHEN the martyr to PETER, the chief of the Apostles, and among all the martyrs who died for Christ, there was none who displayed in one day the wonderful things which he made manifest. After this our Lord came and stood on the sea-shore, and He said unto our father, "Rise up and go forth, I have given thee Ethiopia"; and he found his bones like the eye of a needle. And He sought for him, and made him as he was at first. And He sent him to KABD, and then He took him up into heaven; and he dwelt for seven years in the lower part of heaven, but above the sun. After this He sent him into the land of KABD, and he lived standing upright like a pillar for six [fol. 28*b* 1] months, and he gazed into heaven, and he neither dropped his eyelids nor bowed his head, and his hands were stretched out towards

heaven. After this Satan came to him in the form of a black raven, and he found his bones suspended in the heavens which covered [them], and he sat upon his head, and he pecked at his eyes, and dug out his eyeballs. After this our father remained [blind] for ninety-eight [years], and he prayed continually, and ceased not in that land. Then MICHAEL and GABRIEL came to him, and they stood in front of his face, and together they breathed upon him, and his eyes saw and his vision became seven times brighter than the sun. And they said unto him, "Depart to ZĔḲUÂLÂ (*sic*), that thou mayest kill thine enemies, and great strength shall be given unto thee from heaven and from earth"; and after this they went up into heaven. And our father rose up and went to ZĔḲUÂLÂ (*sic*), and he found on the road three tired men of the mountains, and they were resting close by their dwelling in the shade. And Abbâ GABRA MANFAS ḲĔDÛS looked at them and said in his mind, "I will hide from them." And they made haste and cried out, saying, "Do not forsake us at the throne of God. Carry us a little way on thy back, that is to say, carry each of us three for one stade." And our father came, and saw that they were all broken old men, and that they were covered with grey hair. And he lifted up one of them upon his back and he carried him and brought him a distance of one stade. And the old man said unto him, [fol. 28*b* 2] "Now thou hast tired thyself, for thou neither eatest, nor drinkest, nor weepest." And our father said unto him, "By what dost thou know me?" And the old man said, "Go and bring my companions"; and he turned and went, leaving the old man there, and he came to the place where the other two old men were, and he took one of them and brought him back to the old man, and set him down there. Then he went back and took the other old man and brought him to the first old man and joined him. And he said unto them, "Whence have ye come? The odour of you is sweet and rejoiceth the heart, and carrieth away the senses." And the three old men rose and stood up, and the three of them seemed to be one. And they said unto him, "We will carry thee even as thou didst carry us for a little, and we will carry thee, and make thee to arrive in the Seventh Heaven." At that moment their

countenance changed, and they put on the awe of Godhead, and they became like flames of fire, and lightnings flashed forth from them. And all the angels of heaven and earth came down, and were terrified, and the mountains and hills descended, and fell down, and all the rocks were broken in pieces and they became like dust. At this moment the Father of Light took our father and carried him on His back, and brought him to the middle of the Second Heaven. And His Son went back to him and took him, and carried him on His back, and brought him from the Second Heaven to the middle of the Third Heaven, and the Holy Spirit went back to him and brought him to His holy and awful throne; and the Three Persons and One Being sat on one throne. And our Lord embraced him [fol. 28*b* 3] and kissed his mouth, and Father, Son, and Holy Ghost embraced him and kissed him; as a father kisseth his son even so did They kiss him and embrace him. And He shewed him the four thrones of the Prophets, and Apostles, and the Righteous, and the Martyrs, and there remained three double [thrones]. And our Lord said unto him, "Heaven, and earth, and sun, and moon, and stars, are insufficient to be the price of one hair of thy head. Depart, get thee down to ZĔḲUÂLÂ, and drown the devils who cast away thy bones, for they are boasting and they know not that I have raised thee up. I will be in the sea, and the seven archangels shall follow thee, and fiery lightnings shall go before thee." And our father flew on the back of the lightning, and the Three Persons sent him on his way, and returned to their throne. And our father descended and fell upon their heads with swords of fire, and the lightnings consumed them, and they became ashes. And the winds carried away their ashes, and those devils were in number seven thousand two hundred, and they all perished in one day, and there remained not one. After this the lightnings and the archangels went up [into heaven]. And our father departed to the land of KABD, where there were lions, and hyaenas, and wolves, and serpents. After this the saints came to him one day, led by the Holy Spirit: (1) Abbâ SAMUEL of WÂLDĔBBÂ, (2) Abbâ 'ANSĔSÂ of the land of ḤAZLÔ, (3) Abbâ BENYÂM of the lower land; and they had their lions with them. They came

to the land of KABD, and our father hid himself; and they continued in praises seven days until [fol. 29*a* 1] they should find him. After the seven days certain lions, which had been hidden, went forth, and came to the place where the three saints were, and they seized upon their lions and devoured their bodies; they devoured and licked up their bodies in a moment. And the saints were terrified, and the lions disappeared. And the saints were exceedingly sorry, and their sorrow was revealed unto our father. And he rose up and came to them with the great power which was given unto him from heaven, and with him there were sixty lions, and sixty hyaenas, and angels bearing the tent of light. And the hair of his head covered his whole body like a thatch and swept the ground, and the hair of his beard and neck reached the ground; and he was arrayed in his apparel. And he came unto them with great might, and said unto them, "Peace be unto you, O saints of God." And those saints were terrified when they saw his terrifying majesty and the lions which roared before him, and the hyaenas which screamed and laughed like horses. And our father said unto those saints, "For what purpose have ye come to me, [seeing that] I am alone in this desert place?" And those saints said unto him, "We came unto thee having known of thy holy prayers, O chief anchorite in all the world, and we came unto thee that we might hold converse with the servant of God. When we came and did not find thee we sorrowed and wept for seven days, and whilst we were praying on the seventh day thy lions came and seized our lions, and they ate them up and swallowed them and licked up their blood in the twinkling of an eye." And our father said unto his lions, "Why did ye eat [fol. 29*a* 2] what God had not commanded ye to eat? Ye were ordered to eat nothing but the dust of my footsteps until the day of your deaths. Cast up and throw up what ye have eaten." And the lions opened their mouths, and threw up what they had eaten, all the flesh and bones and blood of the saints' lions, and none of their flesh and bones remained in their bellies; and they cast up everything in the twinkling of an eye. And our father turned towards the east, and praised God, saying, "O Thou Who didst raise up LAZARUS, raise them up,

but do not raise up those whom Thou hast given to Thy servants to follow them." Then he blessed them and their bodies, that is to say, the dead bodies of the lions, and he said unto them, "Rise up by the power of God." And the lions rose up in the twinkling of an eye, and they were as they were at first, and they uttered cries, and purred, and lay down by our father, and they did homage at his feet. And those lions spake like men, and they said unto him, "Henceforward we will follow thee. Those saints were unable to do anything for us, but thou hast raised us up and brought us out from the bellies of [thy] lions"; and our father sent them away to their former owners, and the saints marvelled at the work of God. And Abbâ SAMUEL said unto our father, "Art thou God? We thought that thou wast a man like unto ourselves. That which was dead thou hast raised from the belly of the lions, and what they had eaten thou hast made to come forth. We have seen a marvellous thing this day!"

On the third day of Magâbît our father fell sick, and on the Eve of the Sabbath his death drew nigh. His pain and sickness seized him so strongly, that he wellnigh died; and the hour of his death approached. And there came unto him several anchorites who [fol. 29*a* 3] were recluses, whose names were, FĔRÊ ḲĔDÛS, and ZARA BÛRÛK, and JAMES, and BENYÂM, and JOSEPH, and our father told them that he was going to die, and that God had given him a covenant (or, promise). When they heard this they wept, and sorrowed for the death of the saint, for he was the chief of the anchorites. During the early hours of the Sabbath he lived with difficulty, and was exhausted, now burning and now sweating, but he never ceased to make supplication to his God, which was his custom with every breath. When the evening came his body was in a state of collapse, and he was unable to speak, and those who were by him [sent] to fetch GABRA ANDREAS so that he might see his death and be a witness concerning it. When the anchorites came to him, they told him that the blessed man was going to die; and when he heard [this] he wept and sorrowed bitterly. And he rose up, and went to him. And it was the evening of the Sabbath, for the day was ended, and it was the

first hour of the night. And he rose up [and went] to the place where he was, now his road was far from the abode of the holy man, and the place where the honourable man was. And at the fourth hour of the night he found him lying like a majestic lion in the desert where there was none to terrify him and to overshadow him; and there was no one in the village which was near his road who had found him. And he was lying with his hands spread out towards heaven, even as our Lord Jesus Christ was extended on the wood of the Cross at the time of His Passion, until the hour of His death. And one saw the light which was upon him, and the grace of God which was on his face, and the ruddiness of his beauty, and his beard which was as white as snow. When the seventh hour of the night came his soul separated itself from his body. At that moment a sound was heard from heaven, like the sound of thunder, and there came down lamps [fol. 29*b* 1] which were like snow, and like unto crystal, and which thundered and rolled down from the heavens to the earth, each having the form and similitude of the other, and they shone like the sun, and moon, and stars. Those who were there were terrified and afraid, because of the great awfulness of the things which were taking place, and which had come upon them; and they were unable to touch any part of his body. And after his death they withdrew themselves and fled, and they lost their senses by reason of the fear and trembling which had come upon them. Now the earth trembled, and the mountains quaked, and there was a mighty noise at the moment of the departure of the soul of the saint. And those saints stood afar off that they might see and hear the mysteries of heaven and earth which were being performed. And God fortified the minds of those saints, so that they might understand what had happened to the honourable man, our father, and might testify that they had seen God in His Three Persons descend to our father before his soul [departed]. And Jesus said unto him (?), "I have come to give thee oblations for thy commemoration. Whosoever shall write or have written the book of thy strife shall pass with thee boldly, and his abode shall be in the mansions of light, and I will write his name on My awful throne. Whosoever shall commemorate thee regularly

and unceasingly shall pass through the lake of fire, and shall stand unashamed before thee. If he giveth bread to the hungry I will give him the bread of heaven, and he shall nevermore hunger. If he giveth drink to the thirsty I will make him to drink milk with the babes for ever. If he giveth incense, even though he be polluted, he shall be with thee. [fol. 29*b* 2] If he give flour I will make him to draw nigh unto the heavenly Jerusalem with thee. If he give oil on the day of thy commemoration he shall be with ABRAHAM, ISAAC, and JACOB-ISRAEL. If he bring a lamp, he shall traverse the sea of fire and darkness, with twelve lamps of light, which shall be seven times brighter than the sun. If they assemble on the day of thy commemoration, I will make them to assemble on Mount Zion with all the saints." And our father entreated God and said unto Him, "I have lived three hundred and sixty-nine years, I have never drunk water, I never thought about food for my body, and have eaten only wood (*i.e.* herbs), and the fruits of the desert, nor about clothing for my body, and I continued to be naked, and if I had lived in the sea I should have lived like the fish and the hippopotamus. I lived in a tree like the birds, and I lived like the stag in the mountains, with the lion, the wolf, the panther and the serpent. This is the reward which Thou givest to the saints. I beseech thee, O Lord, to be pleased to speak to me." And our Lord answered and said unto him, "If the sin of a man is unrepented of, the man who hath committed it, not only if he be a Christian, but if he be an 'ARMÎNÛ, I will give unto thee if he celebrate thy commemoration, and he shall be saved, and he shall be with thee. When thy soul is separated [from thy body] on the fifth day of Magâbît they shall make twelve...as for MARY, My mother. They shall make a habitation and I will bless their assemblies. If he be old, I will give him a good seat. And now ascend into the houses of light. And take twelve crowns, and ten thousand lamps in thy right hand, and ten thousand lamps in thy left hand, one thousand before thee and one thousand behind thee, and twelve precious stones of light, and take [fol. 29*b* 3] horses of fire to bear thee." And our father answered and said unto him, "O our Lord Jesus Christ, If men celebrate my commemoration

with right hearts, unto how many generations wilt Thou give them unto me?" And the Lord said unto him, "I will give them unto thee for fifteen generations." Then they heard a great voice which cried out and said, "Take the body of GABRA MANFAS ḲĔDÛS, and carry it away, and let his grave be in Jerusalem, on the right-hand side of the altar." And MICHAEL and GABRIEL and all the angels uttered cries of joy before his holy soul, and each of them cried out unceasingly, and the angels carried away his body to bury it as God commanded them; and thirty desert anchorites came to meet it. And the hosts of angels placed his soul in the houses of light, saying, "Hallelujah, Hallelujah, Hallelujah, all the time, now and always, and for ever and ever."

THE EIGHTH MONTH—MÎYÂZYÂ
(APRIL 6–MAY 5)

[fol. 30*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Month Mîyâzyâ the blessed. The length of the [first] day is thirteen hours, and then it becometh longer.

I. MÎYÂZYÂ

On this day the holy father Abbâ SYLVANUS died. This blessed man became a monk in his youth under the direction of Saint Abbâ MACARIUS in the desert of SCETE. He strove in every narrow path, and he fasted frequently for long periods, with prayer and many vigils, and humility and love. And he was a great father, and God revealed unto him divine visions and made him to know marvellous matters, as in the following case. One day his mind was carried away, and he fell on his face upon the ground, and remained there a long time. Then he lifted up his head, and the brethren who were there near him asked him to tell them what had come upon him; but he did not want to tell them, and he remained silent and wept bitterly. When they urged him, and entreated him, to make known to them what had happened to him, he said unto them, "They carried me off to the Garden of Delight, and I saw the habitations of the righteous and the places of torture, and I also saw many monks, whom they were carrying to GAHÂNAM, and I also saw many laymen whom they were carrying to the kingdom of heaven. Why then should I not weep for myself?" From that day he covered his face with his head-cloth, and said, "I do not want to see the light of this fleeting world, for after it they will take me into everlasting darkness." Now this holy man devoted himself to the works of the ascetic life; and he strove zealously in the works which appertained [fol. 30*a* 2] to the soul and body; and he also commanded his disciples never to cease working with their hands, and to give away in

charity what was left of the money whereon they lived. One day there came unto this holy man a certain lazy monk, and when he saw this holy old man and his disciples working with their hands, he said unto the old man and his disciples, "Ye do then work for the food which is transitory? But ye should work for the food which abideth for the life everlasting. For it is written in the Holy Gospel 'MARY hath chosen for herself the good part which shall not be taken from her'" (Luke x, 42). When the old man Abbâ SYLVANUS heard him speaking thus, he commanded his disciple, and said unto him, "Give this brother the Book to read, and take him into the guest chamber, and shut the door on him, and do not leave with him anything which he can eat"; and his disciple did as the old man commanded. When the ninth hour came the old man and his disciples prayed and ate their food, but did not summon that monk. And the time of supper having passed, that monk, with his eyes gazing towards the door, waited for them to summon him [to eat]. And being consumed with hunger, he came out from the cell, and went to Saint Abbâ SYLVANUS, and he said unto him, "O my father, have the brethren eaten their meal this day?" And the holy man answered and said unto him, "Yea, they have eaten." And the monk said unto him, "Why did ye not summon me?" And the holy man answered and said unto him, "Thou art a spiritually-minded man, and hast no need of food for the body. Thou hast chosen the good part, [fol. 30*a* 3] but we are men of the body, and we require material food; for this reason we require the work of our hands." And the monk knew that he had transgressed with his words, and he bowed low before the holy man, and he said unto him, "Forgive me, O my father, for I have transgressed." And the holy man SYLVANUS answered, and said unto him, "O my son, we have need of work, just as MARTHA worked, and through MARTHA, MARY was praised." Thus the monk was rebuked by the teaching of this father. And he worked with his hands continually, and he gave alms to the poor with what remained over. And this holy man wrote many discourses (or, homilies) and admonitions wherein was help to carry on the spiritual strife. Having finished his days and attained a good old age, God the Most High made him to know the time of his death. And he called the monks who were nigh unto him, and he was blessed by them, and he asked them to remember him at the time of their prayers; and they on their part asked him to make mention of them to God. And he embraced them and died in peace. Salutation to SYLVANUS, the companion of the angels.

And on this day also the pagan Arabs of Upper Egypt rose up [fol. 30*b* 1] and attacked the monasteries in the desert of SCETE, and the church of Saint Abbâ MACARIUS, and they carried off all the goods which were in all the monasteries. And the monks gathered together, and prayed, and made intercession with the holy fathers, and our Lord Jesus Christ drove those pagans away, and they turned and fled, and there was none other than God our Lord Jesus Christ Who drove them away; and the monks gave thanks unto God, Who sheweth compassion unto them for ever and ever. Amen. Salutation unto each of you, O ye sons of MACARIUS.

And on this day also (according to what is written in an Egyptian book of the city of Alexandria, and in an Egyptian book of Upper Egypt) took place the festival in commemoration of the death of AARON the priest, the brother of MOSES the prophet, the son of 'ANBARÎM (AMRAM). What is written in the Book of the Law (*i.e.* Pentateuch) saith that he died on the third day of the second month of the exodus of the children of Israel from Egypt, that is to say on the eighth day of the month of Genbôt. Now the Jewish months revolve, and that [second] month became this month in that year, on the first day of the month Mîyâzyâ. This righteous man was the brother of MOSES the prophet, the son of 'ANBARÎM (AMRAM), the chief of the prophets, the teacher of the Law, and the brother of MARY (MIRIAM), the prophetess; and [fol. 30*b* 2] they were of the tribe of LEVI. And God wrought by his hands many miracles in the land of Egypt. And God chose him, and his sons, and made them His priests, and gave unto them a title of all the goods, and the offerings of the children of Israel. When the

sons of KORAH rose up against him, God destroyed them, and He commanded the earth and it opened its mouth and swallowed them up. And having pleased God the Most High, and fought a good fight, and kept the Law, he departed to God. Salutation to AARON.

And on this day also died Saint MATRONA, and Saint JUSTUS, and his wife, who became martyrs. [Omitted in the Bodleian MS.]

II. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ SIMON, of the city of ḤALÎB (ALEPPO). Salutation to SIMON.

[fol. 30*b* 3] And on this day died Saint CHRISTOPHER, the martyr, whose face was like the face of a dog. This holy man came from the country, the people whereof used to eat men and dogs. They captured him in battle, and his father became a believer through Saint MATTHEW the apostle. When they captured him he did not believe the words of the men who made him captive, and he prayed to God, and He opened his tongue, and he spake as spake those who had made him captive. And he rebuked those who afflicted the Christian peoples, and the captain who was over the soldiers beat him very severely. And the holy man said unto him, "If it were not the command of God, my Lord Jesus Christ, which maketh me to endure and which holdeth back my strength, and restraineth me, thou and thy soldiers could not be delivered from me." And the governor sent a message to the emperor concerning him, and told him what had happened to him, and the emperor sent two hundred soldiers to bring the holy man to him; and he went with them of his own free will without fear. And he had a staff in his hand, and he prayed and straightway it sprouted and blossomed. When the soldiers lacked bread the holy man prayed, and there was bread in abundance for the soldiers, who

marvelled exceedingly, and believed on our Lord Jesus Christ. And when they arrived in the city of Antioch they were baptized with Christian baptism by the hand of Abbâ PAUL, Archbishop of the city of Antioch. When CHRISTOPHER came [fol. 31*a* 1] before the Emperor DECIUS he frightened him, and DECIUS tried to persuade him [to deny Christ]. And he sent two very beautiful harlots to him for he thought they would be able to make him to fall into sin with them; but the holy man rebuked them, and they believed on our Lord Jesus Christ, and they repented and became martyrs. And the two hundred soldiers likewise confessed our Lord Jesus Christ, the Living [God], before the emperor. Then the emperor commanded the [other] soldiers to cut off their heads, and they cut off their heads with swords, and the soldiers received crowns of martyrdom in the kingdom of the heavens. And the holy man terrified the emperor, and he said unto him, "O thou receiver of the work of Satan and his abode!" And the emperor waxed furious, and he commanded his soldiers to cast him into a huge frying-pan and to light a fire under him, and they did so, but no harm whatsoever came to him as they wished, on the contrary he taught the people whilst he was in the frying-pan. When the people saw that he was speaking and teaching the men, and that he was whole and unharmed, they marvelled exceedingly, and they believed on our Lord Jesus Christ; and they drew nigh to the frying-pan in order to lift the holy man out from it. And the emperor commanded his soldiers to cut off [the heads] of all of them with swords, and they did so, and [the people] received crowns of martyrdom. Then the emperor commanded his soldiers to hang a great stone from the neck of Saint CHRISTOPHER, and to cast him into a pit, and they did unto him even as the emperor commanded; and the angel of the Lord brought him out of the pit, whole and unharmed. When the emperor was tired [of torturing him] he commanded them to cut off his head with the sword, and he received the crown of martyrdom [fol. 31*a* 2] in the kingdom of heaven. Salutation to CHRISTOPHER who believed through the teaching of MATTHEW, and salutation to those who died with him, thirty women and handmaidens, and three men.

And on this day also is commemorated MALÂL'ÊL (MAHALALEEL), the son of CAINAN. MALÂL'ÊL (MAHALALEEL) lived one hundred and sixty-five years and begot JARED; and all his days were 165 (*sic*) years. And MALÂL'ÊL (MAHALALEEL) died on the First Day of the week, on the second day of the month of Mîyâzyâ, and he was buried in the CAVE OF TREASURES.

III. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ JOHN, Bishop of the city of Jerusalem. This holy man had Jewish parents, who kept the Law of the TÔRÂH (*i.e.* Pentateuch). When he had arrived at man's estate his parents taught him the doctrine of the Law of the TÔRÂH, and he became exceedingly learned therein. And he disputed with the Christians, and argued with them, until at length he became certain in his heart and believed that our Lord Jesus Christ came into the world and that He was God in truth. And he believed through Saint JUSTUS, Bishop of Jerusalem, who baptized him with Christian baptism, and made him a deacon [fol. 31*a* 3] in the city of Jerusalem. Then he advanced in good works, and in knowledge, until he became fit to be Bishop of the city of Jerusalem. When ANDRIANUS became king, he who was called "ELIAS," he commanded [the people] to [re]build the ruined places of the city of Jerusalem; now his name was called "ELIAS." Then the Jews built the western gate, of great strength (?), and he made (*i.e.* set) over the gate a tablet of costly stone on which was engraved the name of "ELIAS." Now in his days Jerusalem was filled with stone, and with Gentiles and Jews. When the Gentiles saw the Christians coming to Golgotha and praying there, they prevented them, and built there a temple dedicated to the planet VENUS, and they would not allow the Christians to pass that site. Then there came upon this holy man great tribulation and sorrow, and provocation from the Gentiles, who lived in the city of Jerusalem, and they beat him often, and dragged (?) him about, and treated him with insult, and afflicted him, and he entreated God that his soul might be received to Him; and he died in peace, having sat upon the episcopal throne for two years. Salutation to JOHN, the persecuted, the son of MARY.

[fol. 31*b* 1] And on this day also died the holy father, the pure virgin, Abbâ MICHAEL, the seventy-first Archbishop of the city of Alexandria. The soul of this father desired what was good, that is to say, to put on the apparel of the holy angels, or the garb of the monk, and he became a monk in the church of Saint Abbâ MACARIUS, in the desert of SCETE. He lived in the desert until he was an old man, and he was set over many monks, and he fought a good fight all his days, and he pleased God. And he laboured and did a great work until he reached the archiepiscopate, which is Christian ordination (?) in this world, and in the heavenly world which is to come. When Abbâ GABRIEL, the archbishop who preceded him on the throne of MARK the evangelist, died, there was no Archbishop of Alexandria for four months, and the bishops, and priests, and the chief doctors spent a period of three months in searching out, and trying to choose the man who was best suited for the office of archbishop. And after much searching, and great labour, they chose three desert monks, concerning whom it was testified that they were orthodox in Faith, and learned. And they wrote the names of these three men on three small pieces of paper, and they wrote the Name of our Lord Jesus Christ on a piece of paper, and they sealed each one of them with wax, and laid them on the altar. And the bishops, and priests, [fol. 31*b* 2] and monks remained praying for three days and three nights, and they consecrated the Offering; and they entreated God Most High to set over them a good shepherd and a faithful priest. And after three days they called a certain small child and they said unto him, "Take out for us one seal[ed paper] from among these four seals." And the boy took out that seal under which was the name of this holy father Abbâ MICHAEL, and all men knew that God had chosen him.

And he was [of] the sons of MAḲÊDÔS, of the cell of DARSÊN, which is in the desert; and all the men cried out, "He is worthy, he is worthy, he is worthy"; and straightway they enthroned him archbishop. And he entered upon his office with all the gracious excellence which befits the archiepiscopacy. And they chose a scribe to write his epistles to every country, and to every bishop. And this father used to teach the people, and exhort the sinners to repent of their sins; and all his flock feared him because they knew that God was with him. He was pure in heart and in soul, and he had no desire for any of the dainty meats and delicate foods of this world, and he coveted neither the honour thereof nor its possessions. And he strove and understood the visiting of the poor and needy, and he gave them what they asked for their needs, and whatsoever remained after their wants were satisfied he spent in building churches. This father did not hold his office a full year, but lived a little short of it, and he died in peace. [fol. 31*b* 3] Salutation to MICHAEL.

And on this day also died MARḲÊ, the poor, the Christian. This holy man was a native of the city of Antioch, and he had a trusted friend whose name was GUĔSPÂR, an infidel, and a worshipper of idols; and the two men differed about nothing whatsoever except their Faith. One day MARḲÊ and this GÛFÂR (*sic*) departed on a pilgrimage to the city of BAGDÂD (BAGHDÂD), and they spent five days in travelling through a desert wherein there was no man. Now MARḲÊ the Christian was a rich man, and he had with him thirty pounds of gold, and whilst he was on the road he fell sick of a violent disease which brought him [nigh unto] death. And he forced himself and wrote a document, saying thus: "From Thy servant, the son of Thy handmaiden, I have thirty pounds of gold fastened to the black mule and it is Thine, O my Lord Jesus Christ, the Son of God, Glory be to Thee! in atonement for my sins, and for my errors, so that Thou mayest give me the kingdom of heaven; and it shall not be for my children, my wife and my kinsfolk." And he rolled up the paper, and sealed it, and called his friend GUĔSPÂR, and he made him swear by his gods that he would

do for him everything which he told him. And when GUĔSPÂR had sworn, he said unto him, "When I die do not touch me, but take this paper and the thirty pounds of gold [fol. 32*a* 1] with the mule on which it is, and give it to my Lord Jesus Christ, the Son of God; take it in thy hand and do not tell my children." And GUĔSPÂR said unto him, "Art thou mad, O my friend? Didst thou not say that Christ, glory be to Him! died, and rose, and ascended into heaven? How then can I give it unto Him?" And MARḲÊ said unto him, "Go to a church, and when he who belongs to it cometh unto thee, give him the gold from thy hand into his." And after this when MARḲÊ came nearer and nearer to death GUĔSPÂR sat down some distance from him, and waited for him to die. And he saw angels coming down to him holding a heart of light, and with them were the righteous, and the martyrs, and DAVID singing psalms to his harp; and the Holy Spirit came down in the form of a white dove, and He went round the body of MARḲÊ thrice. And when the holy soul of MARḲÊ saw [this] it went forth from his body, and ascended into heaven with great glory. And then two lions came and buried him. And GUĔSPÂR loaded the gold [on the mule] and departed, marvelling at everything which he had seen. When he drew nigh to Antioch, he related what he had seen to THADDAEUS, the steward of the church, [who did not wish] to receive GUĔSPÂR the pagan, but he demanded from him the gold and the mule. When the priest said this, GUĔSPÂR said unto him, "I will give the gold and the mule from my hand into the hand of my Lord Jesus Christ [only], as my friend made me swear to do." And leading away the mules, he departed to the church. And the priest THADDAEUS opened the gates, and having gone in GUĔSPÂR laid the gold on the altar; and having gone out the gates were closed, and he stood there. And at the time of midnight, he [fol. 32*a* 2] heard the sound of thunder inside the church, and light appeared, and suddenly my God our Lord Jesus Christ came down with great glory; and with Him were two angels, and He sat down upon the altar. And an angel said unto GUĔSPÂR, "Come, worship, for this is Christ Himself, the Son of God"; and GUĔSPÂR bowed low and gave Him the paper,

saying, "I have believed in Thee, my Lord Jesus Christ." And Christ ordered the angels to weigh the gold, and there were thirty pounds, and our Lord commanded GUĔSPÂR to be baptized by the priest THADDAEUS, and he and all the men of his house were baptized, now they were in number seventy-five souls. And GUĔSPÂR died in the Faith of Christ. Salutation to MARḲÊ who sent his gold to Christ. Salutation to the idolater GUĔSPÂR, and also to the men of his house who believed through this great miracle.

IV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the saints VICTOR, and DECIUS, and IRENE, and many people, both men, and women, and virgins became martyrs. These saints lived in the days of the kingdom of CONSTANTINE, and in the days of his son; now these emperors destroyed many houses of idols, and broke their idols, and burned them in the fire, [fol. 32*a* 3] and they built [on the sites of the temples] many churches and altars, in the name of our Lady, the holy Virgin MARY, the God-bearer, and in the names of many saints. When CONSTANTINE was dead JULIAN the infidel reigned, and he set up the worship of idols, and he honoured their priests, and slew many Christians. And the history of these saints was noised abroad, how they worked [destruction] in the houses of the idols, and how they smashed the idols. Then the governor seized them, and tortured them for many days, and beat them, and crucified them, and flayed the skin from their bodies with iron knives; and after this [the soldiers] cut off their heads with swords, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to VICTOR, and DECIUS, and 'ÊRMÔ (*sic*).

Salutation to the holy father, ISAAC the abbot.

V. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 32*b* 1] On this day died the great prophet, the righteous man, EZEKIEL, the son of BÛZ, the priest, who was made captive, and carried off to the city of Babylon. When NEBUCHADNEZZAR carried the children of Israel into captivity, the spirit of prophecy descended upon EZEKIEL when he was in the land of Babylon, and in prophecy he spake many marvellous words. In prophecy he spake concerning the birth of our Lord Jesus Christ by our Lady, the holy Virgin MARY, and how after she had borne Him, she would remain a virgin. And he prophesied, saying, "I saw in the East a door which was shut. And God said unto me, This door shall remain shut, and it shall not be opened, and none shall go through it except the Lord God of Israel, and He shall go in and out from it." And he prophesied concerning the baptism of Christ, [saying], "The soul of a man shall be sanctified, and his body, and the heart of stone shall be plucked out from him, and he shall become a son of God by the descent of the Holy Spirit upon him" (Ezekiel xxxvi, 26). And he encouraged the people and rebuked the priests for forsaking the teaching of the people, and he said unto them, "Guard yourselves against laziness, and be not blind to doctrine." And he rebuked them and said unto them, "God will require the souls of men from you if ye do not teach them and if ye do not wake them up." And he prophesied concerning the resurrection of bodies, [saying], "Needs must that dead bodies shall rise, and they shall become one with their souls even as they were aforetime. And they shall rise up according to what is prepared for them, whether it be for punishment or whether it be for [fol. 32*b* 2] joy." And he uttered many prophecies which are of benefit to those who read them, and God made manifest through him many signs and wonders. When the children of Israel worshipped idols in the city of Babylon, he rebuked them, and because of this their leaders rose up and killed him. And he prophesied

five hundred and seventy and seven years before the Incarnation of our Lord Jesus Christ, and the days of his prophesying were one year. Salutation to EZEKIEL, who saw MARY as a closed door, which God had stablished.

And on this day also took place the strife of 'AFLÂMÎS, and THEODORA, and 'ARSÂNÎ (ARSENIUS), the monk, and WÂSÎLDES (BASILIDES ?).

VI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint MARY, the Egyptian, the dweller in the desert. This holy woman was a native of Egypt, and she came from the city of Alexandria, and her parents were Christians. When her days were twelve years, the Hater of good and the Adversary of men seduced her, and led her astray and made her his net wherein he caught innumerable souls, [fol. 32*b* 3] that is to say Satan made her to love fornication. And she gave her body up to fornication, without payment, because of her love for the deadly sin, and she continued in this filthy work for a period of seven and twenty years; and her love for this filthy work increased [with her years]. And by the Will of God, the Lover of mankind, He shewed her the men who wished to go and be blessed at the tomb of our Lord Jesus Christ in the city of Jerusalem, and the thought stirred in her mind that she would go with them; and she embarked in a ship, with many people. When they were about to set sail, the sailors said unto her, "Give us the passage money for the ship," and as she had not the money with her to give them, she gave them her body so that they might take fornication with her in place of the ship's passage money. When she arrived in Jerusalem, she did the same thing, and played the whore continually. When she wished to go in with the rest of the people through the door of the church of the tomb of our Lord Jesus Christ, the Divine Power prevented her from entering. And it came to pass that

when she wished [to fornicate] with the people who were coming [there] the Power of God prevented her from doing so. And when she drew nigh, and the Power prevented her from entering the church because of her filthy deeds, she lifted up her eyes to heaven, to God the Merciful, being sad and sorrowful in her heart, and she saw above her a picture of our Lady, the holy Virgin MARY, the God-bearer. And she wept before it, and made entreaty unto it, saying, "O intercessor for [fol. 33*a* 1] all Christian people, O God-bearer, make a pact with me. If I can go in and celebrate the festival with all the [other] people, I will do everything which thou commandest me." And saying these words she went quickly into the church of the tomb of our Lord Jesus Christ. And when she had finished the keeping of the feast, she returned quickly to the picture of our Lady the holy Virgin MARY, the God-bearer; and she made long prayers before it, and wept bitterly, and made entreaties before it that the Virgin would send her wheresoever she pleased, so that she might save her soul. And a voice came out from the picture of our Lady, the holy Virgin MARY, the God-bearer, saying, "If thou wilt go into the desert of the Jordan thou wilt find rest and salvation." And she accepted the words, and prayed and saluted the picture of our Lady, the holy Virgin MARY, the God-bearer, and then she went forth. When she had gone forth from the church she met a certain man, and he gave her three small coins wherewith she bought bread. Then she crossed the valley (or, river) of the Jordan, and dwelt in the desert of the Jordan for seven and forty years; and she strove strenuously, and Satan fought against her by means of her love for the impure thing which she had worked formerly. And she lived upon the bread which she had bought for many days, and every two days she used to fast for two days, and every three days for three days, and little by little she ate up her bread. When the bread was finished she lived upon the herbs in the desert. When the seven and forty years wherein she had wandered up and down the desert had come to an end, the holy priest ZOZIMAS went out into the desert of the Jordan, [fol. 33*a* 2] in order to complete therein the holy Forty Days' Fast, according to the custom observed in his monastery—now

it was the custom with the monks of his monastery to go out each year for the Great Fast (*i.e.* Lent) into the desert, and to devote themselves to severe ascetic labours, and to fight in the spirit until the end of the Fast. When Saint ZOZIMAS had gone out into the desert of the Jordan, he entreated God to shew him that which would give him consolation. As he was going along in the desert he saw the holy woman MARY in the distance, and he believed her to be Satan himself. And having prayed, it was shewn to him that she was a human being, and he went towards her, and she fled from him; and he followed her and ran after her to come up to her, but she still fled from him. Then she called out to him by his name, saying, "O ZOZIMAS, why dost thou want to talk to me; throw me a rag that I may cover myself therewith, for I am naked." And he marvelled exceedingly when she called him by his name, and he threw to her the wherewithal to cover herself; and straightway she came to him and bowed before him, and he bowed before her, and they embraced each other, and she asked him to pray for her, for he was a priest. Then he asked her to tell him the story of her fight, and then she told him everything which had happened to her from the beginning to the end. Then she asked him to come and visit her each year, and to bring with him the Body and Blood of our Lord Jesus Christ, and he said unto her, "I will." When a full year had passed he took some of the holy Body, and the honourable Blood in a cup, and he carried with him figs, and dates, and also lentils for soaking in water. And he came to the bank of the River Jordan, and saw the holy woman coming in the distance, and she was walking towards the River Jordan; and when she came up [fol. 33*a* 3] to him they embraced each other and prayed. Then he administered to her the Holy Mysteries, and he brought forth the dates, and the figs, and the lentils, and asked her to accept them from him; but she only took a handful of lentils for a "blessing," and then she asked him to come back to her in the desert in the following year. When the second year was ended, and he went to the valley of the Jordan, he found that the holy woman was dead, and lying near her head was a paper whereon was written, "Bury MARY, the poor woman, in the

dust of which she was created"; and he marvelled at the writing. And he saw near her feet a lion which was guarding her, and whilst he was wondering in his mind with what he should dig her grave, the lion came and dug a grave for her; then the holy man prayed over her and buried her. And he returned to his monastery and related to the monks the story of the strife of this holy woman MARY the Egyptian from the beginning to the end thereof, even as she had told it to him; and they all marvelled exceedingly, and they praised the glorious and Most High God. And all the days of her life were seven and seventy years. Salutation to MARY, whose dead body was guarded by a lion in the desert.

And on this day our Lord Jesus Christ appeared to THOMAS, the apostle, on the eighth day after His resurrection. And THOMAS saw the marks of the nails which were in His hands and feet, and he took his hands and laid them in His Divine side, [fol. 33*b* 1] where the spear had pierced it, and he said, "My Lord and my God." And our Lord said unto him, "Thou hast believed on Me, because thou hast seen Me; blessed is he who shall believe on Me without seeing Me." In a commentary on the Gospel it saith that when THOMAS the apostle laid his hand in our Lord's side, his hand was burnt with divine fire; and that when he believed in His Godhead his hand was healed of the burn. Glory be to God, and let us beseech Him to have mercy upon us through the prayers of all His holy apostles and righteous ones, for ever and ever. Amen. Salutation to the chamber wherein Christ shewed His pierced side, and the hand of THOMAS was burnt.

And the fathers have commanded us to celebrate the commemoration of the deaths of our father ADAM and our mother EVE on this day. Before God created this our father ADAM He created the heavens and the earth and all that therein is, and the angels and the archangels. And having planted for him the Garden of ÊDÔM containing every kind of fruit pleasant to the taste, and having furnished it with every desirable thing, He created ADAM. He took dust from the centre of the earth,

that is to say Golgotha, at the third hour of the day of the Eve of the Sabbath (Friday), and He created him out of four things, that is to say, water, fire, air, and dust. And He made him in His own image and likeness, and He breathed into his nostrils the breath of life, and He dressed him in the dress of life, and light, and He made him king, and priest, and prophet, and administrator of everything he wished. Then He brought to him all the beasts, [fol. 33*b* 2] and cattle, and birds of the heavens so that ADAM might see them, [and give unto] each of them its name, even as he pronounced them, through the Holy Spirit, which was on him. And God having wished to make for him a companion to help him, brought upon him slumber, and he slept, and then He took a bone from his side and filled [the place thereof] with flesh, and set her before him. When ADAM woke from his sleep he prophesied, and said, "Bone of my bone and flesh of my flesh, assuredly thou be to me my wife"; and he called her name "ḤÊWÂN" (EVE). And as ADAM was standing [there] on the place of Golgotha, he heard the voice of his God, and behold a cloud of light took him up with EVE his wife and carried them into the Garden of ÊDÔM, and the voices of every rank of the angels, the Cherubim and the Seraphim, went before him praising and thanking God because He had done honour to ADAM. And God said unto ADAM and EVE, "Of every tree which is in the Garden eat, but of the tree which is in the middle of the Garden eat not, for on the day wherein ye shall eat of it ye shall surely die." And ADAM continued to till the Garden, and to eat of the fruit thereof, and he praised [God] with the angels. And when Satan, the Enemy of all good, had fallen from his exalted state and honour, because of his arrogance concerning ADAM, and the honour and glory [which God had given him], he went to the place where EVE was, in the form of a serpent, and he persuaded her to eat of that tree which God had set apart, and promised to her the nature of God [if she did so]. And having looked at the tree, and seen that the fruit thereof was good, she ate thereof, and made ADAM to eat thereof. And their raiment of light was stripped from them, and they knew that they were naked, and they covered their shame with the leaves of the fig tree. [fol. 33*b* 3] And when God

knew their fault, He cursed the serpent, and He made enmity to exist between it and the seed of EVE. And her also He cursed, saying, "In pain conceive and bring forth thy children; and thy turning shall be to thy husband, and he shall serve thee." And to ADAM He said, "Cursed shall the ground be for thy sake. With the sweat of thy face eat thy bread; dust thou art and to dust thou shalt return." And he made for them tunics of hide, and they put them on, and they went forth from the Garden of ÊDÔM, at the turn of the evening, after seven years of joy and delight. In the morning, at sunrise, he used to smell the smell of incense, and perfume, and water of frankincense, and aromatic herbs. And ADAM dwelt in the land of ÊLDÂ and tilled the ground according to what he had learned in the Garden of ÊDÔM, and he knew his wife EVE and she bore him ḲÂYL (CAIN) and after him ABEL. When ḲÂYL (CAIN) and ABEL grew up they brought their offerings to God, and when the offering of ABEL was accepted ḲÂYL (CAIN) slew ABEL in his jealousy. And ADAM continued to lament the death of his son for seven (?) years, and then SETH was born unto him in exchange for ABEL his son, in whom stood his memorial, and after him came many children (?). When ADAM went forth from the Garden, God saw his tears and his repentance, and He gave him the promise of a hope of salvation, and He said unto him, "In five thousand and five years I will come into the world, and I will be born of what is in thee, and I will deliver thee in a wide place, and I will redeem thee by My Cross." And ADAM took from the Garden gold, and myrrh, and incense, and gave them to his son SETH, and he wrote for him, saying, "In the last days the Son of God shall come, [fol. 34*a* 1] and He shall be born of a virgin, and then the MAGI shall bring (as) gifts unto Him this gold, and myrrh, and incense." And this writing after being handed down from generation to generation came to our Lady, the holy Virgin MARY, and she gave it to our father PETER, and PETER gave it to CLEMENT. When our father ADAM knew that his death was near he called his son SETH, and SETH drew nigh unto him in the Cave of Treasures. And ADAM said unto him, "Make thy children and thy children's children to come unto me before I die." When SETH

heard the words of his father ADAM, he went forth from his presence, with the tears flowing down his cheeks, and he gathered together his children, and his children's children, and brought them to him. When ADAM saw them he wept because of his [approaching] separation from them, and when they saw him weeping they all wept together before God, and they fell down upon their faces, saying, "How can the earth cover thee, and hide thee from our eyes?" Then our father ADAM blessed all his children, and he said unto SETH, "O my son, this world is full of weariness; preserve righteousness and purity; let us trust in God. And incline not to the voice of Satan, and his wiles, which he will make apparent to thee. When I die take my body, and prepare it for burial with myrrh and cassia and stacte, and bury me in the cave of a store-chamber. And there shall come a water-flood, and it shall drown every created thing, and only eight souls shall be left. Be thou a protector of thy people. Watch over them and protect them in the fear of God, [fol. 34*a* 2] and teach them the way of salvation, and take care of them so that they may not be in subjection to Satan, and that he may not destroy them. Separate thy children and thy children's children from the children of ḳÂYL (CAIN), and do not let them mix in any way, and they shall draw nigh neither to their works nor their fables." Then ADAM turned to SETH his son, and to EVE his wife, and he confided to their care the gold, and the myrrh, and the cassia, so that they might bury them with him. And he said unto them, "In the days wherein the Water-flood shall come, they shall take my body into the ark, with the gold, and the myrrh, and the cassia, and shall lay them in the middle of the earth. After many days [enemies] shall capture this country, and they shall [not] take the gold, and the myrrh, and the cassia, together with the [other] spoil, but they shall be preserved here until the time when the Word of God shall become flesh, when kings shall take them and bring them unto Him—gold because of His kingship, and incense because He is God of heaven and earth, and the myrrh is the symbol of His Passion." And when ADAM was nine hundred and thirty years old (Genesis v, 5), in the 135th year of the life of MAHALALEEL, he died, at the ninth

hour of the day, on Friday, the day on which he was created. now the hour in which he died was that in which his going forth from Paradise had taken place; at that moment hosts of angels gathered together to his children. And they prepared his body for burial carefully, and they anointed him with scented unguents of every kind which are [found] in the trees of the Holy Mountain. And they laid his body facing the east of the Cave, and they set a lighted lamp before him, and they laid by his side the gold, and the myrrh, and the cassia; and they sealed the doors of the Cave with the seals of ADAM and EVE [fol. 34*a* 3] and SETH. And SETH and his children continued to minister unto the body of our father ADAM, until the Water-flood came. Then NOAH took ADAM'S body into the ark, and by the command of God he carried it with him until he brought it to Mount Ararat. Then SHEM and MELCHISEDEK, an angel of the Lord guiding them, took it from this place and buried it in the "place of a skull"; and MELCHISEDEK continued to minister unto it with incense and offerings. And when the Son of God came, and was born of ADAM'S daughter, He redeemed ADAM by His death, and restored him to his former inheritance, for he was the father of the prophets and apostles, and the father of the saints and martyrs, and through him the Son of God came into the world. Salutation to ADAM, the first man created, and salutation to EVE, a bone of him.

And on this day were born NOAH and DAVID, the king, the father of SOLOMON. [Omitted in the Bodleian MS.]

VII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and honoured and righteous man, JOACHIM, the father of our Lady, the holy Virgin MARY, the God-bearer. This righteous man was called [fol. 34*b* 1] by three names, which are as follows: JOACHIM, and YÔNÂKÎR, and ZADOK. He was of the seed of DAVID, and of the tribe of

JUDAH, for he was the son of JOACHIM, the son of LAZARUS, the son of ELDÂD, whose tribe goeth back to SOLOMON the king, the son of DAVID the king, whom God promised that his seed should reign over the children of Israel for ever. The wife of this righteous man was ḤANNAH, and she was barren, and both of them prayed and entreated God continually, by day and by night, [to give them children]. And having accepted their petition He gave them good fruit, and sweet, which satisfied all the men of the world, and He removed from them the bitterness of servitude, and He made JOACHIM worthy to be called the father of Christ, because of His marvellous Incarnation, which was to take place through his daughter. And after God had shewn His joy in the birth of our Lady, the holy Virgin MARY, the God-bearer, his heart was glad, and he brought his offering to the altar, for shame had been removed from him, and from his kinsfolk. And after our Lady, the holy Virgin MARY, the God-bearer, had left her mother's breast, JOACHIM took her and carried her into the sanctuary of God, according to what they had vowed to God. And having lived a few days after he died in peace. Salutation to JOACHIM.

[fol. 34*b* 2] And on this day also are commemorated 'AGÂBÔS, and THEODORA, the martyrs, and Abbâ METRÛF (or, MAḲRÛF, MACROBIUS?), the son of Abbâ MÛSÊ of DABRA LĔBYÔN (BELION?). Salutation to 'AGÂBÔS, THEODORA, and METRÛF.

VIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the three holy women, that is to say, 'AGÂLÎ (AGAPE?), and 'ÊRÂNÎ (IRENE?), and SÛSNÔNYÂ (SUSINIA?). These three holy virgins were natives of the city of Thessalonica, and they served God and our Lord Jesus Christ, for their parents were God-fearing folk. And the three women loved virginity and chastity, and they made an

agreement with each other to serve Christ, and they devoted themselves to the ascetic life, and they fought a great and good fight, which exceeded the strength of their youth and capacity. And they fasted, and prayed, and kept vigil ceaselessly at all times, and they went to the nunneries, and associated themselves with the virgins who were therein. When MAXIMIANUS, the infidel, reigned, he established the worship of idols, and poured out the blood of very many innocent persons. And those virgins were afraid, and they fled to a mountain and hid themselves in a cave, and they dwelt therein, and devoted themselves to the practices and contendings of the ascetic life. And a certain old woman, who was a Christian, used to visit them once a week, and to give them everything which they needed, and she sold the things which they made with their hands, and what remained of the price thereof she gave to the poor. [fol. 34*b* 3] And it fell out that as she used to come out of the city, and go to the mountain very often, a certain evil man saw her [one day], and he followed her, secretly, and at a distance, without the old woman seeing him, until she came to the cave and went inside it. And the man watched her going into the cave from a distance, and hid himself until she came out; now he imagined that there was money hidden in the cave. And when the old woman had gone away from that place, that evil man went into the cave, and he found those pearls of great price, those lambs of the flock of Christ, praying. When they stood up he bound them with fetters, and he dragged them away, and brought them to the governor of Thessalonica. And when the governor questioned them about their Faith, they confessed before him that they were Christians, and that they worshipped the God Who had been crucified for them; and he was wroth with them because of the power of the word of Faith, and he commanded [his soldiers] to beat them severely, and to make the stripes to cause them grievous pain. And when they would not submit to him, and would not become infidels, he commanded his soldiers to cast them into the fire; and they bound the virgins with fetters, and cast them into the fire. And they delivered up their souls therein, and each received an incorruptible crown in the kingdom of the heavens. Salutation to

the three virgins who were burned to death in the fire, and two-fold salutation to the old widow who supplied their daily needs.

[fol. 35*a* 1] And on this day also one hundred and fifty people were martyred at once by a Persian king. This king besieged a certain Christian city, which was near his own land, and he carried off as captives very many of the people thereof and took them to his own country. When they refused to obey him, and would not worship the sun, and moon, and stars, he commanded [his soldiers] to cut off their heads, and they cut them off with swords, and [each of the captives] received a crown of martyrdom. Salutation to you, O ye one hundred and fifty martyrs who refused to worship the gods of the King of Persia, and were burned to death (*sic*) in the fire.

And on this day also is commemorated TIMOTHY, the archbishop.

IX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the ascetic and fighter, the priest Abbâ ZOZIMAS the monk. This holy man was a native of the country of Palestine, and [fol. 35*a* 2] his parents were Christians and righteous folk. And having begotten this holy man they themselves brought him up for five years, and then they gave him to a certain righteous old monk to educate and to train thoroughly as a Christian, and to teach him philosophy, and the doctrine of the Church; and the old man received him and treated him like a son in Christ. And he taught him philosophy of every kind, and doctrine, and after this he arrayed him in the garb of the monk, and made him a deacon. And he grew up doing good works, and he increased in excellence, and he was continually praising God, and he read the Scriptures by day and by night. And whether he was working with his

hands, or whether he was eating his food, he never ceased from praising God at all times. When he had completed five and forty years in that monastery, he was made a priest, and he increased his ascetic labours and his contendings. And when he had filled the office of priest for thirteen years, he increased his ascetic labours and his contendings, and he became the conqueror in every spiritual fight. And the Enemy and Adversary sowed in his heart the evil thought that he was superior by far in respect of severity of his labours to all the other ascetics his contemporaries. And he said within his soul, "Doth there remain for me to do one work of righteousness and asceticism which I have not done?" And our Lord Jesus Christ did not abandon him, but He sent an angel to him, and commanded him to go to that monastery which was near the River Jordan. And he rose up and departed, and he came to that monastery, and he found therein righteous old men who were perfect [fol. 35*a* 3] in their contendings, and he knew that his ascetic labours were less strenuous than theirs, and that there lived in the world men who were more perfect and better than he. And he took up his abode with them in that monastery, and he fought as they fought with them for many years. And the monks of that monastery were accustomed, when the Great Fast of forty days came, to fast in the monastery for the first week of the Holy Fast, and to receive the Holy Mysteries on the First Day of the week. And on the following day they went out from the monastery singing the xxviith Psalm, "God illumineth me and saveth me, who then shall make me afraid?" to the end. When they had finished their coming forth from the monastery, they prayed at the gates of the monastery, and embraced each other, and the abbot of the monastery blessed them, and then they dispersed themselves in the desert, and each of them carried out his spiritual fight by himself, unseen by his companions. And if one of them saw that a companion was near him, he fled to another spot, so that he might not see the face of his neighbour. And Saint ZOZIMAS used to go out with them each year, and he would wander up and down in the desert, and ask God to reveal to him something which would give him comfort. As he was wandering about he found MARY,

the Egyptian woman who dwelt in the desert, and he learned from her the manner of the life which she had lived in the world in the days of her youth, and how it came to pass that she entered that desert; and she told him everything which had happened to her, and all her fight from the beginning to the end thereof. Then she asked him to visit her. [fol. 35*b* 1] After one year [he came to her] and gave her the Mysteries. After this, in the second year, he visited the desert, and found that she was dead; and he buried her, and he told the monks of that monastery concerning her strife. This holy man found it meet to go to the "Country of the Blessed," and it is he who wrote the account of the dwellers there, and their strivings, and revealed their works, and their righteousness. When he had completed eight and ninety years, he died in peace. Of these he lived [five and] forty years in the world before he entered the monastery, and for three and fifty years he lived the life of an ascetic, and fought the spiritual fight. Salutation to ZOZIMAS who visited the Country of the Blessed like MATTHEW, and described the lives of those who lived there.

And on this day also the righteous men of the company of ISIDORE, and a child ten months old, together with his father and mother, became martyrs.

And on this day also there was made manifest a great miracle through our holy father Abbâ SINUTHIUS (SHENUTI), Archbishop of the city of Alexandria. This man had gone up into the desert of SCETE in order to fast the Great Fast in the monastery of Saint Abbâ MACARIUS with the monks. And when it was [the time for] the Eight Hosannas, the Arabs and Muslims assembled, and came to the desert of SCETE to plunder the desert houses and monasteries, and they stood on the rock to the east [fol. 35*b* 2] of the church of Saint MACARIUS, and their swords were drawn in their hands, ready to kill men. And the bishops, [and the priests,] and the monks gathered together to him, and they told him what had taken place with the Arabs and Muslims, and they wanted to go forth from the desert before the festival of Easter. And SINUTHIUS

(SHENUTI) said unto them, "As for me, I will not leave the desert until the festival of Easter be finished." And when the Fifth Day of the week had come whereon, according to the New Covenant of Joy, our Lord Christ washed the feet of His disciples, the number of the Muslims and the Arabs increased. When Abbâ SINUTHIUS (SHENUTI) saw the terror of the people, he took up his staff whereon was the figure of the Cross, and he grasped it and willed to go forth to them, saying, "It is better for me to die with the people of God." And the bishops and the monks seized him, and would not let him go out, and he strengthened their hearts and comforted them. Then he went forth to the Arabs and the Muslims, with his staff in his hand, and when the Muslims saw him they turned round and fled as if they were pursued by an army of soldiers; and from that day onwards those Muslims never came back to the monks and never did them any harm. Salutation to Archbishop SINUTHIUS (SHENUTI), who put to flight Arabs, who were armed with swords, by the figure of the CROSS only.

X. MÎYÂZYÂ

[fol. 35*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and fighter Abbâ ISAAC, the disciple of the great father Abbâ 'ĔBLÔ (APOLLO). This holy man renounced the world and all the pleasure and delight thereof, and went up to the desert of SCETE, and became a monk; he was the disciple of Abbâ 'ĔBLÔ (APOLLO), and he continued to minister unto him for five and twenty years. And he fought so strenuous a fight that at length his whole body dried up, but he retained possession of all his faculties. And he remained quiet (or, silent) at the times of prayer and the consecration of the Offering, and he stood timidly [in the church] with his hands clasped behind him, and his head bent; and he wept until the Office of the Offering was ended. And when he came out from the Offering, he never associated with any man at all during that day, and he never left the door of

his house open lest any man should come and visit him. And when anyone asked him, saying, "Why dost thou never talk with him who wisheth to talk with thee at the time of prayer, and at the time of the Offering?" he answered and said unto him, "There is a time for everything, as is fitting." And when the time of his death drew nigh the company of the monks gathered together to him so that they might be blessed by him, and might take refuge in his prayer. And when they asked him, and said unto him, "Why didst thou flee from men?" he answered and said, "I was not fleeing from men but from Satan. If a man taketh hold of a lighted lamp, [fol. 36*a* 1] and standeth in the wind, will not the light be extinguished? Even so is it with us when our hearts shine at the time of prayer and at the time of the Offering. When we meet together and hold converse with each other our hearts become dark." And this holy man having finished his spiritual strife and pleased God by his strife, and God having willed to give him rest from the toil of this fleeting world, he became a little sick and died in peace. Salutation to ISAAC who loved ascetic labours and prayer, and fled from the face of a man, as from a wild beast.

And on this day also died the holy father Abbâ GABRIEL, the seventieth Archbishop of the city of Alexandria, who was named the "son of TÂRÔYKA." This holy man was a son of one of the rich nobles of MĚSR (CAIRO), and he was appointed deacon in the church of Saint MERCURIUS of Egypt. He was a wise and learned writer, and he wrote many books in Coptic and Arabic with his own hand, and he completed the greater part of them, and he interpreted (or, translated) many others; and the bishops, and those who were in authority, and the elders of the people chose him to be appointed archbishop. And there was in the desert of SCETE a certain old man, a Syrian, and a man of the Spirit, whose name was Abbâ YÔSÊF, and the grace of God was upon him, and he could see by the Holy Spirit, [fol. 36*a* 2] and describe what was about to take place before it happened. And the aged monks gathered together to him, and asked him to make them to know, and reveal to them the answer to their enquiry, "Who is the best

man for this honourable office?" And YÔSÊF answered and said unto them, "A certain man who is called GABRIEL, the son of TÂRÔYKA"; and the monks told this answer to the bishops. And they all were pleased with it, and they agreed about him, and they seized him and enthroned him archbishop on the 21st day of the month of Yakâtît, in the year of mercy, the eight hundred and fortieth year [of the Era] of the martyrs (*i.e.* A.D. 1124). And when he departed to the desert of SCETE, he added in the prayer of the CREED, which is at the end of the Liturgy of BASIL, the words "and was One with His Godhead." And the monks of the desert of SCETE said unto him, "This is not our custom." They were afraid that he thought that Christ was . . ., and that His Godhead was mingled with His manhood. And after a great searching out, these words were sanctioned, and what followeth: "without separation, and without mixture, and without blending"; and they were well received and are in the Creed to this day. And this father in his days ordained very many good things, and he cursed the people who brought the bodies of the dead into the inner parts of the churches of MĚSR (CAIRO) and ḲĚKHARÂ (*i.e.* CAIRO and FUSṬÂṬ), and he cursed all those who had concubines and cast them forth from their houses, and drove them away. And this father drew up a Canon, and laid down just laws concerning inheritances from dead men, and other matters, and these ordinances are observed by the Church to this day. And he interpreted the books of the Church from [fol. 36*a* 3] many books. During the days of his rule he appointed three and fifty bishops, and many priests, and he never took a *dirham* from them. And at that time the King of Egypt brought tribulation upon him, and demanded money from him by force, and he set seventy spies over him to watch him. And the scribes, and the men in authority, and the people, knowing that this father had neither taken any money from any man, nor from the moneys of the Church, nor from the [rents of] the lands of the poor, they collected from their own houses three hundred *dînârs* in gold and gave them to the king on his behalf. And as the time of his death drew nigh, and God willed to make manifest his righteousness and virtues, he became a

little sick. And he saw in a vision many priests and monks coming to him, carrying in their hands crosses, and censers, and Books of the Gospel, and they embraced him, and said unto him, "We have come unto thee to visit thee, but we will return unto thee after this earth is ended [for thee], and we will take thee with us." When he awoke he told the bishops and the priests who were about him what he had seen, and then he recovered from his illness. And after the end of a year he became a little sick, and again he saw the priests and the monks who had come to him formerly, and they embraced him and he rejoiced with them. And straightway he delivered his soul into the hand of God, and he died in peace; and all the days of his sitting upon the throne of MARK the evangelist were fourteen years. And in the days of this father the King of Ethiopia commanded Abbâ [fol. 36*b* 1] MICHAEL, saying, "Set a bishop over the country of Ethiopia"; and the bishop said unto the king, "I cannot appoint another bishop without the command of the archbishop." And the King of Ethiopia sent a letter to this father Abbâ GABRIEL the archbishop, asking him concerning this matter, and he also sent a letter to the King of Egypt asking him to command this father [to appoint a bishop]. And this father commanded Abbâ MICHAEL, Bishop of Ethiopia, to appoint for him other bishops over and above those which had been already appointed. And the King of MĔSR (CAIRO) commanded this father Abbâ GABRIEL to command Abbâ MICHAEL, Bishop of Ethiopia, to do everything that the King of Ethiopia wished. And the nobles came in to the King of MĔSR (CAIRO), and they said unto him, "If bishops become many in the country of Ethiopia they will wax bold, and they will appoint bishops as they please, and they will never return to thee at all." When the King of MĔSR (CAIRO) heard this, he commanded this father archbishop, Abbâ GABRIEL, saying, "Send a letter and curse the King of Ethiopia, so that henceforward he may not appoint bishops over the country of Ethiopia"; and the archbishop sent a letter as the King of Egypt commanded him. When that letter reached the King of Ethiopia, suddenly his palace caught fire, and famine and plague broke out in his land, and the rain

was held back, and would not fall on the fields, and great tribulation came upon the people, for the king refused [to obey]; and he transgressed the command of God. Then the King of Ethiopia turned to God and repented, and he sent a letter to the King of MĔSR (CAIRO) [fol. 36*b* 2] asking him to command this father to send, and release him from this ban. And this father wrote a letter of blessing, and sent it to the King of Ethiopia, and to all the Ethiopians, and blessed them. When that letter reached the country of Ethiopia God removed His anger from them and sent to them His compassion and mercy; and the rain descended upon them, and God removed the famine and the plague and the people rejoiced with great joy. And this is what happened in the days of that king. Salutation to the Patriarch, the son of TÔRÂYK (*sic*), to whose name was added that of the angel GABRIEL.

XI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and pure Abbess THEODORA. This holy woman was the daughter of noble and rich Christians of the city of Alexandria. This holy woman desired eagerly to adopt the garb of the ascetic life, and to fight for the sake of the Name of Christ. Her parents provided for her costly apparel, and gold and silver ornaments of very great price, and arrayed her in them, thinking that they would give her in marriage; now she was their only child. And not desiring the marriage of this world, she took all the goods which her parents had provided for her, and handed them over to a buyer, and she gave [fol. 36*b* 3] the price thereof to the poor and needy. And she built a church outside the city of Alexandria, towards the west. Then she went to the holy father Abbâ ATHANASIUS, Archbishop of the city of Alexandria, and he shaved off her hair, and made her a nun in one of the houses for virgins, which were outside the city of Alexandria, and she devoted herself to the ascetic life with excessive zeal, and she fought the spiritual

fight, and became worthy to see divine and angelic visions. And she could see the angels, and the Satans, and she was able to distinguish and to recognize the works of [each of] these, and it was given unto her to know the things of the imagination, and she could test them. And Saint ATHANASIUS rejoiced, and was glad in her, and he used to invite her to come to him, and he also used to visit her, and she would reveal unto him all her mind; and the holy man made her to understand the crafts of the Enemy, and [to see] his nets. When they drove Saint ATHANASIUS from the throne of the city of Alexandria, he wrote for her many admonitions and sent them to her. And this holy woman lived to be very old, and she was a strong fighter in the spiritual fight. She saw five archbishops, that is to say, ISKANDER, and ATHANASIUS, and PETER, and TIMOTHY, and THEOPHILUS. This holy woman wrote many profitable discourses on doctrine; some of them she wrote by the Holy Spirit which was in her, and some she wrote under the instruction of those archbishops. And certain people asked her, saying, "If a man uttereth an evil matter is it right for one to speak to him and to silence him, and to rebuke him, or to close the ears and not listen to him?" And she answered and said unto the man who spake to her, "Neither of these courses is right, [fol. 37*a* 1] but what is right is to take no pleasure in listening to him. The matter is thus: If a man setteth before thee a table whereon there are many kinds of food, both dainty and common, thou canst not say unto him, 'Take this and put it far away from me, for I hold it to be common,' but thou passest it by, and dost eat some other kind." And she also said, "There is nothing which will vanquish Satan, and bring him into contempt, except prayer and humility." And all the days of her life were one hundred years, and she died in peace. Salutation to THEODORA who built an altar, when she sold her goods for gold and silver.

And on this day also is commemorated Saint JOHN, Bishop of GÂZÂ.

And on this day also are commemorated BAKÎMÔS of

Alexandria, and SIMON of LANṢ (SIMON the leper ?), and THEODORA.

XII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ ALEXANDER, Bishop of the city of Jerusalem. This holy man was Bishop of the country of Cappadocia, and he came to the city of Jerusalem in order to worship therein, and to receive a blessing through [fol. 37*a* 2] the holy places, and then [he intended] to return to his own country. And there was in Jerusalem a bishop, a righteous man, whose name was BARKÎSÎS; he was very far advanced in age, and had reached his 110th year; for a long time he had wished to retire from his see, but the people would not let him do so. When Saint ALEXANDER had finished his work, and wanted to return to his country of Cappadocia, God made the men of Jerusalem to hear a voice from heaven which said unto them, "Get ye out to the gate, and the first man who cometh in seize, and set him over you as bishop." And the men went out to the gate of the city, and they found Abbâ ALEXANDER, and they seized him and brought him in, and the bishop said unto them, "I am Bishop of the country of Cappadocia, and I cannot leave my flock to which Christ hath appointed me [to become bishop] over you. And I see other [reasons]. Behold my diocese is reckoned unto me as a wife, and it is not right for me to forsake it." Then they told him about the voice which they had heard from heaven, and what it had said unto them about him. And when he knew that the matter was according to the Will of God, and the fathers who were assembled for the festival had advised him to do so, he accepted their words, and he wrote a letter to his own country saying to the people thereof, even as he wrote about it, "Forgive me. Sorrow not for me. Appoint a bishop for yourselves in my place. And do ye rejoice." And he sent that letter with certain Cappadocian men who had been with him for the

festival. Then this ALEXANDER sat with BARKÎSÎS, the old man, for a period of five years, and more, and the holy father BARKÎSÎS, the old man, died; and ALEXANDER took over [fol. 37*a* 3] his flock in the city of Jerusalem, and he shepherded the people and gave them spiritual protection, even as did the apostles. And MAXIMUS, the infidel governor, seized him, and he inflicted upon him severe tortures of every kind, and then he shut him up in prison until he could decide what to do with him. And God blotted out that wicked governor quickly, and brought out this father from the prison house. When GORDIANUS became emperor there was quietness, and for a short time he removed tribulation from the Christians. After this he died, and PHILIP reigned in his stead; now PHILIP was a believer and he believed on the Lord Jesus Christ. And he set free from the prisons all the believers who had been shut up therein for the Name of Christ, and he paid them great honour. And this father sat in quietness and peace until DECIUS rose and killed PHILIP, and reigned in his stead; and he afflicted the Christians exceedingly. And he seized this father and many of the elders of the Church, and inflicted punishments of every kind upon them, but especially upon this father, whom he beat cruelly and unmercifully with staves, to which sharp irons were attached, until his sides were beaten in, and the irons pierced his belly. Then he commanded [the soldiers] to drag him by his feet to the prison house, and to throw him in there; and they did even as the emperor commanded. And ALEXANDER lay prostrate in the prison house, but believing on our Lord Christ, and he delivered up his soul into the hand of God, and inherited the kingdom of the heavens which is prepared for the saints of God. [fol. 37*b* 1] Salutation to ALEXANDER who was beaten to death, and to ANTONIUS, and LUKE.

And on this day God sent MICHAEL the archangel to JEREMIAH the prophet, and delivered him from the narrow prison wherein ZEDEKIAH the king had imprisoned him, and ABIMELEK the Ethiopian, the captain of the royal guard brought him out. And straightway JEREMIAH blessed him, and he (the angel) told him that he should neither see the

desolation of Jerusalem, nor taste the bitterness of captivity and calamity; and this actually came to pass for him. And he fell asleep for seven and sixty years, and with MICHAEL were wine, and figs, and he gave [them] to JEREMIAH the prophet. And for this reason the doctors of the Church have commanded us to make a festival in honour of the glorious Archangel MICHAEL on the twelfth day of each month. Salutation to MICHAEL, the angel of the covenant of God, and helper of all who are on land and sea, like whom there is no other.

And on this day also are commemorated Saint ANTHONY, Bishop of the city of ṬAMAW, and EUSANIUS (AUSANIUS).

And on this day also are commemorated GAIUS (FÛGÂSYÔS), and ESDRAS (ISIDORE ?) unto whom JOHN [fol. 37*b* 2] the Baptist appeared.

XIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day two ascetics, Abbâ ÎYÂSÛ (JOSHUA) and Abbâ YÔSÊF (JOSEPH), the disciples of Abbâ MELIUS in DABRA KUĔRÂSÂN, became martyrs. And behold the story of their martyrdom, and of their strife, is written in the section for the 28th day of this month, which is the day whereon their spiritual father became a martyr. Salutation to ÎYÂSÛ (JOSHUA) and YÔSÊF (JOSEPH) the chosen ones.

And on this day also is commemorated DIONYSIAS the martyr, the deaconess, who was one of the apostles, and whom the disciples of our Lord Christ appointed.

And on this day also is commemorated BANÂDLEUS (or, MADLÊYÔS) the martyr.

[fol. 37*b* 3] And on this day also are commemorated our father 'AKLÊSÔTÊMÔS (CLISATEMUS ?), and four monks.

XIV. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and spiritual father Abbâ MAXIMUS, the fifteenth Archbishop of the city of Alexandria. This father was a man who feared God in all his works, and he was a native of the city of Alexandria. His parents were Orthodox Christians, and he learned to read and write Greek, and studied Greek philosophy, and he had a very thorough and perfect knowledge of the Greek tongue. Then he learned the doctrine of the Church, and the Law of God, and Abbâ 'ARÔKLÂ appointed him deacon over the church of the city of Alexandria. Then Abbâ DIONYSIUS made him a priest, and he became a devoted and strenuous worker in every matter which concerned the office to which he had been appointed. When Abbâ DIONYSIUS died, the learned fathers and bishops chose this father to be archbishop, on the throne of MARK the evangelist, and by the Will of God he was appointed archbishop. Now Abbâ DIONYSIUS died before the General Council of the city of Antioch, which had assembled because of PAUL of the city of SAMOSATA, was ended. When this father MAXIMUS took his seat on the throne of his office, letters reached him from those who were in authority at the Council describing what had happened [fol. 38*a* 1] at the Council, and saying how the Council had excommunicated PAUL of SAMOSATA, the denier [of Christ], and all those who believed his views. Before the arrival of these letters, however, in the presence of the clergy of the city of Alexandria [MAXIMUS had written a letter], and then he wrote another letter, in his own name, and sent it with the letters of the Council to all the countries in Egypt, and in the country of Ethiopia, and in the country of Nubia, commanding thereby the people to pray, and make entreaty to God to remove from the world the opinions and error of PAUL of SAMOSATA, the infidel. And God accepted their petition, for that infidel PAUL of SAMOSATA only lived for a few days, and God blotted him out speedily, and destroyed his

evil belief in the world. In the days of this father there appeared in the land of the east a man whose name was MÂNÊ. This man spread abroad evil error, and he dared to call himself "Paraclete Holy Spirit." And he came to the country of Syria, and a certain bishop, whose name was ARCHELAUS, contended with him in words, and he prevailed over him and made manifest his error; and he drove him out of his country and MÂNÊ returned to the land of Persia. Now he called himself a prophet. And BEHRÂMÔ (BAHRÂM), the King of Persia, took him, and cleaved him in twain, and he took two hundred men who followed him and buried them in the ground head downwards up to their loins, and he said, "Behold I have planted a garden of men." And this father continued to strive, and he shepherded his flock, and strengthened them in the True Faith by means of rebukes and homilies; and he delivered them from tribulation of the infidels and other evil men until he died. He sat upon the throne of MARK the evangelist for seventeen years, and he died in peace. Salutation to MAXIMUS, the preacher of the Gospel.

XV. MÎYÂZYÂ

[fol. 38*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the first consecration of the church which was dedicated by the Jacobite Christians in the country of Egypt, in the name of Saint NICOLAS, Bishop of the city of MÎRÂ, and one of the Three Hundred and Eighteen bishops and fathers who assembled in the city of Nicea. This church which was consecrated was outside the city of Alexandria, and it is well known by reason of the strife of Saint Abbâ SÎNÔDÂ, and stands to the east of the city. This holy man was exceedingly great, and he confessed Christ before the government of DIOCLETIAN, and tribulation and many punishments came [upon him]. And God made him to remain until he came and joined himself to the holy General Council of Three Hundred and Eighteen [bishops and fathers]. And the miracles of this

saint were exceedingly numerous, and they are known in all the ends of the earth. Salutation to Saint NICOLAS.

And on this day also is commemorated Saint 'AGÂBÔS, the apostle, who was one of the Twelve (Seventy-two disciples?), and whom the Book of the Acts of the Apostles (xi, 28; xxi, 10) mentions as the man who prophesied as to what should come upon PAUL. He it was who also prophesied about the great famine which came in the days of CLAUDIUS CAESAR, and his prophecy was fulfilled and the famine came, and with it pestilence, and destroyed many people. And behold we have already written an account of the strife of this holy man in the section for the fourth day of the month of Yakâtît. Salutation to 'AGÂBÔS, who prophesied that the Jews would bind PAUL hand and foot.

[fol. 38*a* 3] And on this day also [is commemorated] the departure of the soul of Saint JOHN the Baptist, after it had dwelt with him, and travelled about in the aether, for seventeen years. Salutation to JOHN whose soul left him when his head [fol. 38*b* 1] flew up into the air.

And on this day also is commemorated the holy woman ALEXANDRA, the martyr, the wife of DADIANUS (DIOCLETIAN ?), the king, whom Saint GEORGE laughed at for casting incense to the gods. Now DADIANUS (DIOCLETIAN?) imagined that he was faithful, and he embraced the head of Saint GEORGE, and he brought him into his royal palace. And Saint GEORGE prayed and read the Psalms of DAVID before Queen ALEXANDRA, and she asked him to interpret them to her, and he interpreted them and made clear to her the Godhead of our Lord Jesus Christ; and his words entered her heart, and she believed on the Lord Jesus Christ. And when Saint GEORGE had laughed at DADIANUS (DIOCLETIAN ?) he destroyed his idols, and he commanded the earth, and it swallowed them up, and DADIANUS (DIOCLETIAN ?) the king was put to shame. And he came to Saint ALEXANDRA his wife in sorrow and sadness, for Saint GEORGE had put him to shame. And this

holy woman said unto him, "Did I not tell thee not to set thyself against the Galilean Christians, because their God is strong and powerful?" And DADIANUS (DIOCLETIAN ?) was wroth with her, and he commanded the soldiers to torture her and to cut off her head; and they tortured her severely, and cut off her head with a sword, and she received the incorruptible crown of martyrdom in the kingdom of the heavens. Salutation to ALEXANDRA, whose subjects tortured her, and laid a heavy stone upon her breasts.

Salutation to 'ABÎB.

XVI. MÎYÂZYÂ

[fol. 38*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ANTIBÂS (ANTIPAS), Bishop of the city of BAR'ÂMÂ (PERGAMUS), the disciple of JOHN the evangelist, the proclaimer of the Godhead, became a martyr. This holy man lived in the days of DOMITIANUS, the son of VESPASIANUS, who laid waste Jerusalem. This Caesar destroyed the Jews who were in his dominions so completely, that not a Jew could be found therein, and he killed many royal children also, being afraid for his son, and his kingdom, and himself. And he heard that the Christians said that Christ was their God and King, and he was afraid and slew many of the believers, and JOHN the evangelist, that is to say, "preacher," fled from him. And he sent to Jerusalem, and he made his soldiers bring the children of JUDAH to the city of Rômê, the son of YÔSÊF (JOSEPH) being bound in fetters. And when he had questioned them about the kingdom of Christ, they answered and said unto him, "It is a heavenly kingdom, and Christ will depart to heaven. And He shall come again at the last day, and shall judge the living and the dead, and He shall reward each according to his works." [fol. 38*b* 3] And when the emperor heard this, he feared exceedingly, and he let the Christians go free, and did not afflict them in any way; and he ordered his people to pay them honour. Among the number of those who became martyrs

through him was this holy man, whom he tortured with many severe tortures to make him to deny Christ, but under these tortures the faith and confidence of the saint increased. After this the emperor placed him in a bull of brass, and lighted a great fire under him, and whilst the saint was in it he continued to praise God, and to ascribe holiness to Him, and to thank Him for making him fit to become a martyr for His holy Name. And then he asked God to heal all the sickness, both of body and soul, of all those who should make mention of his name, and commemorate him; and he finished his martyrdom inside the brass bull. And when the infidels cast out his body, certain believers took his holy body with great honour, and singing, and music, and laid it in a church. When the saint was in prison angels came to him from Saint JOHN the evangelist, and they comforted him and they strengthened him [in the Faith], and they called him "faithful priest," and "good shepherd," and "martyr," and they informed him that he was to become a martyr. And they said unto him, "Thou shalt be numbered with the holy apostles and martyrs." And it is said that from his holy body there exudeth perfume of an exceedingly sweet odour, to this very day, and that it is beneficial to all those who take it in faith.

[fol. 39*a* 1] Salutation to 'ANTÎBÂNÎS (ANTIPAS), the disciple of JOHN the evangelist, who was martyred in a red-hot brazen bull. Anoint thou me, a sinful man, with the scented unguent which distilleth from thy body.

And on this day also they commemorate SABÂ the martyr.

XVII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JAMES the apostle, and martyr, the brother of JOHN the son of ZEBEDEE, became a martyr, after he had preached in the country of Asia. When JAMES went forth to the Twelve Tribes which were scattered, he told them

of the peace of God our Lord Jesus Christ, Who is in truth God. Among all these tribes there was none who worshipped God, but the people of each tribe had their own idols, which they had chosen as gods, and belonging to each graven image was a service of error which made the people to go astray. And there was over the tribes a man set in authority under the kingdom of HEROD, and he commanded that the people, wherever he found them, should work for him, and the money which he made them to bring to him was very much, and at length his position became great, and his rule widespread and powerful. When JAMES came to them he preached to every tribe in the language of his country, for our Lord had endowed him with the knowledge of every language. He knew not only the language of men, but the language of sheep, and cattle, and wild animals, and the fowl of the heavens; and whenever the people held converse in their own languages, the apostle knew everything [they said], by the help of the Holy Spirit. And JAMES preached [fol. 39*a* 2] among them, and he commanded them to put away their evil works from them, and to believe in the Living God, and in His only Son our Lord Jesus Christ, and in the Holy and Life-giving Spirit (through Whom [existeth] every created thing [and] the things which are in their souls), and Who shall judge the living and the dead. And he said unto them, "Give not all your goods to the kings of the earth, but give some to the poor for the salvation of your souls." And at that moment the grace of the Holy Spirit dwelt in them, and the fear of God came into their hearts. And the story of Him was proclaimed throughout all their countries, for at the word of JAMES the apostle they believed on Him, and they became strong in the Faith in our Lord Jesus Christ, the King of heaven and earth, Who doth not reject those who seek Him, and who turn to Him with a right mind, but Who doth reject all those who believe on themselves, and in the evil works which they do. And he said, "Leave [these], and turn to God with a right mind." And they accepted the words which Saint JAMES spake unto them, and he loved them exceedingly because they made haste to receive his preaching; and they forsook many works of error which they did formerly. And Saint JAMES the

apostle made haste, and built a church for them in each of their countries, and when he saw the beauty of their Faith, he baptized them in the Name of the Father, and the Son, and the Holy Spirit, and they all rejoiced and were glad together. And he commanded them with the commands of the Gospel, and the Law of their Faith, and he said unto them, "I beseech you to let every tribe give to the church for its income [fol. 39*a* 3] the first-fruits of your crops and your vineyards, and [offerings] from your flocks, and they shall be to God as food for the poor." And the people answered and said unto them, "We wish to do whatsoever thou commandest us"; and [one] tribe brought the first-fruits of all their goods to the church. Now this tribe was under the dominion of HEROD the king. And when HEROD heard that it was Saint JAMES the apostle who had ordered this, he was wroth, and he sent and had him brought before him. And he said unto him, "Is it thou who hast commanded the people not to give tribute to Caesar, and not to give gifts to the king, and who hast commanded them to give away their goods in alms, and to the church, and to the poor?" And Saint JAMES said, "Yea." Then was HEROD furious with him, and he smote him with the sword which was in his hand, and he cut off his head; and Saint JAMES received an incorruptible crown in the kingdom of the heavens. And there was a great tumult in Jerusalem, and the king took PETER, the chief of the Apostles, and shut him up in prison, and he decided to kill him after the festival of Easter was finished. And the angel of the Lord smote HEROD and he died an evil death and his body stank; he glorified himself and did not glorify God. And certain believing men took the body of JAMES the apostle, and swathed it for burial, and they buried it in the sanctuary. Salutation to the brother of JOHN, the apostle and evangelist, [fol. 39*b* 1] JAMES, the glory and ornament of the Church. Salutation to thee, O thou who wast bound hand and foot in prison. Salutation to the festival of Easter.

XVIII. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day also the holy and honoured EUSEBIUS, the slave of SÛSENYÔS, became a martyr. When the Emperor DIOCLETIAN was torturing Saint SÛSENYÔS, the father of Saint SÛSENYÔS laid information against this holy man before the emperor, saying, "SÛSENYÔS hath a slave, whose name is 'AUSONIUS (*sic*), and he worshippeth Christ as his God, with all his heart, and he will not worship the gods." And the emperor commanded him to be brought to him, and when he had come, he asked him concerning his Faith, and he confessed our Lord Christ, and His Godhead, before him. And the emperor used much persuasion, and punished him, and rebuked him for forsaking the gods. And the holy man rebuked the emperor for [fol. 39*b* 2] forsaking the Lord Who is God in truth, and the anger and fury of the emperor was added to greatly, and he ordered the soldiers to cut off the head of the holy man with the sword before his lord; and they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'AUSONIUS (?) the slave of SÛSENYÔS.

And on this day also Abbâ PETER, the brother of Abbâ 'EBSÔY, became a martyr. The name of the father of this holy man was SÎDRÂḲ, and his mother's name was MARY. When this holy man was born, KÔRÎS, his mother's sister, took him, and brought him up with her son Abbâ 'EBSÔY. And when he was seven years old she took him to a teacher, and he learned all the Law of the Church, and the two continued to fast and to pray, and they worked signs and wonders; and GABRIEL, the angel of the Lord, appeared unto them, and told them that they were going to become martyrs for the sake of our Lord Christ. And after a few days Satan led astray the wicked DIOCLETIAN, and made him to worship idols. And certain men accused these holy men of being Christians before ARIANUS the governor of

'ENṢNÂ, and when he had them brought before him, he tried to compel them to worship idols. And when they refused he commanded his soldiers to put them up upon the *ḥĕnbâz* (*i.e.* a sort of rack) [fol. 39*b* 3] until the blood ran down upon the ground. Now the pain of the torture caused the blessed PETER great agony, for his body was tender through excessive fasting and prayer; and straightway the angel of the Lord came and he healed him of his suffering. When ARIANUS saw this, he commanded the soldiers to take him to the east of the city, and to cut off his head with the sword. Now Abbâ 'EBSÔY was in the prison house, and the angel of the Lord caught him up, and brought him to his brother PETER, and they embraced each other, and kissed, and then they prayed to God to bring them to the heavenly Jerusalem. And behold a voice came unto them from heaven, saying, "Peace be unto you, O ye fighters, for ye shall be among the company of heaven, and your bodies shall not be separated from each other upon earth"; and then the angel of the Lord took Abbâ PETER and brought him back into the prison house. And the soldiers cut off the head of the mighty and victorious Abbâ PETER, and they hung his body on a tree. Then Abbâ 'EBSÔY asked the keeper of the prison house to let him go away secretly, and having gone he brought the body of Abbâ PETER, and swathed it with scented cloths, and buried it in a secret place. Salutation to PETER of goodly face and form.

Salutation to the holy martyrs who suffered in [fol. 40*a* 1] the city of ṬERSAS (TARSHISH ?).

XIX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day SIMON, a native of the country of Armenia, and Bishop of the country of Persia, became a martyr; and with him were one hundred and fifty others who suffered. This holy man lived in the reign of SAPOR, the son of HORMIZD, who was called, "puller out of the arms," because when he

conquered another king he bound him in fetters, and pulled out his arms. And he inflicted very severe tribulation upon the believers, and he laid forced labour upon them. And this holy man sent to him a letter wherein he said, "Those whom our Lord Jesus Christ hath bought with His honourable Blood are to be saved from the servitude of men, and they are the servants of our Lord Jesus Christ alone. Therefore forced labour doth not befit them, and they are not liable to render the illegal and excessive labour and tribute which may be decreed for them. But they may choose to die for our Lord Jesus Christ, Who hath shed His blood for them, and may not perform service for the wicked men who transgress the Law." When SAPOR had read the letter of this holy man, he was exceedingly wroth, and he bound him with two chains of iron, and brought him and cast him into the prison house, where the holy man found many men who denied Christ and worshipped the sun; but these men were bound for other reasons. And the saint rebuked them, and taught them, and [fol. 40*a* 2] they believed on our Lord Jesus Christ; and the soldiers cut off their heads, and they received crowns of martyrdom. After this the king had this holy man brought, and there were with him one hundred and fifty men, and the holy man strengthened them until they cut off their heads and they received crowns of martyrdom. And one of these men was terrified, and he dreaded the sword, and he wished to deny his Faith; but one of those who were standing there said unto him, "Be not terrified at the stroke of the sword, which is as nothing, but shut thine eyes and thou shalt be numbered with the martyrs, and thou shalt reign with our Lord Jesus Christ for ever." And he did thus, and he received a crown of martyrdom. Then certain men informed against that man who had encouraged the other, now his name was BASÊḴ, and they brought him to the king, and the king cut out his tongue and flayed him, and BASÊḴ yielded up his soul. After this he had Saint SIMON brought to him, and he said unto him, "Worship the gods. If thou wilt not do so I will torture thee severely"; and the saint would not obey his command, and he was not afraid of his torture. And straightway the king commanded his soldiers to cut off

his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And all the days of his life were one hundred and twenty years. Salutation to SIMON the Armenian, Bishop of Persia, and salutation to the one hundred and fifty men who suffered with him, and inherited the kingdom of heaven with him.

XX. MÎYÂZYÂ

[fol. 40*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day BABNÛDÂ, of the city of DANDARÂ (DENDERAH in Upper Egypt) became a martyr; now he was also called "AL-DANDARÂ." This holy man was an anchorite, and he was a righteous priest and a fighter. And the angel of the Lord appeared unto him, and said unto him, "Put on priestly apparel (*i.e.* the holy vestments), and get thee down from this cell, and appear before the governor." Now ARIANUS the governor had arrived in a ship at the port of that city, and had asked for the anchorite and found him not. And this holy man BABNÛDÂ came to him of his own free will, and he cried out with a loud voice, saying, "I am a Christian openly, and I believe in my Lord Jesus Christ." When the governor knew that he surely was the anchorite for whom he sought, but could not find, he commanded his soldiers to torture him severely, and they did so; and they loaded him with iron fetters, and took him into a dark chamber. And heavenly light shone upon him, and an angel of the Lord appeared unto him and healed him of his pains, and comforted him. And there was in that city a certain believer whose name was CAROLUS, with his wife, and his daughter, and twelve young women, and the holy man taught them, and strengthened them, and the soldiers cut off their heads and they became martyrs. And the governor was wroth, and he commanded his soldiers to hang this holy man our father up, head downwards, and to cast him into the river, but the holy man, by the power of God, swam out. And the governor also commanded them to [hang

him] on a palm tree, whereupon the palm sent forth fruit, and produced twelve clusters of dates, and [this fact] is remembered [fol. 40*b* 1] unto this day. After this they cut off his head, and he delivered up his holy soul, and received the crown of martyrdom. Salutation to BABNÛDÂ, who made the palm to yield fruit. Salutation to the companions of BABNÛDÂ. Salutation to CAROLUS and to his wife and daughter.

[And on this day is commemorated 'AMMÔNÎ.]

XXI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is the festival of the commemoration of our holy Lady, the Virgin MARY, the God-bearer, who maketh intercession with her beloved Son on behalf of the children of men, and maketh Him to forgive the sins of those who call upon her name. Therefore it is meet for us to keep the feast on the day of her commemoration. Salutation and blessing be to the virginity of the Lady MARY, both internally and externally.

And on this day also died the holy father BĔRÛTÂWÔS (PROTHEUS ?). This honourable man was one of the learned counsellors and philosophers in the city of Athens [fol. 40*b* 2], and he was one of the number of the learned sages of the Council Chamber. He frequented the company of Saint PAUL, the apostle, and they disputed together about the Faith, and it was clear to BĔRÛTÂWÔS (PROTHEUS ?) that there was no True Faith except that of our Lord Jesus Christ. And he believed through the Apostle PAUL, who baptized him with Christian baptism, and taught him the Ordinances and Law of the Church; and after this he laid his hand upon him, and made him Bishop of the city of Athens. And this man frequented the company of Saint DIONYSIUS, [and] Abbâ RÔBÂ, of peasant family, the chief of the learned men of the great city of Athens, and he

revealed to him the Faith of our Lord Jesus Christ, and he explained to him whatsoever was obscure therein, and he was exceedingly learned. And this holy man BĔRÛTÂWÔS (PROTHEUS ?) came on the day of the death of our holy Lady the Virgin MARY, the God-bearer, and he stood among the apostles, and he comforted them with the spiritual songs and hymns which he had written, and which he himself sang to pretty tunes and to the accompaniment of a sweetly-voiced flute. He converted many Jews and Gentiles, and brought them to the knowledge of our Lord Jesus Christ; he trafficked in the grace which had been given unto him, and he made a very great profit thereby. When the apostles wanted to make him a bishop, he beseeched and entreated [fol. 40*b* 3] them, saying, "Be pleased to excuse me, for I am not fitted for this honourable position, and I am not able to perform the duties of a priest." And having received heavenly grace in his knowledge, and work, and learning, he departed to God. Salutation to BĔRÛTÂWÔS (PROTHEUS ?) who sang and played funerary music with the Apostles, when the Virgin MARY died.

And on this day were martyred 'AKRESÔKÔS (ORISCUS ?), and YAḲ'AṢÔS (or, YAḲRÎDÔS), and YÔRÂS.

And on this day also died the honoured father, the great and memorable preacher of the Faith, who was like unto the Apostles, Abbâ 'ANBÂḲÔM (HABAKKUK). God called this holy man from a far country to the monastery of our father Abbâ TAKLA HAYMÂNÔT, in the days of our father PETER, and it was PETER who baptized him, with Christian baptism, with his own hand, and he gave him into the charge of a teacher, and after this he arrayed him in the garb of a monk. And 'ANBÂḲÔM (HABAKKUK) fought good spiritual fights of every kind, and at length he was worthy to be appointed to the throne of our father TAKLA HAYMÂNÔT, and he was one of the company of the Eleven Learned Fathers. After this he departed to God, Who loved him, at a good old age, having suffered much tribulation and persecution, and laboured hard. Salutation to 'ANBÂḲÔM (HABAKKUK).

XXII. MÎYÂZYÂ

[fol. 41*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ISAAC, from the city of ḤÂRÎN, in the district of SEBKÔ, in the north of Egypt. This holy man had pious parents, and his father's name was ABRAHAM, and his mother's name was SÔSNÂ (SUSANNAH); his mother died when he was a child and left him alone with his father. When he had grown a little, he herded his father's sheep, and his father married another wife. In those days there was a great famine, and his father's wife hated him, and only gave him a little bread, and this holy man used to give his food to the shepherds, and fasted the whole day long until the evening; now at that time he was five years old. When his father knew that his son used to give his food to the shepherds and fast all day until the evening, he went to see him. And this holy man, knowing the matter before his father came to him, tied up three pieces of mud in his cloak, so that his father might think when he saw them that they were three loaves of bread tied up in it. And when his father came to him, and unrolled the cloak, and found the three pieces of mud he thought they were loaves of bread. And he asked the boy to tell him if he had given his bread that day to the shepherds or not, and he said, "Yea." And he gave his food to the shepherds, and many came and heard this; and his father marvelled, and glorified God. When this holy man had grown up [fol. 41*a* 2] he went and became a monk with a certain righteous man whose name was ELIAS, and he lived with him for many years. When Abbâ ELIAS died Abbâ ISAAC went to the monastery of BARNÛG, and he lived with an old man whose name was ZACHARIAS, and he devoted himself to the ascetic life, and fought a great spiritual fight. And his father went about in every district, trying to find him. When his father came to the monastery of BARNÛG, and found him there, he asked him to return with him, and ISAAC refused. And Abbâ ZACHARIAS said unto him, "Go with thy father, and live with him until

he dies"; and the holy man went with his father; and he had been living with his father a few days when his father died. And all the goods which his father left he gave to the poor and needy, and then he built for himself an abode far from the city, and he dwelt there alone, and devoted himself to the ascetic life. And he fought a great fight, with fasting, and prayer, and ceaseless vigils, until he died in peace, and he was buried in his abode, and the place was forgotten. After many years God willed to reveal it, and a lighted lamp, which appeared above his grave, was seen by certain men who were reaping; and having seen this miracle for a space of three days, they marvelled exceedingly. When they came to that place to look at it, the lamp disappeared, and when the story of the saint was noised abroad, and the place had been seen by them, they found the lamp burning above his grave. [fol. 41*a* 3] Then the saint appeared unto certain believers in a dream, and told them the place where his body was, and they took it up with great honour, and laid it on a camel. Then they set out and journeyed on until they came to the middle of his city ḤÂRÎN, and the middle of MESRÂT (?); and there the camel knelt down, and would not get up again. And they beat the camel with many stripes, but he would not get up, and they knew that it was by the Will of God that he would not move. And they decided to build a shrine for him there, and to lay him in it; and they built a church in his name, and laid his body in it, and through it many signs and wonders took place. Salutation to ISAAC, who made clods of earth to appear to be loaves of bread.

And on this day also died the holy father Abbâ ALEXANDER, the nineteenth Archbishop of the city of Alexandria, concerning whom the apostolic ATHANASIUS saith, "My father ALEXANDER never read the Gospel sitting down, but he read it standing up with the light in front of him." And concerning him he also mentions the following: "The chief widows came to him, and they spake unto him, saying: There is with us a certain virgin who fasts seven days at a time, but she doeth no work with her hands. [fol. 41*b* 1] And he said unto them, O

my sisters, I never fast two days at a time. I never eat when the sun hath appeared. I eat in moderation. And he told them that one should eat in moderation and fast in moderation, and work in moderation, in every good matter." The parents of this holy man were believing Christians. He grew up in the service of the Church, and he was reared therein, for MAXIMUS made him a reader, and Abbâ THEONAS made him a deacon, and Abbâ PETER made him a priest; and he was pure, and a virgin from his youth. When the time drew nigh for Abbâ PETER to become a martyr, this holy father ALEXANDER and 'AKÎLÂS went to him when he was in prison, and asked him to remove the excommunication from ARIUS, for ARIUS had asked them both to ask Abbâ PETER about him. When they asked Abbâ PETER, he excommunicated ARIUS again in their presence. And he informed them, saying, "Our Lord Jesus Christ appeared unto me, holding in His hand a rent garment, and He said unto me, 'ARIUS hath rent My human nature,' and He commanded me not to receive him again." And Abbâ PETER told them that 'AKÎLÂS should become archbishop after him, and that after 'AKÎLÂS, ALEXANDER should be archbishop. And he told them this thing before the priests of the Thôrâh of the city of Alexandria, and he commanded them not to receive ARIUS, [fol. 41*b* 2] and to have no fellowship with him. When Abbâ PETER had finished his martyrdom, 'ARKÎLÂS (*sic*) was made archbishop after him, and he transgressed and received ARIUS, and made him a priest; therefore 'ARKÎLÂS lived only seven months and died. After him this father ALEXANDER was made archbishop, and as soon as he had taken his seat, the elders of the people came and asked him to receive ARIUS, but he refused to do so, and added curses to those which he had already heaped upon him. And he said unto them, "Father PETER commanded me and 'ARKÎLÂS not to receive ARIUS, and he told us, saying, Our Lord Jesus Christ hath anathematized him, and excommunicated him." And he commanded me, saying, "Take heed that thou dost not receive ARIUS, and thou shalt have no fellowship with him." And 'ARKÎLÂS having received ARIUS, God speedily removed him from his office; and Alexander said, "Nay, I will not receive

him." And he expelled ARIUS, and the people who believed in his evil Faith. Then ARIUS went to the Emperor CONSTANTINE, and laid an accusation against this holy man, saying, "ALEXANDER hath excommunicated me wrongfully." And CONSTANTINE assembled the General Council of Three Hundred and Eighteen Saints in the city of Nicea. And this father was the President of the Council, and he disputed with ARIUS and revealed his denial of Christ (or, infidelity) in words which were light in their expression, but weighty in their majesty; and they excommunicated him and would not receive his words. And ALEXANDER uttered the Faith which God spake with his own mouth unto all the fathers, and he drew up the Canon, and the Law, and [rules for] right judgement, [fol. 41*b* 3] and these are in the hands of Christians until this day. And he made regulations for the Fast (*i.e.* Lent), and the festival of Easter, and he returned to his office victorious and joyful. And he shepherded his flock in grace and in peace, and he sat upon the throne of MARK the evangelist for seventeen years, and he died in peace. Salutation to ALEXANDER, President of the Council of Nicea, who made the excommunication of ARIUS to resound in heaven and upon earth.

And on this day died the holy father Abbâ MARK, the Second, the forty-ninth Archbishop of the city of Alexandria. This father was a native of Alexandria, and he was a virgin, and chaste, and learned, and honourable, and he was the second Archbishop of Alexandria with the name of MARK. Abbâ JOHN made him a deacon, and he performed the duties of that office exceedingly well. He was an eloquent speaker, and his voice was sweet, and because of his learning and his knowledge of the Books (the Scriptures ?) all those who heard him rejoiced in him. Then Abbâ JOHN made him to live in his house, and he delivered to him the regulation and administration of the archiepiscopate, and he did nothing whatsoever without his advice. And he arrayed him in the garb of the monk, in the monastery of Saint Abbâ MACARIUS. And at the moment when he put on the garb of the monk, a certain righteous man from among the holy fathers came, and spake unto

him before all the people, [fol. 42*a* 1] saying, "This deacon whose name is JOHN (*sic*) shall, rightly and fittingly, sit upon the throne of his father MARK, the evangelist." When the time of the death of Abbâ JOHN drew nigh, he spake unto the bishops, and told them that they must make this father archbishop; and they rejoiced in him, and they appointed him by force, and against his wish, after he fled from them to the desert of SCETE. And they sent for him, and bound him, and they brought him and enthroned him. In his days he restored the churches, and rebuilt those that were in a ruinous state, and in his days he removed the heresies of the heretics who appeared in his days in the country of Egypt. And he made a church for them specially, and they sat therein, and he rebuked and admonished them, and he counted them among the sheep of his flock. And God made manifest through this father many signs and wonders, and he healed multitudes of sick folk, and he drove out the filthy devils which possessed men. And he said unto one of them, "Understand that this would not have come upon thee unless thou hadst shewn irreverence to the Holy Mysteries. Rise up, without fear, and henceforward guard thyself against the vain word which would go forth from thy mouth." And in his days the Muslim Arabs used to carry off many Christians from Rôm, and bring them to the city of Alexandria and sell them. And this father was exceedingly sorrowful about this, and he borrowed money from the monasteries and begged money from believing men, and he bought many Roman Christians from the Muslims for three thousand *dînârs* in gold; and he wrote for them bills of manumission and set them free. [fol. 42*a* 2] And he said unto them, "Whosoever among you wisheth to depart to his own country I will supply him with what he needeth [for the voyage], and send him off, and whosoever among you wisheth to stay with me, I will look after him and protect him." When any of them wished to return to their own country he gave them the money necessary for the journey, and had them protected on their way until they reached their own country; and for those who remained with him, he provided wives and protected them. After this he took thought for the Church of our Redeemer in the city of Alex-

andria, and restored it; Satan stirred up a riot in the city, and the church was burned, but this father restored it again. When God willed to give him rest he became a little sick. And on Easter Sunday Saint MARK the evangelist appeared unto him, and told him about the everlasting joy which God had prepared for him, and he made known unto him, saying, "After thou hast received the Holy Mysteries thou shalt rest." Having awoke from his sleep he told the bishops who were about him what he had seen, and he commanded them to begin the service of consecration of the Offering, and he himself consecrated and received the Holy Mysteries. And he said unto them, "I embrace you all with a holy embrace," and he died in peace straightway. And all the days which he sat were twenty years. Salutation to ALEXANDER (*sic*), who ransomed the captive Roman Christians for thirty thousand *dînârs* in gold.

[fol. 42*a* 3] And on this day also died the holy father Abbâ MICHAEL, the fifty-third Archbishop of the city of Alexandria. This holy father was a righteous man, and a monk, and he was made abbot of the church of Saint Abbâ JOHN of the desert of SCETE. And they seized him against his will, now it was with the greatest difficulty that they seized him and made him Archbishop of the city of Alexandria, on the 24th day of the month of Khĕdâr; and he devoted himself to the ascetic life and he ordered his course after the manner of the Apostles. When the Great Fast came, the holy man went up to the desert of SCETE to keep the Great Fast there, and his spiritual fight and his strenuous asceticism when he was in the desert by himself are remembered. Before he was made archbishop, he prayed to God with tears and groans, saying, "O God, Thou knowest how much I love to dwell by myself, and that I have not strength enough for this office, [to say] nothing about my fitness. I beseech Thee, because of the greatness of Thy compassion, to take my soul and to give me rest in this Fast." And God received his petition, and it came to pass that after the Easter Festival God called him, and gave him rest. And the days of his office were two years and five months. Salutation to MICHAEL, whose soul God took according to his request.

XXIII. MÎYÂZYÂ

[fol. 42*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honoured, the great star of the East, Abbâ GEORGE, the fighter, became a martyr. The name of the father of this holy man was ANASTASIUS, and he was from the country of Cappadocia; his mother's name was THEOBASTE, and she was from the country of Palestine. When GEORGE was twenty years old his father died, and he rose up and went to the Emperor DÔDYÂNÔS (DIOCLETIAN ?) so that he might receive the appointment which his father had held. And he found that the emperor was setting up idols, and worshipping them, and that he was compelling all men to worship idols. And GEORGE divided all the goods which were his among the poor and the needy, and set free his slaves, and he stood up before the emperor, and confessed our Lord Jesus Christ. And the emperor tried to persuade him [to reject Christ], and promised him many great [honours], but he would not turn [to idolatry], and he would not submit to him. And the emperor tortured him with many tortures, but God strengthened him and healed his wounds. And He told him that he should die three times for His holy Name, and that each time He would raise him up, but that when he died for the fourth time he should receive the crown of martyrdom. And He promised him that he should inherit great and well-known fame in all the ends of the world, and informed him that he should continue to be tortured for...years, and that He would send His angels to minister unto him. Now the emperor was exceedingly sad and sorry because of all the many tortures [fol. 42*b* 2] which he was inflicting upon Saint GEORGE, and because the saint would not submit to him. After this the emperor brought to him a great and powerful magician whose name was ATHANASIUS, and he concocted a cup full of poison, and gave it to that saint to drink, and he thought that he would die as soon as he had drunk it. When Saint GEORGE had drunk the cup, which was full of poison, he received no injury whatsoever;

and the magician believed on our Lord Jesus Christ, and became a martyr. And the emperor had an instrument brought wherein were teeth like a saw, and he commanded his soldiers to saw the saint in it, and when they had sawn him, he delivered up his soul; but our Lord Jesus Christ raised him up, and the saint returned to the city. When the people saw this, many of them believed on our Lord Jesus Christ, and they received crowns of martyrdom; and they were in number thirty thousand and seven hundred souls. When Saint GEORGE stood before the Emperor DÔDYÂNÔS (DIOCLETIAN ?), in the place where the kings assembled, now the kings were sitting upon seventy thrones, the emperor said unto him, "We wish thee to make these thrones whereon we are now sitting to put forth leaves, and bear fruit." And Saint GEORGE prayed to God concerning these thrones, and they put forth leaves and bore fruit straightway. And after this they took Saint GEORGE, and boiled him in a brass cauldron, and then threw him out into the desert, but God restored his soul to his body, and raised him up again; and the saint returned to the kings, and preached the Name of our Lord [fol. 42*b* 3] Jesus Christ openly. And they all marvelled and said unto him, "If thou wilt raise the dead we shall know that thy God is God indeed, and we will believe." And Saint GEORGE prayed to God, and he raised up for them from a cave very many dead people, both men and women and young people. And these preached the Name of our Lord Jesus Christ, and told the people about GAHÂNAM, and the Judgement (or, punishment); and after this they returned to their graves, and died. And when those infidels who were contending against him, and resisting him, saw this they said, "These creatures which thou hast raised up are unclean spirits; they are Satanic spirits, and not men." And because of their great sadness and sorrow for Saint GEORGE, and the tortures which he was condemned by them to suffer, and in order that he might submit to them, they committed him to the care of a poor beggar woman. And when the poor woman went out to beg for bread the angel of the Lord brought him a table whereon there were all kinds of good food. And there was in the house of that woman a piece of dry wood, and Saint GEORGE prayed

to God, and that wood germinated, and put forth leaves, and it became a tall tree with long branches and much foliage. And when the poor widow came and saw that great miracle, and how that tree had shot up, and the table, she marvelled, and she brought her son who was blind, and deaf, and dumb, and a paralytic, and asked the saint to heal him for her. And he told her the way of God, and she believed on our Lord Jesus Christ. And the saint made the sign of the Cross over the face of the child [fol. 43*a* 1] and he saw straightway. And Saint GEORGE said unto her, "I will that the next time he may be able to hear, and to walk and to speak." And the emperor passed through the city, and saw that tree, and he marvelled, and asked questions concerning it. And they told him, saying, "This tree is in the house of the widow wherein Saint GEORGE dwelleth." And the emperor having remembered Saint GEORGE had him brought to him, and he commanded his soldiers to beat him with very many stripes, and they beat him, and crushed his feet, and he died for the third time, and they cast [his body] outside the city; but God raised him up and he returned to the kings. When the Emperor DÔDYÂNÔS (DIOCLETIAN ?) saw him, he marvelled, and was frightened, because of all the tortures to which he had subjected the saint, and he began to speak him fair and he promised to give him his daughter in marriage and to make him the second in the kingdom [if he would deny Christ]. Then the saint made a mock of him, and promised him, untruthfully, that he would offer incense to his gods. And the emperor rejoiced, and thought that the saint would do so actually, and he ran to him, and kissed his head, and brought him into the royal palace. And the saint rose up to pray, and he prayed, and repeated a psalm of DAVID, and the empress, the wife of the emperor, kissed him, and asked him to explain to her what he had read. And he began to make her to know and to understand the matter from the time when God created the world, to the Incarnation of our Lord Jesus Christ; and his words entered her heart and she believed on our Lord Jesus Christ. And on the following day a herald went round calling upon all the men of the city to gather together in order to see Saint GEORGE make an offering of incense to the gods.

And when [fol. 43*a* 2] the widow heard this, she was exceedingly sorry, and she went out with the multitude to see Saint GEORGE make an offering of incense to the idols. And when the saint saw her he rejoiced, and said unto her son, "Go to APOLLO, and command him to come hither to me in the Name of our Lord Jesus Christ"; and the widow's son was healed straightway, and he walked and talked, and he went to the idol, and told him what Saint GEORGE had told him to say. And he drove out the Satan that foul spirit, which dwelt in the idol, and brought it to Saint GEORGE. And the idol confessed before all the people, saying, "I am not God, but a creature who leadeth men into error." And the saint commanded the earth to swallow him up, and straightway the earth swallowed that deceiver. When the emperor saw this, he and all those who were with him were ashamed. And being filled with fury and wrath against Saint GEORGE, he came to the empress his wife, and she said unto him, "Did I not tell thee not to oppose the Galilean? Their God is strong and mighty." And the emperor was exceedingly wroth with her, for he knew that Saint GEORGE had brought her into the True Faith. And he commanded his soldiers to drag her outside the city, and to cut up her body with a saw, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. Then straightway the kings were afraid because of Saint GEORGE, and they advised the Emperor DÔDYÂNÔS (DIOCLETIAN ?) to write the order for the soldiers to cut off his head with the sword, so that he might have rest from Saint GEORGE, and that shame upon shame might not be heaped upon them. When the emperor had commanded them [fol. 43*a* 3] to cut off his head with the sword, Saint GEORGE, the mighty one, the conqueror, rejoiced exceedingly. And he entreated our Lord Jesus Christ to bring down fire from heaven and destroy the seventy kings, so that they might cease from inflicting tribulation upon the Church. And straightway fire came down from heaven, and burnt up the seventy kings and all their soldiers. Then our Lord Jesus Christ appeared unto Saint GEORGE and made many covenants with him. And He said unto him, "Whosoever shall commemorate thee upon earth I will destroy all his sins. Whosoever is in tribulation, whether by sea or on land, or is sick, and entreateth me in thy name, I will deliver him quickly from his tribulation"; having said this He went up into heaven. After this the saint bowed his neck, and they cut off his holy head with the sword, and he received three everlasting crowns of martyrdom in the kingdom of the heavens. And four of his believing slaves took the body of Saint GEORGE, and wrapped it up in his apparel, and took it into the city of Lydda, and they built a beautiful church, and laid his body therein, and countless miracles were wrought there. Salutation to thee, O GEORGE, the root of thousands of martyrs. [fol. 43*b* 1] Salutation to the ninety men and thirty-seven women who, when they saw the hidden glory of the heavens revealed at the martyrdom of GEORGE, became martyrs.

And on this day also died RÔḲÔ. This holy man was such a strenuous fighter in the spirit, that he made signs and miracles manifest. One day the sickness of the plague smote him, and he prayed to God with abundant tears, and shewed Him his sores. And our Lord Jesus Christ appeared unto him, sitting upon a cloud of heaven, and He stood up before him and said unto him, "Fear not, O My beloved RÔḲÔ, behold I have come unto thee to heal thee of thy sickness, and to establish with thee a covenant that all those who shall pray unto Me in thy name, saying, 'Jesus Christ, the God of RÔḲÔ, deliver me for I am afflicted,' shall be free from the sickness of the plague, and it shall not come upon them." After He had said this unto him, our Lord Jesus Christ went up into heaven. And the holy man lived in strict devotion to the ascetic life for many [years], and he died in peace. Salutation to RÔḲÔ, the chosen fighter.

Salutation to STEPHANA, a friend of VICTOR the martyr. [Omitted in the Bodleian MS.]

XXIV. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 43*b* 2] On this day Saint ṢANÂ, the companion of Saint ISIDORE, whose history is told in the section for the eighteenth day of the month of Magâbît, became a martyr. After this holy man had been tortured with his companion, ISIDORE [died] and received the crown of martyrdom; and this holy man ṢANÂ remained in the prison house. And he who was governor of the city of FARMÂ at that time was abolished, and another governor was appointed to succeed him; and the infidel emperor commanded that governor not to leave [alive] anyone who mentioned the Name of our Lord Jesus Christ. And they told him about the fight of this holy man ṢANÂ, and informed him that he was a captain of soldiers, and told him that he had been tortured severely, and would not turn from his counsel. And the governor commanded his soldiers to cut off his holy head, [and they did so,] and he received the crown of life. And his mother saw angels of light taking his soul, and carrying it up to heaven, and she said she had seen this when ISIDORE was martyred. Then they took the body of Saint ṢANÂ, and swathed it for burial, and laid it with the body of Saint ISIDORE, his friend; and their bodies remain in the city of SAMNÛD, and the people thereof keep a great feast in their honour. And many signs and wonders appear through them to those who go to them in faith. [fol. 43*b* 3] Salutation to ṢANÂ and ISIDORE.

And on this day also died the holy father Abbâ SANÛTYÂ (SHENUTI), the twenty-fifth (sixty-fifth ?) Archbishop of the city of Alexandria. This holy and spiritual father was a monk from his early years in the church of Saint MACARIUS, in the desert of SCETE, and he advanced in good works as he became older, and his excellences increased, and he devoted himself to the ascetic life, and fought a good fight. And he was appointed abbot in the house of Saint Abbâ MACARIUS, and the bishops

and all the people chose him, and appointed him Archbishop of the city of Alexandria. And great tribulation, and very much sorrow came upon him during all the days of his office, and the Muslim kings afflicted him, and they seized him and bound him in fetters; and they demanded money from him, but he had nothing whatsoever to give them. And God performed through him many signs and wonders and he healed many sick folk of grievous sicknesses, and he cast out Satans from men. And through his prayer God sent down very much rain upon the men of the country of MAREOTIS, who remained in a state of severe famine for ten years through want of rain; for the wells in the country had dried up and the streams, and they well-nigh died of thirst. When this [fol. 44*a* 1] father came to them to celebrate a festival in the church of Saint Abbâ MÎNÂS, the martyr, all the men of the city gathered together to him and told him how much they were suffering through want of water, and he comforted them and encouraged them to be patient. When this father had ended the Liturgy he entreated God to have mercy upon His creation, and to teach them. When the time of sunset arrived the rain began to fall in large drops, and then ceased. And this father said, "O my Lord Jesus Christ, to Whom belongeth glory, O Master, if Thou wishest to teach Thy people, and to shew compassion unto them with the riches of Thy compassion, and the abundance of Thy mercies, let them be filled and satisfied with Thy mercy, and with Thy blessing, in Thy good pleasure." Having said this he went into his bed-chamber to pray the prayer for sleep, and then he asked God to remember His people, and to shew mercy upon them. And when he finished his prayer, there came mighty thunders and lightnings, and the rain descended like a flood, and filled all the holes in the ground, and the gardens, and the wells and the grounds round about them. He remained three years in that land and was there during three years of famine. On another occasion the Arabs of Upper Egypt assembled, and came to the desert of SCETE, and they surrounded the monasteries, and wished to kill all the monks who dwelt in them, and to plunder the monasteries. And this holy father took his own cross, and went out against them, and when they saw the cross

in his hand, they turned backwards and did no harm whatsoever. And this father expelled all infidelity from his country by his learning, [fol. 44*a* 2] and also from his flock. Now at that time there were men who said that He Who suffered for us was only a man and not God. And this father wrote a letter and sent it during the days of the Great holy Fast (*i.e.* Lent) to all cities, and in it he spake thus: "God the Word suffered for us in His Body, and His Divine Nature was not separated from His human nature, not for an hour, nay, not for the twinkling of an eye. These two Natures were one from the beginning, and they were not separated in any way whatsoever by any operation; and at the time of His Passion and Death they were not separated." When this letter was read in all the cities, all the Christians therein rejoiced with a great joy. And there also appeared certain accursed men who said, now their tongues ought to be cut out! that His Divine Nature died; these were the men of the city of BÂLYÂNÂ, and their bishops. When this father heard the report of them he was very sad, and he wrote other letters wherein he said, "The Nature of God, the Word, is unknowable, and intangible, and impassable, and suffering can only enter the human nature which God the Word took and made one with His Godhead, without separation, and without mingling, and without change." And he also said therein, "We do not separate God the Word from our flesh which suffered, but we believe that He was One at the time of His Passion, and likewise we also believe that His Godhead neither suffered nor died, but that He suffered, and died in the flesh, only without [fol. 44*a* 3] separation of His Godhead." When his letters reached these men, and they had read them, they turned from their error, and they believed in their Faith in righteousness and integrity. And their bishops came and confessed before our father, the archbishop, the True and Right Faith, and they entreated our father Archbishop SANÛTYÂ (SHENUTI), saying, "Forgive us our sin and error." And this father commanded them to bow down before all the bishops, and priests, and people, and to say unto them, "Forgive us, for we have sinned and gone astray, for it was Satan who led us into error." And they did as the archbishop commanded them,

and he forgave them their sins. And this father thought much about the churches, and their buildings, and the places wherein pilgrims sojourned, and what moneys were left to him he gave to the poor and needy; and he followed a good course of life and pleased God. And the days of his office were fifteen years, and he died in peace. Salutation to the mighty Archbishop who drove away the Enemy by the cross which was in his hand.

And on this day also are commemorated the consecration of DABRA SÎNÂ, and Abbâ YASDERÂ of SÎNÂ (or, of SÎR).

XXV. MÎYÂZYÂ

[fol. 44*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂ and her two sons became martyrs. This holy woman was a native of the city of Antioch, and she was the wife of a certain man whose name was SOCRATES; now he was a governor of DIOCLETIAN, and a Christian. Subsequently he denied Christ, but his wife remained a Christian. And her husband said unto her, "I love the Faith of Christ, but I denied Him, because I am afraid of the emperor's torturings." And this holy woman brought forth by him two sons, and she was unable to have them baptized with Christian baptism in the city of Antioch, through her fear of the emperor, and through fear of her husband; but because of her exceeding great love for our Lord Jesus Christ she strove in every way possible to have her sons baptized with Christian baptism. And she took her two sons, and two slaves with her, and she embarked in a ship, wishing to go to the city of Alexandria, to Abbâ PETER, the archbishop. Now God willed to reveal the greatness of her Faith to the generation which was to come. And God raised up a wind at sea, and a very great and violent storm, and the storm was so violent that the ship was nigh to founder; and the holy woman was afraid that her sons would be drowned without being baptized. And straightway she rose up, and

prayed a long prayer, and then she took a razor, and made a cut in her right breast, and she took some of her blood and made therewith the sign of the Cross upon the foreheads, and [fol. 44*b* 2] over the hearts, and on the breasts, and on the backs of both of her sons; and she dipped them in the sea thrice, saying, "In the Name of the Father and the Son and the Holy Ghost." And after she had done this, there came a great calm on the sea. When she arrived in the city of Alexandria, she took her sons to Abbâ PETER, the archbishop, that he might baptize them with Christian baptism, together with the children of the city. Having baptized one of the children of the city, he took her sons to baptize them, and straightway the water congealed, and fell off them. And he took another child of the city and the water became liquid, and he baptized him, and the water returned to its natural form. And the archbishop took the sons of this holy woman [a second time] to baptize them, and straightway the water congealed again; this he did thrice and the water congealed thrice. And he had their mother brought, and he questioned her, and thereupon she told him everything that had happened to her, and how the wind and storm had risen on the sea against her, and how she had cut her breast, and baptized her sons; and she asked him to forgive her her sin, for it was because she was afraid that she had done [this thing]. And Saint Abbâ PETER said unto her, "Fear not, for it is our Lord Jesus Christ Who hath baptized thy sons, with His own hand, when thou didst immerse them in the sea." And when the holy baptism of her sons was completed by the hand of Saint Abbâ PETER, the archbishop, they received the Holy Mysteries and she returned to her husband in the city of Antioch. When she came to him he was wroth with her, because of what she had done, and he went to the emperor and informed against her, and told him what she had done. [fol. 44*b* 3] And the emperor had her brought before him, and said unto her, "Why didst thou go to the city of Alexandria? Hast thou been playing the whore with Christians?" And the holy woman answered and said unto him, "Christians do not play the whore, and they do not worship idols; and after this do what thou wishest, for thou wilt not

hear another word from me." And the emperor said unto her, "Tell me what happened unto thee in the city of Alexandria," but she vouchsafed him no reply whatsoever. And the emperor commanded his soldiers to tie her hands behind her, and to set her two sons upon her belly, and to burn all three of them together in the fire. And she turned her holy face to the East, and prayed, and then they burnt her, with her sons, in the fire, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to SARÂ.

And on this day also are commemorated DARÂ, and Abbâ JOHN, the archbishop.

And on this day also are commemorated Saint Abbâ BABNÛDÂ, the anchorite, and Saint THEODORE, the fighter, and one hundred martyrs who received crowns of martyrdom in the kingdom of Persia (or, Egypt). [fol. 45*a* 1] Salutation to BABNÛDÂ, and to father THEODORE, and to four men in the country of Persia.

XXVI. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÛSENYÔS, the son of SU'ÊPETER (*i.e.* SÔSÎPETRÔS=SOSIPATER?), became a martyr. The father of this holy man was a friend of the Emperor DIOCLETIAN the infidel, who was emperor. And the angel of the Lord appeared unto him, and strengthened his heart, so that he might become a martyr; and this thing was ever in his mind. And after this the emperor sent him to the country of Nicomedia, and he sent to him an edict ordering him to restore the worship of idols; when the saint saw this he sorrowed exceedingly. Then he sent and brought a priest, and he learned from him the doctrine of the Church, and the priest baptized him with Christian baptism. After this he returned to the country of Antioch, where he found that his sister had given birth to a child, whose creation (or,

nature) had been changed by a Satan. She had given birth to a daughter, whom she had killed, and whose blood she had drunk, for there dwelt in her a Satan, who, by his magic, could take the form of a bird or serpent. When a child was born to any of the natives of the city, the mother used to go down, and kill him by magic and drink his blood. [fol. 45*a* 2] And when Saint SÛSENYÔS saw this, he took his spear in his hand, and killed his sister and her child also, for he was the son of Satan; and he killed her husband, and her husband's father, for they were magicians, and they used to inflict sicknesses on a man and kill him. After this he returned to Nicomedia, and he came to that priest who had baptized him with Christian baptism, and told him everything that had happened to him. When he returned to his city, and his father knew it, he wanted to kill him, and he accused him to the emperor [of being a Christian]. At that time Saint SÛSENYÔS went to the emperor in the house of his idols, and he commanded the idols, by the power of our Lord Jesus Christ, to descend into Sheol; and straightway the earth opened her mouth, and swallowed them up. And the story of how Saint SÛSENYÔS had destroyed their idols was noised abroad, and again his father made accusations against him before the emperor. And the emperor was wroth with him, and commanded his soldiers to torture him with severe tortures. And they beat him, and smote him with brass rods, and they broke him on the wheel, and they crushed him with the instruments wherewith grain is crushed, and they dragged him through the city. And God strengthened him, and enabled him to endure all these tortures, and the angel of the Lord visited him at all times, and strengthened him and healed his wounds, and raised him up whole and uninjured. And many men, who believed on our Lord Jesus Christ through him, became martyrs. When the emperor was tired he said to one of his men, "Behold, command them to cut off his holy head with the sword," [and they cut it off,] and he received [fol. 45*a* 3] the crown of martyrdom in the kingdom of the heavens. And the number of those who became martyrs, during the time they were torturing the saint, was eleven hundred and ninety. Salutation to SÛSENYÔS, the son of

[SU'Ĕ]PETER, and salutation to the eleven hundred and ninety martyrs of the company of SÛSENYÔS.

And on this day also JOHN, the son of a carpenter, became a martyr. This holy man was a native of the city of Nineveh, and his father was a maker of wooden images, and a worshipper of idols; his mother was a Christian. Lacking a son she prayed to God, and she brought forth this saint, and called his name "JOHN" in secret. When he was eight years of age, he helped his father, who bought wooden figures for his son to carve. One day as he was going about buying idols, the angel of the Lord met him, and told him that idols were the abode of Satan, and commanded him to cast them from his hands; and he taught him the Faith of our Lord Jesus Christ. And Saint JOHN returned to his father [fol. 45*b* 1] and said unto him, "There is no god but God, the Creator of the heavens and the earth; I will not worship the work of men's hands." When his father heard this, he tied him up in the prison house. And his mother came and made his heart strong to shed his blood for the Name of our Lord Jesus Christ. Then the people of the city came to persuade him with their words, and they said unto him, "O boy, why dost thou forsake thy father's gods?" And Saint JOHN said unto them, "I will not worship the work of men's hands, for [idols] are the abodes of filthy devils." When his father heard his words he took up his saw, and cut off his son's head, but the young man did not fall down, and he stood upright on his feet, and was baptized with his own blood. And his mother came and took [his body, and she said], "O my Lord Jesus Christ, for Whom praise is meet, receive Thou from me this offering, O Thou Who didst accept the offering of ABEL in the field." And Satan entered the heart of his father and made him mad, and his wife took him, and brought him to the grave of her son, and prayed for him. And Saint JOHN came by night, and pierced his father with a spear, and Satan went out of him, and then he believed and was baptized in the Name of the Father and the Son and the Holy Ghost. Salutation to JOHN of Nineveh, who was a lamp which dispelled the dense darkness of sin.

[fol. 45*b* 2] And on this day also were martyred the saints SEBBÎDÔRÂS (or, SABBÎṬERÂS), and Abbâ SERGÂ, and DERÊYS (or, DÎRÂYES), and SÂYS.

XXVII. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint VICTOR became a martyr. The name of the father of this holy man was KHĚRMÂNÔS (ROMANUS), the captain of the host of the Emperor DIOCLETIAN, and his counsellor; and his opinion, and his word, in respect of the worship of idols, were one with those of the Emperor DIOCLETIAN. And the name of the blessed woman, his mother, was MARTHA, and she was a Christian. When Saint VICTOR grew up, he was near the emperor, and his rank was the third in the royal palace. At that time his days were ten years. And he rejected this world, and the glory thereof. He ate no flesh, and drank no wine, he fasted continually, he prayed many prayers without ceasing by day and by night, he visited those who were in prison, and he gave alms to the poor and needy. And when they killed Saint THEODÂDÂ, the mother of the saints COSMAS and DAMIANUS, no one dared to go near her through fear of the emperor. And Saint VICTOR came, and carried away her body, and buried it, and was unafraid; and he rebuked his father on several occasions for idolatry. And his father [fol. 45*b* 3] laid information against him before the emperor. When Saint VICTOR was brought before the emperor, he unfastened his military girdle, and threw it in the face of the emperor, saying, "Take this gift, which thou didst give me," and he uttered blasphemies against the emperor, and against his idols. And KHĚRMÂNÔS (ROMANUS) counselled the emperor, and told him to send VICTOR to the city of Alexandria, to the governor HERMINIUS, so that he might torture him severely. And they brought out the holy man and set a bridle (*i.e.* a gag) in his mouth, and his mother bade him farewell with many tears. And he commanded his mother about the

poor, and the needy, and the widows, and the orphans, telling her to visit them, and to give them what they needed. And when he arrived in Alexandria, HERMINIUS, the governor, tortured him very severely. And the angel of the Lord appeared, and took his soul, and carried it up into heaven, and shewed him the abode of the beings of light; and [then] his soul returned to his body again. And the governor inflicted further tortures upon him by means of boiling oil and pitch. After this he had him laid upon an iron bed, and had a fire lighted under him, and then he had him cast into the furnace which heated the baths [of the city]; and he inflicted upon him every kind of torture. And God strengthened him, and made him to endure, and He sent His angel unto him to heal his wounds. And after this the governor sent Saint VICTOR to the city, the name of which is ANTINOË, where he was tortured severely, and they cut out his tongue, and drove red-hot iron instruments through his sides; but God gave him strength and enabled him to endure. And after this they imprisoned him in a desert fortress, [fol. 46*a* 1] so that he might die. Now Saint VICTOR knew the craft of the carpenter, and he made tools and sold them; with a part of the price he fed himself sparingly, and the rest he gave to the poor and needy. And a certain governor came, and took up his abode near that fortress, and the people told him the story of Saint VICTOR, how that he was the son of KHĚRMÂNÔS (ROMANUS), the captain of the imperial army of Antioch. And the governor had him brought to him, and he urged him greatly [to deny Christ], but he would not turn and he would not obey his behest. And the governor commanded his soldiers to torture him, and they tortured him severely. They tore out his tongue by its roots, they beat his mouth, they hung him up head downwards, and suspended heavy stones from his hands; and after this they threw him into an oven which had been made red-hot, they poured boiling pitch and oil over him, they pounded him with pounding instruments, and they made his face to smart and sting with acid and dust, and they put salt in his eyes; and after this they brought him out and hung him up head downwards. And our Lord Jesus Christ strengthened him, and enabled him to endure,

and restored to him his members. And there was a certain maiden, whose days were fifteen years, and who saw Saint VICTOR from the window of her house whilst they were torturing him, and she also saw angels, with crowns in their hands, and they were placing them on the head of Saint VICTOR. And she informed the people what she had seen, and they marvelled exceedingly, and many of them believed on our Lord Jesus Christ, and became martyrs. And that maiden believed [fol. 46*a* 2] on the Name of our Lord Jesus Christ, and [confessed her belief] before the governor, and he commanded his soldiers to cut off her head; [and they did so,] and she received the crown of martyrdom. After this the governor commanded them to cut off the holy head of Saint VICTOR with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took the body of the saint and wrapped it in linen and in beautiful and costly stuffs and they laid it in a pure place until MARTHA came from the city of Antioch, and built a beautiful church for it. And she laid his body therein, and through it great signs and wonders took place. Two-fold salutation to VICTOR and salutation to those who associated themselves with him in his martyrdom, and who themselves became martyrs.

XXVIII. Mîyâzyâ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MELIUS became a martyr. This holy man was a strenuous ascetic and fighter, and one who kept vigil all the days of his life; and he dwelt in caves and in monasteries. And he lived with his two disciples in a monastery near the city of KUĔRÂSÂT. Now the two sons of the King of KUĔRÂSÂT went out hunting, and their slaves were with them, and they asked them for the nets so that they might net the wild beasts and kill them with spears therein. [fol. 46*a* 3] And having gone a distance of forty stadia they set up their net-posts, and when

they had drawn the nets round them they found this saint inside them; and he was dressed in sackcloth made of hair, and his hair was exceedingly long. When the king's sons saw him they were very much afraid of him, and they asked him, saying, "Art thou a man or a spirit?" And he answered and said unto them, "I am a sinful man. I dwell here, and I worship my Lord Jesus Christ, the Son of the Living God." And they answered and said unto him, "There is no god except the sun and fire; worship thou them lest they kill thee." And he answered and said unto them, "This sun, and the fire, are things which have been created, and ye are in error. I beseech you to put your trust in the God, Who is God indeed, the Creator of all things." And they answered him, [saying,] "Dost thou say that He Whom the Jews crucified is God?" And he said unto them, "Yea, He Who was crucified for sin, and Who was killed and died, is God indeed." And the king's sons seized this saint and his two disciples with him, and they [fol. 46*b* 1] tortured them severely, and they cut off the heads of the two disciples, who received their crowns of martyrdom; as for the holy old man, MELIUS, they continued to torture him during the fourteen days in which they were hunting. And on the following day they made him to stand up between them, and he stood up, and one of the two brethren was in front of him and one behind him, and they shot arrows at him, and he said unto them, "Thus do ye two agree, and act together, so that ye may kill those who do evil to you; and even thus, when ye take up these positions to carry out your work with your arrows to-morrow, ye shall die." And when they heard this they were not afraid of his words, and they continued to shoot their arrows at him until he ended his martyrdom. And on the following day they went out hunting, according to their wont, and they followed a wild ass of the desert, and shot arrows at him, and God turned their arrows into their own hearts, even as the holy man told them. And God made manifest great signs and wonders by the hands of this holy man. One day he was passing along the road, and he came upon certain men who had seized a certain monk, and were accusing him, saying, "Thou hast killed this man." And this saint prayed, and raised up the dead man, and he said unto

him, "Is it true that this monk killed thee?" And he who had been dead answered and said unto him, "This monk did not kill me. A large amount of money had been committed to my care, and a certain priest, because of this, killed me, and dragged me out and cast me here." And straightway he who had been dead spake to the holy man, saying, "Go thou to such and such a priest, who killed me, and take my money from him, and give it to my children." And the saint said unto him, "Be silent, and [fol. 46*b* 2] lie down in peace until the day of the resurrection of dead bodies; I am not a distributor of money and punishment"; and the man lay down straightway. Salutation to MELIUS, the righteous man.

And on this day also Saint Abbâ BISṬÔWĔRÔS (BISTORIUS?), of the city of MAḲSÛR, became a martyr. This saint had a father who was a righteous man, but three years after his mother brought him forth, Satan led her astray, and she became a Muslim; after this he was brought up by God's Will, until he arrived at man's estate. Then he married a beautiful wife, and begot children by her. After many years had passed by, there rose up against him a certain man of a brutal and revengeful disposition, and he went and gave information against BISTORIUS to the Muḥammadan Government, saying, "Ye know that, according to our Law, the child, from the moment when a man hath union with his wife, [is a Muslim,] and that their children follow their Faith; now this man by our Law hath another Faith." Thereupon a certain Muslim governor sent his messengers to BISTORIUS, and they found the holy man, and they brought him before the Council. And straightway the governor questioned him, and enquired into the whole matter, and the saint confessed before him, fearlessly, saying, "I am a Christian." And the governor began to talk with him quietly, and promised to bestow upon him many gifts if he would turn from [fol. 46*b* 3] his desire, and from his holy Faith; but the saint would not incline to him, and his heart would not consider in the least degree his gifts. When the governor saw that he would not turn from his Faith, he commanded his soldiers to take him to the prison house, and to bind him with fetters of iron, and he

also ordered them to suspend from his neck a heavy log of wood, and to leave him lying with his face uncovered (?) in the prison house; and they did this, [and he remained thus] until the third day. After this, whilst he was still in the prison house, there came unto him a white dove, and it alighted upon him, and the keeper of the prison heard of this. Then the Muslim Council questioned him, saying, "We cannot wait for thee any longer. Make thy choice, whether thou wilt enter our Faith, or whether we shall burn thy body in the blazing fire." And the saint answered and said unto them, "Do with me as ye please, for I will never have any portion with you." And straightway the governor was wroth, and he commanded the soldiers to beat him, and to cast him [into the fire] without mercy. And all the men of the city did this to him, and they beat him [with whips], and smote him with their sandals. And straightway a certain woman went forth and smote him on his face with her sandal, and when she had given the blow her hand withered straightway. And after this a swordsman went out from the governor and drew his sword, and struck at the saint's neck with it, but the blow was not aimed straight enough to cut off his head, and it struck him on the side of his face, and cut off his ear [which] dropped down [on the ground]; and the blood poured out from his veins, for the stroke was evil and violent. And after this they persuaded him with gentle words to enter [fol. 47*a* 1] their Faith. When he refused, the swordsman drew his sword again, and cut off his honourable head, and he received a crown of martyrdom in the kingdom of the heavens. And then they burned his body with fire. And his kinsfolk came, and took it, and carried it to his city and buried it in the pit of Saint JOHN of HARḲLÎ; and God made manifest over his body very many, yea countless, signs. Salutation to BISṬÔWĔRÔS, the fighter, the translation of whose name is "cross-[bearer]" (CHRISTOPHER?).

Salutation to ABRAHAM, ISAAC, and JACOB.

And on this day also are celebrated the commemoration of WÂSLÎḲÔS (or, WÂSLÎS), and many martyrs.

XXIX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the birth of our Lord Jesus Christ. [fol. 47*a* 2] Salutation to Thy Birth in the flesh from MARY.

And on this day also died Saint 'ARSÂṬÔS (ARISTOS) the apostle. This holy man was one of the Seventy-two disciples, and he received the grace of the Holy Spirit, the Paraclete, when he was in the room of Zion with the apostles, and he talked with them in all the tongues of the countries. And then he preached with the apostles, and followed with them, and suffered with them frequently. And the apostles chose him, and appointed him steward in the church of the city of Jerusalem, and he remained in this service for a few days. And after this the apostles appointed him Bishop of BANÔṬÔS, and he preached therein in the Name of our Lord Jesus Christ, and he illumined the hearts of the men thereof with the knowledge of the Holy Trinity. And he destroyed many houses of idols, and built churches in the Name of our Lord Jesus Christ. And he worked great signs and wonders, and he changed bitter water, and made it sweet. And he made withered trees to take root, and he caused them to put forth leaves and fruit. And he healed many sick folk of serious illnesses, and he attained to a good old age, and pleased God, and died in peace. And behold PAUL the apostle mentioneth him, and he saluteth him in his Epistle (?). Salutation to ARISTOS, the bishop.

[fol. 47*a* 3] And on this day [also] died Saint Abbâ ACACIUS, Bishop of the city of Jerusalem. This holy man was a pure and righteous vessel, and the infidels inflicted tribulation upon him for many days; and God wrought many signs and wonders by his hands, and he died in peace. Salutation to ACACIUS, Bishop of Jerusalem.

And on this day also are commemorated Abbâ GAMÔS (or, GAMSÔ), and very many martyrs who were with him.

XXX. MÎYÂZYÂ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MARK the evangelist and apostle, the first of the Archbishops of the city of Alexandria, became a martyr. The name of the father of this holy man was "ARISTOPOLUS," and he came from the country of the FIVE CITIES (PENTAPOLIS), and his mother's name was MARY, and she is mentioned in the Book of the Acts of the Apostles. Now the name of this apostle formerly was "JOHN," even as saith the Book of the Acts of the Apostles, for [it saith], [fol. 47*b* 1] "The Apostles were praying in the house of MARY, the mother of JOHN, who is called 'MARK the Apostle'" (Acts xii, 12). And this woman was rich, and she taught her son the Greek, and 'Afrangî (Latin ?), and Arabic languages. And when he was grown up, he took BARNABAS with him into the preaching, when he departed with Saint PAUL; and when he saw tribulation come upon them, and scourging, and disgrace in the country of Pamphylia, he forsook them and returned to Jerusalem. When the Apostles returned to Jerusalem, and held converse together concerning the reception of the Gentiles into the Faith of our Lord Jesus Christ, and considered how God had worked signs and wonders by their hands, he was sorry, and repented, because he was one of them. And he sought to go with them, but Saint PAUL did not wish to take him because he had forsaken them, but he took BARNABAS, and Saint MARK went to Saint PETER in the city of Rômê, and became his disciple. And there he wrote for himself his Gospel, and Saint PETER interpreted (or, translated) it, and preached it in Rômê; and after this he walked in the commandments of our Lord Jesus Christ, and in the commandments of the holy apostles in the city of Alexandria, and he preached therein the preaching of the Holy Gospel. And he also preached in the country of 'AFRÂḲYÂ, and BERḲÂ, and Pentapolis. As he was coming to the city of Alexandria, the latchet of his sandal broke off from his foot, and when he reached the gates thereof

he found a certain sandal-maker there, and the saint gave him his sandal to repair. As he was [fol. 47*b* 2] sewing the sandal, the awl pierced his finger, and blood ran down from it, and he said in the Greek language, "Êstaas," which is, being interpreted, "one God" (Eis Theos). And Saint MARK said unto him, "Dost thou know God?" And he said unto him, "Certainly not. We utter His Name only, but we do not know Him." And Saint MARK began to talk to him about the beginning when God created the heavens and the earth, and how the transgression of our father ADAM took place, and of the coming of the Flood, and how God sent MOSES, who brought the children of Israel out of Egypt, and gave them the Law, and how the children of Israel were carried captives to the city of Babylon from Jerusalem, and how our Lord Jesus Christ became man, and how the prophets foretold His coming. And then the saint spat in the dust, and smeared it on the hands of the sandal-maker and he was healed straightway. Now the name of that sandal-maker was "ANIANUS," and he took Saint MARK to his house and he brought to him his sons and kinsfolk, and Saint MARK the apostle admonished them all, and taught them, and baptized them with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And when the believers on our Lord Jesus Christ increased, and the men of the city heard the report of Saint MARK, they gathered together, and wished to kill them. And Saint MARK appointed ANIANUS archbishop, and he made his sons priests and deacons, and he went out to the city of BERḲÂ and to Pentapolis and preached in them, and strengthened the people in the Faith. And he remained with them two years, and he appointed bishops, [fol. 47*b* 3] and priests, and deacons over them, and then he returned to the city of Alexandria where the believers had increased in number. And he built a church in a place which is known as the "Field of Bulls," on the shore of the sea; and the infidels sought for Saint MARK to kill him. And he visited Pentapolis very frequently, and when he came back he entered the city of Alexandria secretly. One year he returned from Pentapolis and came into the church on the day of the festival of the Resurrection, which took place on the

nineteenth day of the month of Mîyâzyâ, and all the people were round about him. And the infidels came into the church, and threw cords round the neck of Saint MARK, and dragged him about through the city, and they said also, "Let us drag him to the church (?) in the 'Field of the Bulls.'" And the blood of the saint was in every street of the city, and the district round about it, and the ends thereof. When the night came, our Lord Jesus Christ appeared unto him in the form which He had when He was with the Apostles, and He gave him [the kiss of] peace, and strengthened him, and made a covenant with him, saying, "Behold, thou art the equal of thy brethren the Apostles"; and his soul rejoiced and was glad. And on the following day they put cords about his neck, and dragged him through the villages, and at the end of the day he delivered up his soul; and the infidels lighted a large fire and threw his body into it. And by the good pleasure of our Lord Jesus Christ there came darkness, and a cold wind, and the sun hid his light, [fol. 48*a* 1] and there were lightnings and thunders and rain and hail, and the infidels fled before them. And certain believing men came and took the body of Saint MARK, which was whole and had suffered no injury, and they wrapped it up for burial in fine cloths, and laid it in a secret place. Salutation to MARK, whose body was crowned with lightning, and rain, and hail.

Here endeth what is to be read during the month of Mîyâzyâ, with praise to God, to Whom praise belongeth, for ever and ever. Amen.

THE NINTH MONTH—GENBÔT
(MAY 6–JUNE 4)

[fol. 49*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Genbôt the [length of the] day is fourteen hours, and it continueth to increase.

I. GENBÔT

On this day took place the birth of our holy Lady, the pure two-fold Virgin, MARY, the God-bearer, through whom came the salvation of the race of the children of men. Her honoured father JOACHIM was an old man, and had begotten no child, and he was very sorrowful of heart because of this, for he was not able, having no children, to bring in an offering; and his wife was barren, and there was a law of the priests that barren women should not bring in an offering. And the righteous woman ḤANNA, her mother, was very sad, because of their failure to have children. And God looked upon their thoughts, and their good manner of life, and He, blessed be His Name! was pleased by the operation of His wisdom, that salvation of men should come through their seed. And whilst JOACHIM was standing up in the mountain, and praying at the end of the Fourth Day of the week, the angel of the Lord appeared unto him, and told him that God would give him seed, through which the salvation of the whole world should come. And he came down from the mountain, and being confident, with boldness of heart, through what he had heard from the angel of the Lord, he told his wife of the vision which he had seen, and she gave thanks to God. And she believed that His word was true, and she vowed a vow to God that she would give the child which should be born to God, to serve in His house all the days of his life. And after this, she conceived and brought forth this holy and heavenly woman, whose name was MARYÂM (MARY), which is, being interpreted, "Lady," though there is another

interpretation, "Gift and grace," [fol. 49*a* 2] and indeed she is the Lady of all the World, and the Queen of all women, and through her we have found heavenly grace. Salutation three-fold to the birth of MARY.

Salutation to BARTHOLOMEW, the Crown of the Faith, who restored churches, and built one in the name of MARY.

II. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOB, the just. This JOB was just, and excellent in his days, and God testifieth concerning him in the Holy Scriptures that there was none [fol. 49*a* 3] so just as he in his days. And Satan Diabolus was envious of him, and asked God to give him power over JOB, and over all his possessions; and God gave him power over him, for He knew the patience of JOB the just. And JOB became a pattern and an example for all those who should come after him, even as the Apostle JAMES saith in his Epistle: "Behold, ye have heard of the patience of JOB the just, and ye have seen how God behaved to this just man (James v, 11); in one day all his possessions, and his beasts, and his sons, and his daughters were destroyed." And this was not the only thing, for his own body [suffered], for Satan the Enemy smote him with a smiting of sickness of boils, from his head to his foot. And during all this sickness and severe pain he continued to endure patiently, and to give thanks to God, and on no day did he complain, and he never blasphemed his Creator, except only when he cursed the day on which he was born. And when all his possessions had been destroyed, and his beasts, he said, "God gave and God hath taken, blessed be the Name of God for ever!" (Job i, 21). And he remained in this state of tribulation for thirty years, and he lay upon a dung-hill, and the rebukes of his friends were heavier upon him than his sickness, and the rebuke of his wife, who advised him to blaspheme his Creator; but he neither submitted

to her advice nor listened to it. And he was tried and refined as gold is tried and refined in the fire, and God spake unto him from the cloud, and healed him of his sickness, and He doubled for him [fol. 49*b* 1] his possessions. And gave him other children. And he lived to a good old age, and pleased God, and died in peace. Salutation to JOB.

And on this day also died the holy father Abbâ THEODORE, the disciple of the holy father Abbâ PACHOMIUS, father of the congregation of the spirit. This holy father was an ascetic, humble, and gentle, and a fighter, and subservient, and perfect in every kind of good work. He became a monk with Abbâ PACHOMIUS, and he was as submissive to him as to God, and because of this Abbâ PACHOMIUS loved him exceedingly; and grace was upon him, and he was a comforter to all the brethren who were in the Society. Wisdom and understanding were in him. Abbâ PACHOMIUS set him to rebuke the brethren, and to teach them when he was still a young man. After the death of Abbâ PACHOMIUS, this father THEODORE, the companion of Abbâ PACHOMIUS, was appointed Abbot of the Society in his stead. This holy man abounded in humility, and he fled from the vainglory of this world. And he finished his work and service, and departed to God, Whom he loved, being arrayed in the apparel of holiness. [fol. 49*b* 2] Salutation to THEODORE, the heir of PACHOMIUS.

And on this day also twenty-two souls who were with Abbâ 'Êsî became martyrs.

III. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint JASON, the apostle. This holy man was one of the Seventy-two disciples whom the Lord chose. He preached with the Apostles, and he suffered the sufferings of our Lord, and God, and Redeemer Jesus Christ. And he

performed very many signs and wonders, and power, and grace, and the Holy Spirit, Paraclete, descended upon him, with the Apostles, on the day of the feast of Pentecost, and he became a preacher. He was born in the city of Tarsus, and he was the first man of Tarsus who believed. And after this he was with Saint PAUL, the apostle, in the preaching, and he went with him into many places. And they seized him, and Saint PAUL, and SILAS, in the city of Thessalonica, and they dragged him forth to the governor of the city of Thessalonica. After this Saint PAUL laid his hand upon him, and made him [fol. 49*b* 3] Bishop of the city of Tarsus, and he guarded the Church of the Son of God with good and excellent care. And having made the people thereof strong in the True Apostolic Faith, and taught them all the Ordinances of the Church, and good works, he departed to a city of the West, and preached the Holy Gospel unto the people thereof. And he came to an island, the name of which is "KÔRÊKUĔRÂS," and preached therein the preaching of the Gospel; and he built therein a church in the name of STEPHEN, the apostle, the archdeacon. When the governor of that city knew this, he seized him and shut him up in the prison house, wherein he found six thieves; and he taught them the True Faith of our Lord Jesus Christ, and baptized them with Christian baptism. And they cried out boldly before the governor, saying, "We are Christians," and the governor cast them into a cauldron filled with [boiling] pitch and tar, and they received crowns of martyrdom. After this he brought Saint JASON the apostle out of the prison house, and had him tortured severely, but no harm whatsoever came to him. And the daughter of the king saw him from the verandah of her house, and she believed on our Lord Jesus Christ. And she brought out her raiment of fine linen, and her adornments, and she gave them to the poor and needy, and she confessed that she was a Christian, and she confessed the God of Saint JASON. And her father was wroth, and commanded his soldiers to cast her into the prison house, and they did as he commanded them, and they scourged her. Then they stripped her naked, and shot at her with arrows, and she delivered up her soul into the hand of God. And after this he sent Saint JASON

[fol. 50*a* 1] to the island, and with him were martyrs. And the governor embarked in a ship, and there were soldiers with him, to go and torture them there, but God made the ship to sink in the river (or, sea), and all those who were with him, and Saint JASON gave thanks to God; and after his deliverance the saint continued to preach, and to teach the people for many years. And another governor was appointed, and he had Saint JASON and those who were with him brought before him, and he filled a great cauldron with pitch and wax, and the soldiers lighted a fire under them, and when they were melted he cast Saint JASON into the cauldron; and our Lord Jesus Christ delivered him, and the saint suffered no injury whatsoever. When the governor saw this, he believed on our Lord Jesus Christ, and the men of his house, and all the men of the city. And the apostle baptized them all with Christian baptism and he taught them the precepts of the Holy Gospel, and built churches for them, and this apostle performed many signs and wonders in them. And he died at a good old age, and with shining face, and he pleased God. Salutation to JASON, and to the king's daughter, and to the thieves who believed through this saint.

And on this day also Abbâ BESÔY [fol. 50*a* 2] became a martyr. This holy man was a native of BALGÊT, and [the soldiers] tortured him by twisting round his limbs and body, and [hacking at them] with choppers. And the angel of the Lord, holding a crown in his hand, appeared unto him and said, "Fear thou not! Here is thy crown with fire"; and thus the saint finished his good course. Salutation to Abbâ BESÔY, who finished his course by fire.

And on this day also are commemorated the honoured Saint EUSEBIUS the priest, and Saint SÊM (SHÊM ?) the martyr.

IV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died Saint Abbâ JOHN the First (?), the twenty-ninth Archbishop of the city of Alexandria. This holy man was one of the believing sons of the people of the city of Alexandria, and he became a monk in his youth in the desert of SCETE, in the monastery of Saint Abbâ MACARIUS. When Abbâ ATHANASIUS, the archbishop, who was his predecessor, died, the bishops, and doctors, and all the people chose this father, and they took him by force and against his will. Now this holy man did not wish to become archbishop, [fol. 50*a* 3] and they made many petitions to him that he would not allow another man to be appointed over his flock, and put them to shame. And when he saw the bishops, and the doctors, and the chiefs of the Jews entreating him, he was afraid of them, and he said, "Peradventure this must be the Will of our Lord Jesus Christ"; and they made him the archbishop. And having taken his seat upon the throne of MARK the evangelist and apostle, he took thought for his flock, and more especially concerning the teaching of them, and he read the Scriptures to them, and strengthened them in the True Faith, and he set over them bishops, and priests, and doctors. And the emperor who was reigning in Constantinia in those days was ZENO, a just and believing and God-fearing man, and he helped this saint, and he stretched out his hand over many cities, and the True Faith was extended by his hand throughout the country of Egypt. And in those days the Emperor ZENO sent to the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, ships full of grain, and wine, and oil, and many goods of all kinds, and whatsoever monks needed for building churches and monasteries. And all the days of the life of this father were [passed] in quietness and peace, for God had given good will to men through the prayer and learning of this father. And then God visited this father with a little sickness, and he died in peace, having sat for eight years. [fol. 50*b* 1] Salutation to JOHN, a royal kinsman, and builder of churches.

And on this day SÔSÎMÂ (or, SÂSÎMÂS) and Abbâ NÔDÂ (SÎNÔDÂ), slaves of VICTOR, became martyrs. Salutation to SÔSÎMÂ, and NÔDÂ (SÎNÔDÂ).

V. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JEREMIAH the prophet, the son of HILKIAH the priest, who was one of the Great Prophets. This just man prophesied in the days of JOSIAH, the son of AMÔN, the King of Judah, and JEHOIAKIM, the son of ZEDEKIAH. Concerning this pure man God spake, saying, "I sanctified thee before thou didst come forth from thy mother's womb, and I have set thee to be the prophet of the Gentiles, and the rebuker of the people" (Jeremiah i, 5). And this prophet rebuked the children of Israel because they forsook the Lord God, and rejected the Law, and he said unto them, "Take heed and repent so that the wrath of God may not come upon you." And he informed them, saying, "If ye do not turn to God [fol. 50*b* 2] He will raise up NEBUCHADNEZZAR, King of the Chaldeans, and he shall lead you into captivity," and even so it came to pass for NEBUCHADNEZZAR did carry them away captive. And he prophesied that the people would remain in captivity for seventy years, and also concerning the coming of our Lord and Redeemer, and concerning His Passion, and the thirty pieces of silver which JUDAS ISCARIOT took; and he prophesied concerning the going forth of the Law of the Gospel from Zion, and many other matters. And the Jews wished to kill him many times, and they scourged him, and shut him up in prison on several occasions, but he prayed to God continually and made petitions to Him on their behalf. And God said concerning them, "Pray not, neither make entreaty on behalf of this people, and make not intercession with Me for them, for I will not hearken to thy petition for them." When NEBUCHADNEZZAR carried the people away captive to Jerusalem, he did not take JEREMIAH with them, and the remnant of the people

took him with them and departed to the land of Egypt. And by his prayer God destroyed the wild beasts, and the lions, which were in the valley of Egypt, and which used to harm the Egyptians. And having finished the days of his prophecy and pleased God, he died in peace in the city of Alexandria, and the Egyptians made a feast in his honour, even as at this day. Salutation to JEREMIAH, one of the Great Prophets.

VI. GENBÔT

[fol. 50*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ ISAAC the martyr, who was from the city of DEFRÂ, in the north of Egypt. Unto this holy man the angel of the Lord appeared, in a vision of the night, and he woke him up and said unto him, "Go thou to the city of ṬÛW, that thou mayest receive the crown of martyrdom"; and he rose up to salute his father and his mother before he departed. And they wept over him, and they would not let him go until the angel of the Lord came a second time and brought him out from his city and took him to the city of GEMWÂ ṬÛW. When he arrived there, he found that the governor was in the bath house, but as soon as he came out the saint cried out boldly before him, saying, "I am a Christian. I believe on our Lord Jesus Christ." And the governor commanded one of his soldiers to take Saint ISAAC with him to his house, and to guard him until he came back from the city of NAḲYÔS. And as Saint Abbâ ISAAC was passing along the road with the soldier, a certain blind man, who was sitting by the wayside, begged him, saying, "Have compassion upon me, O saint of God, and heal my eyes." And Saint Abbâ ISAAC petitioned God for the blind man, and his eyes were opened immediately. When the soldier saw this miracle he believed on our Lord Jesus Christ, and became a Christian. And when the governor returned, the soldier confessed the Lord Jesus Christ before him, and received the crown of martyrdom. [fol. 51*a* 1] After this

the governor tortured this saint very severely, and he sent him to the city of BEHNESÂ [to suffer] divers tortures. And when the saint was on the ship he begged that someone might give him a cup of water, and a certain sailor, who was blind in one eye, gave him a cup of water; and the saint sprinkled some of the water over him, and his eye was opened, like its fellow. And when the men of the city of BEHNESÂ saw the tortures which were inflicted on Saint Abbâ ISAAC, and the mighty signs which he performed, they took him and carried him to the governor, and said unto him, "Either kill him, or send him away; act quickly and immediately." And straightway the governor commanded the soldiers to cut off his head, and they cut off his head with a sword, and he received the crown of life. And there were there certain believing men, and they lifted the body of Saint Abbâ ISAAC upon a waggon, and they drew it with oxen, and brought it to the city of DÂFRÂ (*sic*). And when they could not find a boat to carry it over the river, the oxen forded the river, carrying the body of the saint upon their backs, and the believers brought it into his house. And they pulled down the church, and built another church in his name, and they laid the body therein, and many signs and miracles took place [there] through it. Salutation to ISAAC.

[fol. 51*a* 2] And on this day also died the holy and honoured father Abbâ MACARIUS, the Alexandrian priest. This holy man lived in the days of the honourable Saint Abbâ MACARIUS the Great; he was the father of the monastery of SCETE, and performed many excellent deeds therein. It is said of him that a gnat stung him and he killed it, and he repented and reproached himself for having killed it. And he went down to the valley which was in the desert, and he exposed his body to the gnats, and remained there for six months, when his body was like unto that of a man suffering from elephantiasis. And he returned to his cell, and nobody recognized him as Abbâ MACARIUS. One day he stood up in prayer for five days and five nights, with his heart in heaven, until the Satans burned him. This labour, and this fight, were the greatest of all the excellent things which he performed. One day he wanted to

see the regions which were beyond the range of his vision. And he went out into the desert, and lived there, and wandered about for ten days, and he had with him some reeds which he intended to place [at intervals] on the road, to serve as guide marks when he returned so that he might not lose his way; when he drew near the place he sought, he felt weary, and lay down to rest a little, and Satan plucked the reeds from him as he slept, and tied them round the head of the saint. When Abbâ MACARIUS woke up from his sleep, he looked about for the reeds and missed them, and straightway he marvelled. And he heard a voice, saying, "O MACARIUS, if thou hast faith put not [thy] trust in reeds, [fol. 51*a* 3] but believe that the same pillar of cloud which guided the children of Israel will also guide thee." And when the saint had seen the district round about, he turned back and became thirsty on the road; and God sent to him a she-buffalo of the desert, and he drank of her milk until he was wholly satisfied, and returned to his cell. One day a she-wolf came to him, and seized his garment, and pulled him along, and he followed her to her den, and she brought out her young ones to him, and looking at them he found that their eyes were blind, and he marvelled at the sagacity of the beast. And he took the cubs in his hand, and cried out, and spat into their eyes, and made the sign of the Life-giving Cross over them, and the cubs were healed immediately, and they ran after their mother and sucked her milk, and they followed her until they went into her den. And after this the wolf returned to the saint, and brought him a sheep's skin, and he kept it by him, and slept upon it until the time of his death. One day he changed his apparel after the manner of the laity, and he went to the monastery of Saint Abbâ PACHOMIUS, and stood for four days during the Great Fast, without eating, or drinking, or sitting down, and he cried out "Hosanna" as he stood. And the monks said unto Abbâ PACHOMIUS, "Cast out this man from us, for he is not human." And Abbâ PACHOMIUS said unto them, "Have patience with me until I can ask God to shew me his work"; and when he had asked God concerning him He told him that he was MACARIUS the Alexandrian. And straightway Saint Abbâ

PACHOMIUS went to him, [fol. 51*b* 1] and with him went all the monks, and they embraced him and were blessed by him, and they rejoiced in him with a great joy. And when those who were magnifying themselves in the monastery of Saint Abbâ PACHOMIUS saw the grace of this Saint Abbâ MACARIUS they became humble; and after this MACARIUS returned to his cell in the desert of SCETE. And when rain was withheld, and no rain fell upon the city of Alexandria, the Archbishop Abbâ TIMOTHY sent to him, and asked him to come to him to the city of Alexandria to pray with him to God to make rain to fall, and to destroy the locusts. And he rose up and went with the messengers to the city of Alexandria, and the people received him with great joy, and he prayed in his heart secretly, and a great rain fell, and it continued to rain for two days and for two nights in such torrents, that men began to think that the earth would be destroyed by overmuch rain. And Saint Abbâ MACARIUS said unto the archbishop, "Why did ye bring me hither?" And he answered and said unto him, "The people made us bring thee to pray for us to God, that He might bring down the rain upon us, and that we all might not perish." And straightway he prayed, and the rain ceased, and the sun appeared in the sky by the might of God. And this father performed many great and excellent works, and God made manifest many signs and wonders by his hands, and he healed many men in whom there were unclean spirits. And he used to say [fol. 51*b* 2] when he was performing some good deed, that men ought to know how to do the good deeds which he did now; the good deeds which he did were innumerable. When he heard that any man did some good deed he never slept until he had done a similar good deed. And having finished his fight, he died in peace at a good old age; and he remained eight years without spitting on the ground for the sake of the honour of the Body and Blood of our Lord Jesus Christ. And all the days of his life were one hundred years. Salutation to MACARIUS the Alexandrian.

And on this day also BANDELÂ'AN (PANTALEON), the father of Saint ISIDORE, became a martyr.

And on this day also died AMÔN the Just, who refused the office of bishop, saying, "It is better for me to acquire the practice of the ascetic life." [Wanting in the Bodleian MS.]

And on this day also Saint DÎLÂGÎ (PELAGIA), and her four sons, whose names were SÛRES, and KHERMÂN, and YÂNÛFÂ, and SANṬÔNYÂ, became martyrs. This holy woman was strong in the Faith of our Lord Jesus Christ, [fol. 51*b* 3] and when ARIANUS the governor of the city of ĔNṢĔNÂ came, she met him and, pushing her children before her, she stood up before him, and said unto him, "O ARIANUS, the governor, I am a Christian, and a believer on my Lord Jesus Christ, Who created the heavens, and the earth, and the sea, and all that therein is." And her children also cried out boldly, saying, "We are Christians, and followers of the Messiah." When the governor heard this he was wroth and he cut off their heads with the sword, and they finished their martyrdom, and delivered up their souls as missives to our Lord Jesus Christ. Salutation to DÎLÂGÎ and her children.

And on this day also died Saint SALOME, the mistress of purity and holiness, and the devotee of virginity. This holy woman came from the city of WARAB; her parents were God-fearing folk and they brought her up piously. When she grew up, a certain man betrothed her to himself, and he brought her into the state of marriage against her will, and he wished to have union with her, but straightway the power of God prevented him, and it smote him in his flesh, and he was not able to approach her. And whilst matters were thus she hid herself. And she departed by night, and was carried away by the power of God, and she continued to go about visiting all the saints, and she asked God [fol. 52*a* 1] day and night, with fasting and with prayer, to direct her into the right path. And God heard her petition, and by the Divine Will she came to DABRA LÎBÂNÔS, and took the garb of the ascetic life, that is to say the Law of the angels, through JOHN KAMÂ. And she fought many fights, which would terrify hearts, and she followed the life of the fathers with fasting and with prayers, and with every

kind of praiseworthy gift. At length she was able to work many miracles, even as it is written in the book describing her fight; and then she died on the sixth day of Genbôt. Salutation to SALOME.

And on this day also died the holy father DIONYSIUS who finished his fight by the edge of the chopper, and the Samaritan woman [PELAGIA]. Salutation to DIONYSIUS, the teacher of ISAAC.

Salutation to SÎNÔDÂ, the chief of the anchorites.

VII. GENBÔT

[fol. 52*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and apostolic father, Abbâ ATHANASIUS, the twentieth Archbishop of the city of Alexandria. This father was the son of heretical and pagan parents, and whilst he was living with the boys at school who were being taught he saw the children of the Christians performing the Ordinances of the Church as they were playing together; and those boys made some of their number priests, and some deacons, and one of them they made archbishop. And this father asked the Christian children to let him join them in the game they were playing, but they stopped him and said unto him, "Thou art a pagan, and we can have no intercourse with thee." And he said unto them, "I will become a Christian," and they rejoiced in him and they said unto him, "Thou shalt become a Christian and archbishop." Then they placed under him a seat like a throne, and they began to bow down before him. At that moment father Abbâ ALEXANDER the archbishop passed by, and when he saw the children playing together, he said unto those who were with him, "This boy will assuredly be appointed to some exalted and honourable position." When the father of this father died, this father and his mother came to Abbâ ALEXANDER, the archbishop, and he baptized them

with Christian baptism. And this father gave all his goods to the poor and needy, [fol. 52*a* 3] and he dwelt with Abbâ ALEXANDER, who taught him all the doctrine and Law of the Church, and made him a beloved son to him; and he appointed him deacon, and the gracious gift of the Holy Spirit was given unto him in a two-fold measure. And when the holy father Abbâ ALEXANDER died, [the bishops and priests] appointed this father ATHANASIUS Archbishop of the city of Alexandria. When CONSTANTINE the righteous emperor died, and his son CONSTANTINE, who was an Arian, reigned in his stead, the followers of ARIUS increased, and the emperor drove this father Abbâ ATHANASIUS from his archiepiscopate, and he placed there in his stead a certain man whose name was "GERGYÔS" (GEORGE). And this father lived in exile six years, far from his throne in the country of the West. And there was in that place a house of idols, and many men were gathered together therein, and he went into that house of idols, where many works of devils were performed. And this saint entreated our Lord Jesus Christ until he overthrew that house of idols, and converted all the men of that country, and brought them into the knowledge of God; and after this God brought him back to the city of Alexandria, and drove out GERGYÔS (GEORGE), the infidel Arian. And this father sat upon his archiepiscopal throne for six years. And the Arians went to the emperor, and made false accusations against this father, and the emperor sent a judge, who seized him and shut him up in prison, with the Archbishop of Antioch; and God sent His angel and delivered him from the prison house. After the emperor died God set in his place [fol. 52*b* 1] his son, who was orthodox, and he restored this father to his archiepiscopal throne, and this father sat for twelve years in quietness and in peace, until Saint ḳWESṬÔS died. And after him JULIAN the infidel reigned, and he searched for Abbâ ATHANASIUS, who fled from him into Upper Egypt, and lived near AKHMÎM. When God destroyed JULIAN, the infidel, the people searched for Abbâ ATHANASIUS, and when they found him not they went to the great father Abbâ ANTHONY, and he told them that ATHANASIUS was living in the city of AKHMÎM; and they

went to him, and brought him to his throne with great joy. And he lived in his archiepiscopal house in safety and in peace until he died; and the days of his office were seven and forty years. And because there had come upon this father labour and tribulation, and sorrow, and exile, he was called "Apostolic." At the time of his death he said, "If I have found grace and favour with God I will bow down before Him and ask Him to overthrow the temple of SARÂBÎL (SERAPIS)"; and after the death of this father Abbâ ATHANASIUS, the emperor sent and pulled down the temple of SARÂBÎL (SERAPIS). Salutation to ATHANASIUS.

[fol. 52*b* 2] Salutation to JOHN, whose children, like those of ABRAHAM, were more than the stars of heaven, and the sands of the sea.

VIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ JOHN (ISAAC ?) of the city of SENḤÛT became a martyr. The name of the father of this holy man was MACARIUS, and the name of his mother was ḤANNÂ. As he was shepherding his father's sheep, the angel of the Lord appeared unto him, and shewed him a crown of light, and said unto him, "Why art thou sitting down? The fight is prepared, and the crowns are ready for those who will fight for the Name of Christ. And now, rise up and go to the city of ATRÎB (ATHRIBIS), and fight for the Name of our Lord Jesus Christ"; then He gave him [the salutation of peace], and departed from him. And straightway Saint Abbâ JOHN (ISAAC ?) rose up, and embraced his father and mother, and departed to the city of ATRÎB (ATHRIBIS), and he found the governor was in the bath house, and he confessed before him our Lord Jesus Christ, and proclaimed openly, "I am a Christian, and I believe on my Lord and God Jesus Christ, the Son of the Living God." And the governor handed him over to one of his

soldiers, and commanded him to entreat him kindly, [thinking] that perhaps he would change his mind, and be obedient to him; and then the governor departed to his work. And the soldier [fol. 52*b* 3] took the saint and carried him to his house, and the saint performed before him many signs and wonders, and the soldier believed on our Lord Jesus Christ. When the governor returned from his work the soldier confessed before him our Lord Jesus Christ, and received the crown of martyrdom in the kingdom of the heavens. And the governor commanded his soldiers to torture Saint JOHN (ISAAC ?) severely, with every kind of torture, and God strengthened him, and made him to endure [them]; and He sent His angel to heal his wounds and He raised him up whole and uninjured. And after this the governor sent him to the city of ANTINOË, where the governor tortured him severely, and when he was tired of doing this he commanded the soldiers to cut off his head; and they cut off his holy head with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And Saint JOHN, who was from the city of AḲPÂḤSÎ, took the body of Saint JOHN (ISAAC ?), and swathed it for burial, and sent it to his city SENḤÛT, and all the people went out to receive it with joy and gladness, and with singing, and incense, and songs of praise, and music; and they laid it in the church, and through it many signs and wonders took place. Salutation to JOHN (ISAAC ?).

[fol. 53*a* 1] And on this day also were crowned two hundred and twenty-four men of the Company of JOHN, and LULIUS (or, SÛSÎS), and MATTHIAS (MÂTYÂN), who dwelt at SÎḤAT. Salutation to the Company of JOHN.

Salutation to DIONYSIUS, and to his children, and to his wife.

And on this day also is commemorated the ASCENSION of our Lord and God and Redeemer, Jesus Christ, in the Body which He took from us, into the heavens, wherein is His Good Father and the Holy Spirit; and this took place after He had

finished the operation of His wisdom upon earth, by His Passion, and His Death, and His Resurrection. And when forty days were ended after His Resurrection, He ascended into the heavens, seated upon the wings of the Cherubim, and the Seraphim, and the wings of the winds. And the prophecy of DAVID was fulfilled, saying, "He mounted upon the Cherubim, and did fly on the wings of the wind" (Psalm xviii, 10). And by this ASCENSION those who believed on Him understood ascension into the heavens, and into the celestial habitation; for wheresoever the head is, it is meet that the members should be also. And as the old ADAM dwelt first in the inheritance of the earth, and then in the Sheol, so also the second ADAM dwelt in the inheritance of the kingdom of the heavens, and sat down at the great right hand in the heights of the heavens. And our Lord Christ did not make His ASCENSION to follow His Resurrection immediately, in order that [fol. 53*a* 2] the heretics might not think and say that the ASCENSION was an inferior matter; but our Lord, in the operation of His wisdom, waited forty days after His Resurrection, and strengthened the faintheartedness of His disciples, and made their souls to understand His Resurrection. And the prophecy of DANIEL the prophet concerning the Resurrection of our Lord was fulfilled, saying, "I saw as it were the Son of Man coming upon the cloud of heaven until He drew near the Ancient of Days. And He gave Him authority, and sovereignty, and honour so that every nation, and people, and tongue should worship Him. And His authority is an everlasting authority, and His sovereignty unending" (Daniel vii, 13, 14), to Whom with His Good Father and the Life-giving Holy Spirit be glory for ever and ever. Amen. Salutation to Thy ASCENSION to Thy Father, Thou didst return like a warrior bringing his spoil with him. Salutation with praise, and singing, and music, to Thy ASCENSION. Salutation to the Protector of ADAM, Who, as DAVID saith, "Went up with the sound of the trumpet" (Psalm xlvii, 5).

And on this day also died the holy father Abbâ DANIEL, abbot of the desert of SCETE. This holy and just man was pure

and perfect. And when his fame was noised abroad [fol. 53*a* 3] the lady ANASTASIA came to him wearing the apparel of her exalted rank, and she became a nun, and lived in a cell near him for eight and twenty years; and no man knew that she was a woman. And this holy man saw a certain man whose name was EULOGIUS, and who worked stones for a *ḳîrâṭ* of gold each day; upon a very small portion of this he lived, and with the remainder he fed the poor and needy, and what food they left he gave to the dogs. And he never saved anything for the morrow. And when the holy man saw his good fight, and the excellence of his deeds, he asked God to give EWLHÎS (*sic*) worldly goods so that he might increase his good works and charities therewith; and then he became surety for EULOGIUS. And as EULOGIUS was working stone in the quarry, he found a deposit of stones of gold, and he took them, and departed to the city of Constantinia, where he became a great officer of the emperor; and he forsook the good trade at which he formerly worked. And when Saint Abbâ DANIEL heard about him, he went to the city of Constantinia, and he saw that EULOGIUS had become a great officer, and that he rode a horse with great pride, and that many soldiers surrounded him, and that he had abandoned his good trade. Then the saint saw a vision wherein our Lord Jesus Christ was sitting and judging men, and He commanded [His angels] to hang Saint Abbâ DANIEL, and they demanded from him the soul of EULOGIUS; and he saw how our Lady MARY entreated our Lord Jesus Christ on his behalf. And straightway the holy man awoke from his sleep, and he returned to his monastery and entreated [fol. 53*b* 1] God on behalf of EULOGIUS, that He would bring him back to his former state of poverty. And the angel of the Lord appeared unto him, and rebuked him for daring [to interfere with] God concerning His judgement of His creation. And after this the Emperor CONSTANTINE died, and another emperor reigned in his stead; and he rose up against EULOGIUS, and took away all his goods, and wanted to kill him. And EULOGIUS fled from him in order to save his life, and he came to his native city, and worked stone in the quarry as formerly. And Saint Abbâ DANIEL came back to him, and

told him how one had hanged him instead of him in the vision, and how one had demanded his soul from him. And the spirit of prophecy was upon this holy man, and God made manifest many signs and wonders through him. And when the heretics tried to make him to go forth from the True Faith he refused, and he seized the roll wherein was [written] the [unclean] Faith and tore it up; and the officer of the emperor punished him very severely. And after this when God willed to give him rest, He sent to him His angel who informed him of the time of his departure from this world; and he gathered together the monks, and commanded them, and strengthened them, and comforted them, and he died in peace. Salutation to DANIEL who gave sight to the blind when they washed in the water wherein he had bathed his feet.

And on this day also Saint [fol. 53*b* 2] MAXIMUS, the fighter, became a martyr.

IX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy woman, the Empress HELENA. This holy woman belonged to the people of the city of RÔḪÂ (EDESSA); her parents were Christians, and they brought her up carefully and piously, and they taught her the learning of books, and the doctrine of the Church. She was exceedingly beautiful, and the beauty of her soul (or, mind) exceeded the beauty of her body. In those days ḲÔNSĔṬÔ the King of BARÂNTYÂ (BYZANTIUM ?) came to the city of RÔḪÂ (EDESSA), and he heard the story of the virtues of this holy woman, and that she was beautiful in her person, and he sought her out and married her, and he begot by her the Emperor CONSTANTINE, the first of the Christian emperors. And she brought him up very carefully and she taught him philosophy and science. When he became emperor, HELENA saw in a dream as if one said unto her, "Go to Jerusalem and lay

bare the Cross, and the beautiful holy places"; and she told her son what she had seen. And he sent soldiers with her to Jerusalem, and she searched for the wood of the Cross, which giveth life, until she found it; and she found the two crosses whereon the two thieves were crucified. And she wished to know which was the Cross of our Lord Christ, and Saint MARK, Bishop of Jerusalem, told her that it was the Cross [fol. 53*b* 3] over the head of which was the writing which said, "This is Jesus, the King of the Jews." And then she wished to see a miracle [wrought] by it so that her heart might be glad. At that moment, by the Will of God, our Lord Jesus Christ, she had a dead man brought, and laid upon those two crosses, but the dead man did not rise up; then she had the dead man laid upon the Cross of our Redeemer, and straightway he rose up. And her faith and her joy were increased thereby. At that same time she decided to build the holy churches which are mentioned in the section for the twenty-sixth day of Maskaram, and then she gave much money to Abbâ MACARIUS so that he might build churches, and all the shrines. And she took the Honourable Cross and the nails, and returned to CONSTANTINE her son, and gave them to him, and she rejoiced; and the emperor rejoiced with a very great joy, and he embraced the Honourable Cross and honoured it exceedingly. And he made for it a case of gold, decorated with pearl-stones, and he took the nails and worked some of them into his helmet, and some of them he placed in the bridle of his horse, in order that might be fulfilled that which was written, saying, "Salvation shall be in the bridle of the king." And this saint fought a good fight, and she endowed churches and monasteries largely and provided means whereby the poor and needy were to be fed and clad; and all her days were eighty years, and she died in peace. [fol. 54*a* 1] Salutation to HELENA.

And on this day also are commemorated BAYDAR, and SYLVANUS.

X. Genbôt

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the righteous and honourable saints, the THREE CHILDREN, ANANIAS, AZARIAS, and MISAEL. These saints were the sons of JEHOIAKIM, the King of Judah, and DANIEL was the son of their sister, and JEHOIAKIM and his sons were carried off captives to Babylon. And the king chose from among his captives young men of the sons of the children of Israel, of goodly appearance, to feed and educate, so that he might make them officers in his army, and among those whom he chose were these just men, and DANIEL, the son of their sister. Now these righteous men did not want to eat alien food, but the food which the children of Israel ate; and they asked the chief officer to give them permission not to eat food made of flesh, but to give them pottage and herbs. And the chief officer said unto them, "[If I do] I am afraid that I shall change the goodly appearance of your persons, and be destroyed by [fol. 54*a* 2] the king"; and they answered and said unto him, "Give us a trial, and if our persons remain goodly in appearance, well, and if they do not, then do what thou wishest." And then they lived upon pottage, and their faces shone, and were exceedingly goodly in appearance, by the grace of God. And the king loved them very much, and appointed them governors over all the land of Babylon. And when the king made an image of gold, he commanded all men to worship it, and when the Three Holy Children would not bow down to it, those who were envious of them laid information against them before the king. And NEBUCHADNEZZAR had them brought before him and he questioned them about it, and they confessed before him, saying, "We will not bow down to the image of gold which thou hast made." And the king was wroth, and he commanded his soldiers to cast them into a furnace (or, oven) which was heated, [and they did so]; and God sent His angel who extinguished the fire and made the flame of fire to be like cool dew at the dawn of day, after the flame had risen

to a height of nine and forty cubits, and had consumed those who were outside the furnace. And the fire did not injure the Three Holy Children in the least degree. When the king saw this he believed on the God of heaven, and he added to their honour and to the height of their position, and he promoted them in their offices. And when the tenth day of Genbôt came, and they were praying in their cell, having bowed down they delivered their souls into the hand of God. And at that moment there was a great earthquake in the city of Babylon, and NEBUCHADNEZZAR was afraid, and asked DANIEL the prophet about it, saying, "Why hath this great earthquake taken place?" And DANIEL made known to the king, saying, [fol. 54*a* 3] "It is because these Three Holy Children have died." And one came to the king...and the king sorrowed for them with a great sorrow, and he commanded [his men] to make three coffins of the bones of the rhinoceros, and they swathed the Three Children in silks and in cloths worked with gold, and they laid the saints [in the coffins] and did as the king commanded. And he also commanded [his men] to make for him a coffin of gold, so that when he died they might place his body therein, and lay it with the bodies of the saints; and even so it was [done]. And in the days of the father Abbâ THEOPHILUS, Archbishop of the city of Alexandria, they built a church in their name, and he wished to make men bring their bodies to that church, [from Babylon]; and he sent Abbâ JOHN, the Short, to make them bring their bodies. And when JOHN came into the city of Babylon he saw the rivers thereof, but there was no one at all in it; and the image of gold rested there. And the angel of the Lord brought him to the bodies of the saints, and the body of the king was lying with them; and he bowed down before the bodies of the saints. And he prayed and wept, saying, "O my holy fathers, our father Abbâ THEOPHILUS the archbishop hath built a church in your names, and he wisheth to bring your bodies into it; and he hath sent me [to effect this]." And a voice went forth from their bodies, saying, "God give thee a reward for thy labour. Say thou to the father of the Faith, Abbâ THEOPHILUS, that God hath commanded us not to let our bodies be separated

from the body of this king until the day of Judgement. But we do not wish that his labour should be wasted. Tell him to command lamps to be suspended in the church on the night [fol. 54*b* 1] of the festival of its dedication, and let the servants put no oil therein; and they shall not light [the wicks], and we will come into the church and make manifest our power therein." And when Abbâ JOHN, the Short, returned to the archbishop, he told him everything, and what they said to him, and what they commanded him to do; and the archbishop did as the Three Holy Children commanded. And on the night of the tenth day of the month of Genbôt, the saints appeared in the church, and lighted the lamps with fire. And the archbishop and those who were worthy saw the Three Holy Children going round about the church, and a very large number of sick folk were straightway healed of their sicknesses, whatsoever the sickness of each of them might be, by the Three Holy Children. Salutation to the THREE CHILDREN who on the night of the dedication of their church in Alexandria lighted the lamps, which had been hung up therein without any oil in them.

And on this day also are commemorated THECLA the martyr, and PAULA.

And on this day also died ABRAHAM, the artisan. This saint was a man from the city of MARḲYÂS (MARCIA), and from the monastery which was called the monastery of the martyr THEODORE. And the mother of the child gave him to the teacher [fol. 54*b* 2] so that he might learn the Faith of our Lord Christ; and God opened the eyes of his heart, and he learned all the Law of the Church, and began to fast and to pray. When he was nine years old, he learned the craft of the stone cutter, and he made stone bases, and water troughs (?), whereby he made much money; and he gave alms to the poor and needy. One night when he was praying, he remembered the end of the world, and of all that is therein, and he wished to become a martyr for the Name of our Lord Jesus Christ. And straightway the angel of the Lord appeared unto him,

and gave him the salutation of "Peace," and he said unto him, "Be strong and fear not, for thou shalt overcome thine enemy and shalt receive the crown of martyrdom." Then he went to the church of Saint THEODORE, and received Christian baptism, and he stood up before the picture of the saint, and he prayed for a long time, and committed himself to his care; then he departed to the governor and confessed that he was a Christian. And straightway the governor tied his hands behind his back with heavy pieces of wood attached, and then threw him out in the sun [to suffer] hunger and thirst. And at midnight our Lord appeared unto him, and gave him the promise concerning the man who should call upon his name, or celebrate his commemoration. Then the governor commanded his soldiers to cut off his head, and when they cut off his head, it flew up into the air above the people assembled there, and cried out three times, "I am a Christian"; and it went a distance of fifty cubits and fell into the river. Then they slit open his belly, and filled it with pitch, and bitumen, and boiling oil, and cast his body into a red-hot furnace, and it suffered no injury whatsoever. Then they cut the body into small pieces, and put them into a basket, and cast them into the river, and by the Will [fol. 54*b* 3] of God his body appeared at the edge of the city of ESNÂ, with its head joined thereto; and certain believing men took it, and buried it with great honour. Salutation to ABRAHAM.

And on this day also is celebrated the consecration of the church of Abbâ MÎSÂÊL (MICHAEL ?). The parents of this saint were rich Christians, and as they lacked a son they prayed to God for one, and they begot this saint; and when he grew up they taught him the Books of the Church. When his parents died, the bishop of the city took care of him. When the boy was twelve years old he remembered the end of the world, and he went to the monastery of Abbâ ISAAC, and asked the abbot to be allowed to become a monk; and after Abbâ ISAAC had tried him, and seen his holiness, he made him a monk. And the grace of the Holy Spirit descended upon him, and he devoted himself so greatly to fasting and prayer, that the light of his face was changed, and his body became like dry wood. One day he went

into the cell of Abbâ ISAAC, and when the abbot saw that his face had become like that of a dead man, he wept and said unto him, "How didst thou destroy thyself in this fashion?" And the holy Abbâ MÎSÂÊL (MICHAEL ?) said unto him, "Weep not, O my father, for God hath not forsaken me, and my strength is not exhausted by standing up; but this I will tell thee. I saw in my dream as it were envoys of the emperor coming to thee from Alexandria, [fol. 55*a* 1] and seeking for me; do not prevent them, so that they may not harm thee. And in the coming year a great famine shall take place, and lay waste the land; gather together food for thy children." And after a few [days] men came in the form of soldiers of the emperor, and they seized Abbâ ISAAC whilst seeking for MÎSÂÊL (MICHAEL ?), and when they knew which was he, they took him with them, and they left the monks sorrowing. When the famine came, and the governor [knew] that there was food in that monastery he wished to attack [the monks therein]. And Abbâ ISAAC went out in order to make entreaty to him, and immediately there came forth from the desert many soldiers with swords and drove away the governor. And whilst Abbâ ISAAC was wondering about these men, Abbâ MÎSÂÊL (MICHAEL ?) came to him, and revealed himself to him, and told him that these men were soldiers of heaven, and that the city whereto they had taken him was the heavenly Jerusalem. And then he commanded them to build a church with his money which was with the bishop; and they built a church for him in the form of his cell, and they consecrated it, as it were this day. And Abbâ MÎSÂÊL (MICHAEL ?) appeared to Abbâ ISAAC, and told him that he would die the following year, and so it happened, even according to his word. Salutation to Abbâ MÎSÂÊL (MICHAEL ?).

[fol. 55*a* 2] And on this day also three hundred and fifty-eight people were martyred with Abbâ NÔB.

And on this day also died JOHN, the patriarch. Salutation to JOHN the patriarch, who laboured at dawn, and fought at even (*i.e.* performed manual labour by day, and contended with devils during the night).

XI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day THEOCLEIA, the wife of Saint JUSTUS, became a martyr. After the governor of the city of Alexandria had caused them to be separated from each other, even as it is written in the section for the tenth day of Yakâtît, he took Saint THEOCLEIA to the city of DHĀ (?). And when the governor of the city of Alexandria had read the letter before the governor of her city, he marvelled and said, "Why have they left their kingdom and chosen death rather than their kingdom?" And the governor urged her with many words of persuasion, and promised her great things, but she answered and said unto him, "I have left my kingdom and I will not return unto it, I am well pleased at my separation from the husband of my youth, and I am comforted for my children by the love of my Lord Jesus Christ, and what couldst thou give me [in place thereof]?" And the governor commanded his soldiers to beat her, and they beat her until [fol. 55*a* 3] the skin was stripped off her body, and after this they cast her into the prison house; and the angel of the Lord appeared unto her and healed her wounds. And when the prisoners and the other people saw her, many of them marvelled, and believed on our Lord Jesus Christ, and became martyrs. And when the time of the death of Saint THEOCLEIA drew nigh, the angel of the Lord appeared unto her, and comforted her and promised her many things. Then the governor commanded the soldiers to cut off her head with the sword, and they cut off her head with the sword and she received the crown of martyrdom in the kingdom of the heavens. And certain believing men came and gave silver to the soldiers, and they took her holy body, and swathed it for burial in costly cloths and laid it in a coffin until the end of the days of the persecution. Salutation to THEOCLEIA.

And on this day also is the commemoration of Saint PAFNÔTYÔS (PAPHNUTIUS), the bishop. This father became a monk

in his youth, in the desert of SCETE, in the monastery of Abbâ MACARIUS, and he fought a great fight and performed many works of ascetic virtue. He fasted very often, and never ate food cooked by fire, and ate only dried herbs. And he learned in the desert the knowledge of the Canon, [fol. 55*b* 1] [and] the Scriptures, and the Law of the Church, and he was appointed priest. He lived in the desert for five and thirty years, and the report of him and his righteousness was noised abroad. And Abbâ PHILOTHEUS, Archbishop of the city of Alexandria, sent and had him brought to him, and made him a bishop. When he was appointed bishop he never changed his apparel, except when he wished to officiate at the Offering, and then he wore the vestments of a priest; and when he had finished the office of the Offering he put on his sackcloth again. And his spiritual fighting and asceticism were so intense, now he followed the canon of the ascetic life all day long, that his body languished, and he prayed to God, saying, "O my Lord Jesus Christ, unto Whom praise belongeth, wilt Thou withhold Thy grace from me because of my office of bishop?" And the angel of the Lord came and said unto him, "Know thou that when thou wast in the desert thou hadst none near thee to visit thee in the time of thy sickness, and there was none to minister unto thee, and thou wast not able to find relief from thy sickness, and it was God Who removed sickness and toil from thy body. And behold, thou art now here in the world, and thou hast near thee those who can minister unto thee and visit thee; and thou canst obtain relief from thy sickness, and canst attend to thyself as thou wishest." And this father sat in his office of bishop for two and thirty years, and when the time of his death drew nigh he summoned the priests, and the chief Jews, and the deacons, and he handed over to them the sacred property of the churches, and all their possessions, and he said unto them, [fol. 55*b* 2] "Behold, know ye that I am departing to God, and ye know that I have walked in your midst in a manner which was befitting. And our Lord Jesus Christ, before Whom I am about to stand, will be witness for me, that I have not taken for myself one silver drachma of all the money which came to me to the bishop's office." And they embraced him and wept and

asked him to bless them, and not to forget to help them; and he blessed them, and said unto them, "God bless you and make you strong in the True Faith until ye draw your last breath"; and thus saying he fell asleep and died in peace. Salutation to PAFNÔTYÔS (PAPHNUTIUS), the bishop.

And on this day also became a martyr Abbâ ASHER, the teacher of BÂLÎ, as he was going down to Jerusalem in the time of WANÂG SAGAD (died A.D. 1540) the king. He worshipped before they cut off his head with the sword, and afterwards they burnt him in the fire, at the gates of Jerusalem, at the place where the foot of our Lord stood.

And on this day also died YÂRÊD, [fol. 55*b* 3] the poet and hymn writer, who was like unto the Seraphim. This man was a kinsman of Abbâ GIDEON a priest of 'AKSÛM, which city held the first church that was built in the country of Ethiopia, and in [this church] was first preached the Faith of our Lord Christ, and it was consecrated (*i.e.* dedicated) in the name of our holy Lady, the Virgin MARY, the God-bearer. When this Abbâ GIDEON began to teach the blessed YÂRÊD the Psalms of DAVID, he was unable to keep him with him for many days at a time, and then when he beat him, and made him to suffer pain, he fled into the desert and took up his abode under a tree. And he saw a worm (caterpillar ?) which was climbing up the tree, and when it had climbed up half way it fell down upon the ground; and this it did many times, because of the difficulty of climbing the tree. And when Saint YÂRÊD saw the perseverance (?) of the worm, he repented in his soul and returned to his teacher and said unto him, "Forgive me, O father, and dispose of me as thou wishest." And his teacher, a spiritual man, received him, and having asked God with tears He opened the thoughts of YÂRÊD'S understanding, and he learned in one day the Books of the Old and the New Testaments; and then he was made a deacon. Now in those days there was no singing of hymns and spiritual songs in a loud voice to well-defined tunes, but men murmured them in a low voice. And God, wishing to raise up to Himself a memorial, sent unto him three birds from

the Garden of 'ÊDÔM, and they held converse with YÂRÊD in the speech of man, and they caught him up, and took him to the heavenly Jerusalem, and there he learned the songs of the Four and Twenty Priests of heaven. And when he returned to himself, he went into the First Church in 'AKSÛM, at the third hour [fol. 56*a* 1] of the day, and he cried out with a loud voice, saying, "Hallelujah to the Father, Hallelujah to the Son, Hallelujah to the Holy Spirit." The first Hallelujah he made the foundation, and called it "Zion." In the second Hallelujah he shewed forth how MOSES carried out the work of the Tabernacle, and this he called a "Song of the heights." And when they heard the sound of his voice, the king, and the queen, and the bishop, and the priests, and the king's nobles, ran to the church, and they spent the day in listening to him. And he arranged hymns for each season of the year, for summer and winter, and spring and autumn, and for festivals and Sabbaths, and for the days of the Angels, the Prophets, the Martyrs and the Righteous, in three modes, that is to say, the first mode to be used on ordinary days, the second mode to be used on fast days and days of mourning, and the third mode to be used on the great festivals. And there were not lacking (?) in these three modes any of the sounds that are made by men, and birds, and beasts. One day whilst Saint YÂRÊD was singing by the footstool of King GABRA MAṢKAL, the king (died A.D. 1344) was so deeply absorbed [in listening to] his voice, that he drove his spear into the flat part of YÂRÊD'S foot with such force that much blood spurted out; but Saint YÂRÊD did not know of it until he had finished his song. And when the king saw this he was dismayed, and he drew his spear out of his foot, and said unto him, "Ask me what ever reward thou wishest for in return for this thy blood which hath been shed"; and Saint YÂRÊD said unto him, "Swear to me that thou wilt not refuse me." And when the king had sworn Saint YÂRÊD said unto him, "Send me away that I may become a monk." When the king heard this he was exceedingly sad, and his nobles likewise, but he was afraid to prevent him because of his oath. And when Saint YÂRÊD had gone into the church, he stood before the Tabernacle of Zion, and when he had said the prayer from

the beginning, "Holy, and honourable, and glorious, and blessed, and praised, and exalted" [fol. 56*a* 2] to the end thereof, he was raised above the ground the space of a cubit. Then he departed to the desert of the south, and he lived there in fasting and prayer; and he mortified his flesh exceedingly, and finished his strife there. And God gave him the promise concerning the man who should invoke his name or celebrate his commemoration; and he died in peace and the place of his grave in the south is not known to this day. Salutation to YÂRÊD.

And on this day also died the blessed woman ONESIMA (or, 'ARSÎMÂ). This holy woman became a nun in a house of virgins, and pretended to be mad, and during the night she afflicted herself, and tortured her flesh with fasting and prayer. And when anyone looked at her, she pretended to be asleep; and the widows hated her and reviled her. And God revealed her spiritual fight to Abbâ DANIEL, and when he arrived in the mountain of the widows he told the abbess all her virtues, and she told the widows, one by one, and from that day they treated her with honour. And, hating vain praise, she fled and went into the desert secretly, leaving behind her with one of them a writing wherein she praised them for having treated her with contumely, and there she died.

And on this day also Saint EUPHEMIA became a martyr in the reign of DIOCLETIAN. [fol. 56*a* 3] The name of her mother was THEODORIASIANA (?), and she was a God-fearing woman and a believer on our Lord Jesus Christ. And Satan urged ANTIOPATUS (?) to compel all the Christians to worship idols, and he had her, and many other Christians with her, brought to him, and he said unto her, "Sacrifice to the gods." And Saint EUPHEMIA said unto him, "I will worship my Lord Jesus Christ only, and I am strong of heart in the Holy Spirit that I may find the hope of my Father." Then was ANTIOPATUS wroth, and he commanded his soldiers to cast her under the wheels of a waggon (?), so that it might break her body and each of her members; and the angel of the Lord came from heaven and delivered her. And then he commanded them to light a

fire [and to feed it] until its flames rose up to a height of fiv and forty cubits, and to throw her into it. And she stood u in the midst of the fire and prayed, and as she prayed she wen forth from the fire uninjured; and then they cast her into th prison house until the morning. And on the following day they brought her before the Council, and the governor said unto her, "Sacrifice to the gods." And the saint laughed and said unto him, "I will not sacrifice to these dumb stones." When ANTIOPATUS heard her, he commanded the soldiers to bring four stones wherein were set instruments for flaying the saint. And then he commanded them to cast her into a tank of water wherein were savage creatures (crocodiles ?), and these creatures carried her and lifted her above the water, and set her outside the tank. And then he ordered them to [fol. 56*b* 1] place under the dust of the ground sharp stones and swords, and to make her to run backwards and forwards over them, so that she might fall down and die, but when she had run over them she remained uninjured. And then he commanded them to beat her, and to cast her into a cauldron to boil her, but she suffered no injury whatsoever. And then they gathered together wild beasts and bears, and set them at her, but the lions kissed her feet, though one savage beast in evil nature bit her foot. And a voice came from heaven, saying, "Ascend, O EUPHEMIA, and come into the holy place," and thus she finished her martyrdom. And her father PHILOPHILUS (?) and her mother came, and swathed her body for burial and buried her in a new tomb. Salutation to EUPHEMIA who finished her course through the bite of a wild beast. Salutation to the companions of EUPHEMIA, SOSTHENES, and YEḴÊṬRAS.

And on this day also became martyrs Saint SOPHIA, the mother of Saint ISIDORE (?), and his sister EUPHEMIA.

And on this day also are commemorated Abbâ BAKÎMÔS, and 'ABLADÊN (ABLANIUS), and JULIUS.

XII. GENBÔT

[fol. 56*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent MICHAEL, the archangel, to HABAKKUK, the prophet, in the city of Jerusalem, as he was carrying a mess of lentils, meaning to take it to the reapers in the fields. And Saint MICHAEL seized HABAKKUK by the hair, as he was carrying the food, and he brought him to the city of Babylon forthwith, and DANIEL ate of the food. And Saint MICHAEL, the glorious angel, delivered DANIEL from the lions' den, and he brought back HABAKKUK to the land of Judea, and the food with him, and straightway he stood by the reapers. For this reason the doctors of the Church have commanded us to make a festival in honour of this glorious angel Saint MICHAEL, the archangel, on the twelfth day of the month of Genbôt. Salutation to Saint MICHAEL.

[fol. 56*b* 3] And on this day died the glorious father JOHN the Mouth of Gold. This saint was of the men of Antioch, and his father, whose name was SIFANDUS (SECUNDUS?), was one of the rich men of that city, and the name of his mother was ATHANASIA (ANTHUSA?). Both parents were exceedingly rich, and they brought up this holy son carefully and piously, and they taught him all learning and philosophy. And he went to the city of Athens and learned all the wisdom of the Athenians in the House of the Learned, and he excelled many in his knowledge and wisdom. Then he became a monk in his early years, and rejected the delights of this fleeting world. And Saint BASIL had become a monk in that monastery before him, and they became close friends, and performed many works of excellence together. When his father and his mother died, he did not take any of his property which they had left him, but he distributed it all among the poor and needy. Then he devoted himself to the career of the ascetic, and he fought a great spiritual fight. And there was in the monastery a certain just man, of restrained nature (?), a Syrian, whose name was SÎSÎKÔS, and he was a perfect monk and could see visions by the Holy Spirit. One night whilst

this man was keeping vigil and praying, he saw PETER a
JOHN the apostles come to JOHN, the Mouth of Gold, a
Saint PETER gave him keys and Saint JOHN the evangeli
gave him a Gospel, and they said unto him, "Fear not. Whon
soever thou bindest shall be bound in heaven, and whomsoeve
thou loosest shall be loosed in heaven. We know, O thou
second DANIEL, that the Holy Spirit hath taken up its abode
in thee, and we have been sent unto thee by the Great Teacher,
our Lord Jesus Christ. [fol. 57*a* 1] I am PETER unto whom
hath been given the keys of the kingdom of heaven, and behold,
I have given thee the keys of the churches which are in all the
ends of the world." And the other apostle said unto him, "I
am that JOHN who spake in the beginning of my preaching in
the Gospel, and I said, In the beginning was the Word, and that
Word was with God, and God was that Word, and that Word
is like a fiery sword against our enemies. And thou also, unto
thee it is given by God, our Lord Jesus Christ, to know that in
truth thou must bring up the nations in the True Faith." And
when that righteous man SÎSÎKÔS saw this vision, he knew
that Saint JOHN was to be appointed to be a good and faithful
shepherd. And then the grace of God descended upon Saint
JOHN, and he composed many Discourses and admonitory
Exhortations, and he interpreted the Book of the Church; now,
he interpreted the Book of the Law (Pentateuch) whilst he was
a deacon. And as Saint JOHN was praying one night, suddenly
the angel of the Lord appeared unto him in apparel as white as
snow, and when the saint saw him he was afraid, and fell upon
the ground, and was dismayed. And when the angel of the Lord
saw that he was afraid, and had fallen down, he changed his
appearance and his form became that of a man, and he said
unto him, "Rise up, and fear not, O my beloved, thou second
DANIEL." And the saint strengthened his heart, and rose up,
and said unto him, "Who art thou, my lord, for thine appear-
ance terrifieth me?" And he said unto him, "I am the angel of
the Lord, and I have been sent unto thee to strengthen thee,
and to tell thee what it is seemly for thee to do, what the Lord
my God hath commanded me. And now, [fol. 57*a* 2] be of
good courage, for thy voice shall penetrate to the ends of the

orld, and thousands of thousands shall hear thy teaching,
ıd shall come back to God, and shall be saved; and thou thy-
lf shalt become a great and strong pillar in the city of the
ingdom of the heavens. And behold, the Archbishop of the
ity of Antioch shall come unto thee, and with him shall come
ll the priests and deacons of the Church, each in his grade;
go thou with them and whatsoever he shall command thee that
do, for it is God Who hath commanded thee [to do] this, and
it is not meet for thee to transgress the commandment of God."
And after this the angel of the Lord appeared unto the archbishop,
Abbâ PHILOTHEUS, and commanded him to appoint Saint
JOHN a priest. And on the following day the archbishop came,
and with him were all the priests, and he took this father and
made him a priest against his will. And when the Archbishop
of the city of Constantinia died, the Emperor ARCADIUS sent
and brought Saint JOHN, and appointed him Archbishop of
the city of Constantinia. And he went to his archiepiscopal
office like the Apostles, and he taught the people frequently
the Life-giving Doctrine, and admonished them often, and
expounded to them the Books of the Church [and] the Old and
New Testaments. And he composed many Homilies, and he
rebuked many sinners, and was afraid neither of the emperor
nor of his high officers of state. And the Empress EUDOXIA,
the wife of ARCADIUS, was a lover of money, and she took a
garden belonging to a certain widow from her by force, to add
to the grounds of the palace. And the widow came to Saint
JOHN and told him how the Empress EUDOXIA had taken
her garden, and [fol. 57*a* 3] Saint JOHN sent to the Empress
EUDOXIA, and rebuked her, and entreated her with many
entreaties to give back to the widow her garden; but when
she refused to obey his request, he excommunicated her, and
forbade her to enter the church or to partake of the Holy
Mysteries. And fury entered her soul and she gathered together
the company of the bishops whom JOHN had excommunicated,
and cut off from their sees, because of their evil deeds and sins,
and they wrote letters, and made common cause against Saint
JOHN in order that he might be exiled, and the empress exiled
him to the Island of 'AKRÂTAÔ. When he arrived there he

found that the men of that island were heretics, and that they walked in the way of evil deeds. And Saint JOHN rebuked them, and taught them, and turned them from the path of error, and brought them into the Faith of our Lord Jesus Christ by means of the signs and miracles which he wrought before them. When HONORIUS, Emperor of Rômê, and YÔNÂKNÎDÔS (*sic*) (INNOCENT) KÔNÎFÂNYÔS, Archbishop of the city of Rômê, heard of the exile of Saint JOHN, they sorrowed exceedingly, and they sent letters to ARCADIUS, scolding him. And they said unto him, "Take heed to this wicked act which thou hast committed. If thou dost not obey us, and dost not bring back Saint JOHN from his exile, there shall certainly not be peace between us and thee from this time forward." When ARCADIUS read their letters he was exceedingly sad, and he made his wife, the Empress EUDOXIA, to stand aside. And he brought Saint JOHN from exile; and when he arrived all the [fol. 57*b* 1] people of the city of Constantinia rejoiced with an exceedingly great joy. And after a few days the Empress EUDOXIA returned, and exiled him a second time to the Island of 'AKRÂTYÂ, and he died on the Island. And when HONORIUS, the just emperor, and YÔNÂKĔNDÎNÔS (INNOCENT), the archbishop, knew that [the empress] had exiled Saint JOHN [a second time], they were exceedingly sorry, and the archbishop sent a letter to the Empress EUDOXIA, and anathematized her, and banned her from receiving the Holy Mysteries until she brought back Saint JOHN from exile. Then straightway she sent [messengers] to the Island of 'ATRÂKYÂ (*sic*) to bring back Saint JOHN from the Island, and they found that he was dead; and they took his body and brought it to the city of Constantinia. And they sent messengers to Abbâ YÔNÂKENDYÔS (*sic*) (INNOCENT), Archbishop of the city of Rômê, and informed him that Saint JOHN had died on the Island, and how they had brought his body to the city of Constantinia. And he sent a second time, and anathematized the Empress EUDOXIA, and prohibited her from receiving the Holy Mysteries, and from entering a church for eight months; but they entreated him very urgently, and he sent and removed the ban. Nevertheless God afflicted her with a very serious illness, and she gave much money to the physicians, but she was not healed of her disease until she went to the body of Saint JOHN, and bowed down before it. And she wept and entreated him to forgive her the sin which she had committed against him, and Saint Abbâ JOHN had compassion upon her, and healed her of her disease. And God made manifest very many signs and wonders through the body of this Saint Abbâ JOHN. And as concerning why Saint Abbâ JOHN [fol. 57*b* 2] was called "Mouth of Gold," it is said that he was sitting one day with the Emperor ARCADIUS, who had his nobles with him, and the Emperor ARCADIUS said unto my father Abbâ JOHN, "I want to ask thee to explain to me a passage which hath been in my mind for many days. It is this: Why doth JOHN the evangelist say in the Holy Gospel, that JOSEPH did not know our holy Lady the Virgin MARY, until she had brought forth her first-born Son; did he know her as men usually know women?" And Saint JOHN answered him, saying, "It is not thus, O Emperor, but when our Lord Jesus Christ was in the womb of our holy Lady the Virgin MARY, she used to change her appearance day by day, and at one time her person used to shine with great light, and JOSEPH did not know her understanding until she brought forth our Redeemer Christ. When she had brought forth our Lord and Redeemer Jesus Christ he knew the appearance of her person." And there was in the emperor's chamber a picture of our holy Lady, the Virgin MARY, the God-bearer, which was painted in gold, and a voice came forth from it, saying, "Thou hast well said, O JOHN, thou Tongue of Gold"; and when the emperor, and his nobles, and the officers of his army heard this, they marvelled exceedingly and praised God. And thereupon the emperor gave the command, and one brought a skilled worker in metals, and he made a tongue of gold for the holy and honoured JOHN, and he hung it by the [fol. 57*b* 3] picture of our holy Lady, the Virgin MARY, the God-bearer, so that it might be a sign for everyone to see. And the emperor commanded that men should call Saint JOHN "Tongue of Gold," and because of this Saint JOHN is called "Tongue of Gold" to this very day. Salutation to JOHN who preferred exile to partaking the Offering with an empress who loved violence.

Salutation to the companion of Jesus and His Passion, whose name was ÎSAKÔS.

And on this day also appeared in mid-heaven, the CROSS OF LIGHT above Golgotha, in the city of Jerusalem, when the holy father Abbâ CYRIL was appointed Bishop of Jerusalem, in the days of the kingdom of CONSTANTINE the Less, the son of CONSTANTINE the Great. And it appeared at the sixth hour of the day, and it remained steadily in its position, and its light outshone the light of the sun, and it continued to be visible until the ninth hour; and everyone came from every country to see it. And Abbâ CYRIL sent a letter to the Emperor CONSTANTINE, saying, "Know, O emperor, that in the days of thy glorious father, CONSTANTINE the Just, a cross appeared, [fol. 58*a* 1] which was like unto the stars of heaven, and in thy days also, O emperor, there hath appeared a cross of light above CRANIUM (*i.e.* Golgotha), and the light thereof outshineth the sun, and it extendeth as far as the holy tomb of our Lord Jesus Christ, and as far as the Mount of Olives." And he said [also] in this letter, "Beware, O emperor, of the Faith of the wicked ARIUS, and trust not, and receive not, any of those who believe in his wicked Faith." And Saint Abbâ CYRIL made a great festival on the day whereon this glorious cross appeared, and he ordained that the festival should be kept on this day, and it is meet for us [to keep it]. And he wrote it in the Exposition of Jerusalem, and similarly all Christian people everywhere have written it down, and they keep the festival this day, even as we always keep the festival of the Honourable Cross. For it is our salvation, and it is [our] armour against all our enemies, both those which are secret and those which are visible, provided that we take refuge therein in True Faith. Salutation I cry with perpetual voice to the CROSS which appeared this day above Golgotha.

And on this day also are commemorated the martyrs MÎNÂS, the deacon, and STEPHEN.

[fol. 58*a* 2] And on this day also died JARED, the son of

MAHALALEEL. After he had lived one hundred and sixty-two years, he begot ENOCH; and his days were nine hundred and sixty and two years. He died on Friday at the third hour.

And on this day also took place the translation of the body of the glorious father, and teacher of the world, and head of all the monks, our father Abbâ TAKLA HAYMÂNÔT, the equal of the angels, and the apostles, and the martyrs; and the cause of its translation was thus. When the period of time had expired which God announced to him, saying, "After six and fifty years they shall translate thy body from thy cave to the shrine which they shall build for thee," forthwith signs and wonders took place, and the blind [were made] to see, and the lame walked. These things happened in the days of Abbâ HEZEKIAH, the inheritor of his throne, and the day was the twelfth of Genbôt. Salutation to TAKLA HAYMÂNÔT, for when a blind woman, who held in her hand a bread-cake of the festival of his commemoration, touched her eyes therewith, she was able to see the light.

XIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the ascetic, and fighter, and wise man ARSENIUS. This saint was of the men of Rômê, [fol. 58*a* 3] and he belonged to a rich and noble family, and [his parents] taught him the doctrine of the Church, and they made him a deacon. And after this he went to the city of Athens, and he studied and learned philosophy, and astronomy, and all the paths of the sun, and the moon, and the stars, and their times; and he became exceedingly learned, and he excelled many of the philosophers and sages of his day. He was perfect in the wisdom of the Greeks, and in Christian learning, and in the practice and teaching of divine excellences. And when THEODOSIUS the Great was reigning over the country of Rômyâ, he sought for a good and wise man to teach his sons HONORIUS

and ARCADIUS. And they took this saint to the Emperor THEODOSIUS, and he had him brought into his presence, and he asked him to teach his sons. And then the emperor brought his two sons HONORIUS and ARCADIUS into his royal abode, and Saint ARSENIUS taught them, and corrected (or, admonished) them, as was fitting, and since he devoted much exertion and toil to teaching them, he inflicted on them severe and painful beatings. When the Emperor THEODOSIUS their father was dead, his son HONORIUS reigned over the city of Rômê, and ARCADIUS reigned over the city of Constantinia. And God put fear of them into the heart of this saint, because he used to beat them when he was teaching them, and for this reason God stirred him up to go forth from the world, and to become a lighted lamp to lighten all those who wished for the salvation of their souls. And whilst he was thinking in his heart what he should do, behold a voice came unto him from God, saying, "ARSENIUS, ARSENIUS, ARSENIUS, go forth [fol. 58*b* 1] from this world and thou shalt be saved." When he heard this voice, he did not tarry, but he rose up forthwith, and changed his apparel and came to the city of Alexandria. Thence he departed into the desert of SCETE, to the monastery of Saint Abbâ MACARIUS, and he fought a great fight with fasting and prayer, and long and frequent vigils, and in addition to these ascetic virtues he [learned to] keep silence. One day, when a man questioned him about his keeping silence, he answered, and said unto him, "Many times when I have spoken I have been sorry and repented, but on no day did I ever repent because I had kept silence." And this saint was humble and meek, both inwardly and outwardly, and he was always doing the work of God; and he never ceased to work with his hands, and he wept and gave away in alms whatever was left to him. And he composed many admonitory Discourses which were profitable to him that wished for the salvation of his soul. And when he went into the church he hid himself behind a pillar, so that men might not see him, and this saint worked many signs and wonders. And God revealed to him signs and wonders, and on many occasions the contendings of many men. The appearance of this saint was good, and his limbs were

strong, and his face was bright and very cheerful, and his beard was long and reached to the hem of his garment; but by reason of his weeping and his asceticism his eyelashes were wanting. This saint was tall in stature, but he became bowed by reason of his age; all the days of his life were one hundred and five years. Of these he passed forty years in the city of Rômê and forty years in the desert of SCETE of Saint Abbâ MACARIUS, and in the monastery of MĔSR (CAIRO) twenty years, and in the monasteries of the city of [fol. 58*b* 2] Alexandria three years, and he returned to the monastery of MĔSR (CAIRO), and lived there two years. After this he died in peace. Salutation to ARSENIUS.

XIV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ PACHOMIUS, the father who was the companion of the beings of the Spirit. This holy man became a monk in his youth with Saint Abbâ BALÂMÔN, and he lived in submission to him for many years, and he performed with great success all the labours of the ascetic life. After this the angel of the Lord appeared unto him, and commanded him to gather together to him and to form a company of monks who would live with him in common, like the Apostles. And very many men gathered together to him, and he built for them many monasteries, and he ordered for each one of them the same course of manual labour, and the same kind of food. And he drew up for them a set of rules (Canon) which they were to observe at their times of prayer, and at their times of eating, and he was the abbot of them all. And he appointed an abbot, who was to be under his authority, over each of the monasteries, and he used to go round and visit all the monasteries from the boundary of ĔSWÂN (ASWÂN), and ĔTFÛ (EDFÛ), and AKMÎM, and DÛNÂS, all over Upper Egypt, and in the north [he visited] all the communities of northern monks who were affiliated to his monasteries. [fol.

58*b* 3] And this father would never permit any of his sons to be made priests for the sake of the vainglory of this world, so that there might not be any enmity among them, but each monastery had a priest from outside the community to consecrate the Offering, and to administer the Sacrament. When the apostolic father Abbâ ATHANASIUS went up into Upper Egypt, he wanted to appoint this holy father priest, but he fled from the suggestion. And Saint Abbâ ATHANASIUS said unto his sons, "Say ye to your father, O thou who hast built thy house upon a rock which will not totter, and hast fled from vain praise, blessed art thou and blessed are thy sons." And this saint once wished to see Sheol, and the angel of the Lord caught him up, and carried him away and shewed him each of the abodes of the saints, and he shewed him likewise the places of punishment in Sheol. And this father continued to be abbot of the community for forty years, and he made them strong, and laid down rules for them, and a Canon, and he made his disciple THEODORE abbot over them; and after this he died in peace. Salutation to Abbâ PACHOMIUS and to each of his sons.

And on this day also became a martyr SYMMACHUS, of the city of FARMÂ, in the days of BÛLÂMÎS, governor of MĔSR (CAIRO). This holy man was a weaver of linen apparel, and costly, fine linen napkins, and [fol. 59*a* 1] he had [two] friends, THEODORE and KÎKÔS. And when he heard that BÛLÂMÎS, the governor, had arrived, and that he was punishing the Christians, this holy man began to teach his companions, and to admonish them to abandon the glory of this fleeting world. Then he embraced them and went out to the town of BAKRÛZ, which was near the town of DEMÊRÂ, and he came to the governor and found him torturing a woman, whom they cast into a fiery furnace and she became a martyr; and after this the fiery furnace became like cool dew. And this holy man was looking on at this, and afterward, he drew nigh unto the governor, and confessed our Lord and Redeemer Jesus Christ, and the governor tortured him severely. Now at that time he was sixteen years of age. Next, the governor hung him

up, and he threw him on the wheel, and he crushed his feet, and blood dripped from his body in great quantity; and some of the blood splashed on the eyes of a certain blind maiden, and she was able to see forthwith. Then the governor hung him upon a tree, and the saint prayed many prayers to our Lord Jesus Christ, and made supplication to Him. And the governor commanded them to cut off the head of the saint, and the headsman drew his sword, and wanted to cut off his head with his sword, but his strength failed him, and he was unable to cut off the saint's head. And the same thing happened when a second headsman tried, and a third headsman also, even to the tenth headsman, for the strength of all the ten failed them, and they fell down on the ground. And after this they tied a rope round the neck of Saint Abbâ SYMMACHUS, the martyr, and they dragged him up to the top of a high mountain, and he delivered up his soul into the hand of God, and he received the incorruptible crown of martyrdom [fol. 59*a* 2] in the kingdom of the heavens. And there was among the four soldiers one who was deaf and dumb, and as soon as he saw the body of the saint, he heard with his ears and his tongue spake. And believing men came from the city of ĔDKÛ, and they took away the body of Saint Abbâ SYMMACHUS, and many signs and wonders took place through it, and great healings. And the governor BÎLÂMÎS (*sic*) was afraid and fled. And men gathered together from the double town DĔMÊRTÂYN, and consoled the kinsfolk of Saint Abbâ SYMMACHUS the martyr. And when the pagans of the city saw the signs and wonders which were revealed through him, they believed and were baptized with Christian baptism, and became martyrs; and they were in number sixteen hundred and fifty men and women and children. And the kinsfolk of the saint came and carried away his body to the city BARMÛN with great honour, and the governor of the city of BARMÛN swathed it for burial in costly cloths at his own expense; and they built a beautiful church for the saint and laid the body of Abbâ SYMMACHUS in it. Salutation to SYMMACHUS, and salutation to the great company of men and women who were martyred with him.

XV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint SIMON ZELOTES, the apostle; now he it was who was called "NATHANIEL." This saint was from Cana of Galilee, and he was learned in the Law of the Tôrâh, and in the Books of the Prophets, [fol. 59*a* 3] and he had in him zeal and was therefore called "ZELOTES," and he was just and pure in the Faith, and he accepted the person of no man. And it was because of this that when PHILIP said unto him, "Behold, we have found our Lord Christ, concerning Whom MOSES the prophet wrote, Jesus, the son of JOSEPH, from Nazareth," he would not agree with him, but said unto him, "Can any good thing come out of Nazareth?" And PHILIP said unto him, "Come and see," and when he came, our Lord said unto him, "This is an Israelite in whose heart there is no deceit." But SIMON did not incline to praise, and he demanded from Him a reason for His praise, and he said unto our Lord, "Where didst Thou know me?" And our Lord answered and said unto him, "Before PHILIP called thee, when thou wast under the fig tree I saw thee." And SIMON knew that in truth our Lord knew the things which were hidden, and he said unto Him, "My Lord and my God." And SIMON did not set himself in opposition to Christ, like the chiefs of the Jews, who although they saw and heard what was great and stupendous, did not obey and submit to the righteous man. Now it is said concerning this saint, that when he was a young man he had a quarrel with another young man, a Gentile, in the desert, and that SIMON smote him a blow, and killed him straightway, and that he buried him under a fig tree which he had in his house, and no one knew about it except our Saviour. And it is also said concerning him that at the time of the slaughter of the babes [by HEROD], his mother hid him in the market (or, *bazâr*), and hung him up in a tree which was in her house, and that she used to take him down and give him suck, and then hang him up again; and she continued to do this until the persecution of HEROD died down. And she told him nothing whatsoever about this until he was fully grown up, and he never told any man what had happened unto him; and when [our Redeemer] revealed unto him [fol. 59*b* 1] the salvation which came to him by a miracle, SIMON knew that He was the Son of God in truth, and that He knew hidden things and was informed about everything. And straightway he bowed before our Redeemer, and was obedient unto Him, and followed him from that day, and became one of the Twelve Apostles. And having received the gift of the Holy Spirit, the Paraclete, he talked the languages of all countries, and he knew divine mysteries. And he came to the town of KUERJA, and to the country of EL-BEJAḤ, where he entered into the darkness of the infidels, and lighted a portion thereof. And he converted many of the wise men and fools, and lighted them with the light of Christian baptism, and he made those who had been aforetime like ravening wolves to become like sheep. And he went to the city of the infidels, and to many [other] cities, and he went into the Island of BARÂNṬYÂ, and preached therein. And the infidels seized him in every place, and they entreated him evilly, and tortured him severely with divers kinds of tortures. And God added to his power and strength when being tortured, and God performed great signs and wonders, and [as examples] of them he raised the dead, and [healed] those whose bones were decayed and dried up; and they asked him to baptize them with Christian baptism, and he baptized them. And he lived for many years after this, and he healed a leper at the time when he baptized him with Christian baptism. And after this the infidels seized him, and hung him up on a tree, and he received the perfect and glorious crown of martyrdom in the kingdom of the heavens. Salutation to NATHANIEL.

[fol. 59*b* 2] And on this day also four hundred (*sic*) people became martyrs in the city of DENDERAH, in Upper Egypt. Towards the end of his reign DIOCLETIAN tortured them with divers severe tortures, and then they became martyrs through having their heads cut off.

And on this day also are commemorated MÎNÂS, the deacon, and anchorite, and Abbâ HOR, and BAKLAWÂYÂ (?) (or, KALANṬEYÂ) the martyrs, and ḲAṬÎNÔS, and his wife, of the company of ISIDORE (?). Salutation to the four hundred soldiers who became martyrs in the city of BANDARÂ (*sic*).

Salutation to NĔWÂYA KRĔSTÔS.

XVI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JESUS SÎRÂK, the son of SÎRÂK, the son of [fol. 59*b* 3] ELEAZAR of Jerusalem, who poured forth wisdom from his heart. He saith in the beginning of his prophecy, "The sands of the sea, and the drops of the rain, and the days of the world, who can number them? The height of heaven, the breadth of the earth, and the depth of the abyss, and of wisdom, who can estimate them?" He speaketh concerning the unity of our Lord Christ with His Father. "The understanding of Wisdom is before the creation of the world. The root of wisdom unto whom hath it been revealed? And who hath known her counsel? Wisdom is one, and the awe of her is exceedingly great, and she sitteth upon the throne of God." And again Wisdom saith, "I went forth from the mouth of the Most High, and like a mist I covered the earth. I have my abode in the heavens, and my seat is above the pillar of cloud. I go round about by myself to the ends of the heavens, and I walk through the depth of the abyss, and even above the waters of the sea seeking for rest." And again he saith concerning the coming down of our Lord Christ, "The Lord said unto me, to JACOB, 'dwell,' and to Israel, 'inherit.'" He saith concerning the death of our Lord Christ, and concerning the destruction of the Jews who rejoiced in the destruction of the righteous man, "They shall be snared with nets, and they shall be melted without death coming to them." And he saith concerning repentance, and the return to sin, "What profiteth the man who

toucheth [foulness] after he hath washed?" And he saith concerning the building of the Church and the new nation, "Have mercy, O Lord, upon the people who are called by Thy Name, and make Thyself to be like unto a blessing to Israel, and have mercy upon the city of Thy holiness, and upon Jerusalem, the city which is known to Thee, and fill Zion with the blessing of Thy voice." He saith concerning those who appoint the six steps [fol. 60*a* 1] [the text of this passage is corrupt], "Pray to Christ, to the Most High, that He may make straight thy path in righteousness." He saith concerning the righteous, "Hearken ye children of the righteous, and put forth leaves, and as the flower blossometh under the dew of the desert, so do ye blossom, and like the odour of frankincense, even so let your odour be sweet." He speaketh reminding us of the work of God, the holy and mighty One in heaven, and of the appearance of the heavens and the glory thereof, saying, "He maketh the sun to rise and maketh visible the light, and in the noon-day he drieth up the sea. Who can stand against His flame which is like unto that of a blazing furnace that belcheth flame, and the height of the sun's power burneth up the mountains. A flame of fire breatheth forth from Him. And the moon is a sign to the country. By it days are divided, it is a mark whereby festivals are known (or, determined)." And concerning the stars he saith, "They are the ornaments of heaven, and the glory of the stars illumineth the earth. They are in the midst of God's heaven, and they travel on their appointed ways by the voice of His Holiness, they go not astray and they never depart from their proper stations." And concerning the rainbow he saith, "I have seen His bow, and have blessed its Creator; its splendour is beautiful, and His hand hath given it its circular form." And concerning the snow and the lightning he saith, "By His command the snow falleth, the lightning hasteneth at His voice, and it flieth through the clouds like the birds. By His command the east wind bloweth, and the voice of His thunder terrifieth the earth, and the storm of the west wind bendeth souls, and the snow which covereth up the heavens, as with a garment of iron, is broken up into particles, which are like unto sharp splinters of crystal." And concerning the rain he saith, "When

the rain descendeth the dust rejoiceth, and by the voice of His [fol. 60*a* 2] counsel He drieth up the abyss." And he praiseth the Fathers, [mentioning] their various gifts: ENOCH how he pleased God, NOAH how he found righteousness, ABRAHAM the believer, and ISAAC, how he was given unto him as a blessing which should benefit all the children of men, and JACOB, how his blessing appeared, and how he begot twelve nations, and how they were loved by God and man; and MOSES, of blessed memory, the glory of the saints; the similitude of AARON his brother, how he established the everlasting Laws and how he made everyone to boast himself in the apparel of holiness and the...of gold; and PHINEHAS, the son of ELEAZAR in his three-fold honour; and JOSHUA, the son of NUN, who made the people of Israel to inherit their land, and to be glorious when he lifted up his hand; and SAMUEL, how greatly beloved he was of God; and NATHAN, how he prophesied in the days of DAVID; and he praises DAVID, how he slew the giant in his youth; and his son SOLOMON, how he reigned in the days of peace and lived in a wide space; and he praises ELIJAH, how he raised the dead, and brought down fire from heaven, and how he went up to heaven in a flame of fire, with horses of fire; and ELISHA, how the enemy did not terrify him in his days, and how he raised up two dead people, one during his life and one after his death; and HEZEKIAH, how he fortified his city, and how he slew the armies of Persia, and how he made those who mourned for Zion to rejoice, and removed all uncleanness and sin; and JEREMIAH, how he was holy from his mother's womb; and EZEKIEL, how he saw the glory of God; and ZERÛBÂBÊL, how he was a sign on [fol. 60*a* 3] the arm; and the Twelve Prophets, how he made their bones to germinate in their places; and YÔSÊ'A and NEHEMIAH, how they honoured and raised up the fallen walls; and JOSEPH, how there was no man born who was like unto him; and SHEM and SETH, how they were honoured by the children of men; and ADAM, how he reigned over all creation; and SIMON, the son of the priest, how he built the Temple in his day, and how he was praised on the return of the people. And he said in sealing (*i.e.* finishing) his book, "Bless ye the God of All, Who

doeth great things everywhere, and Who maketh long our days from the womb." And thus saying, he died. Salutation to SÎRÂK, the son of ELEAZAR of Jerusalem.

And on this day also is commemorated Saint JOHN the evangelist, and his preaching in the country of Asia and to the Ephesians, and in all the cities which are round about it, and his escape from the affliction of drowning in the sea, and from the evil men who worshipped idols. And he turned all the people from their infidelity, and brought them to the knowledge of God, and he delivered them from the error of Satan by his teaching and by the signs which God wrought by his hands. When he was old he wrote to them the Gospel of his preaching, and the Holy Spirit moved him until he wrote down what the three [other] evangelists had left out, for reasons which they knew. And he spake concerning the Being [fol. 60*b* 1] of the Son, and His Incarnation, and His miracles which, as he saith in the Gospel, were innumerable. And then he went up into heaven and saw the hosts of heaven, and the ordering thereof, and he heard their praising [of God]. And this saint wrote a book which he called "Abûḳalamsîs" (*i.e.* the Apocalypse). Now the Egyptians have ordained this festival in commemoration of his preaching, and as with his preaching, so there took place on this day the consecration of the church in the city of Alexandria. Salutation to the translation of thy body to the city of Alexandria. Thou didst enter thy grave, O JOHN, but didst hide thyself and disappear through the might of marvellous power, and only thine apparel was left [in it] as a memorial. Salutation to JOHN, who became a pilgrim for righteousness' sake, and did live with the poor in the outer courts of the houses.

On this day also are commemorated the bishops who were martyred, and YĔMĔN who was the son of JOSEPH. [Omitted in the Bodleian MS.]

XVII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 60*b* 2] On this day died the great Saint EPIPHANIUS, Bishop of Cyprus. This holy man came from a village which was near BÊTH GABRIEL, and his parents were Jews, and they walked in the Law of MOSES; now they were poor, for the father of this saint was a slave, but they were righteous. And the father of this saint died and left him and one daughter, and their mother brought them up in the Law of MOSES. And his father left him a donkey, which was a very poor animal, and his mother advised Saint EPIPHANIUS to sell this donkey, and with the price thereof to obtain some rest and relief in his wretched life. And as the saint was journeying along with the donkey, he met a certain man who was a Christian, and a just man, and whose name was PHILOTHEUS; and he stopped and talked with EPIPHANIUS and wanted to buy that donkey from him. And at that moment the donkey kicked EPIPHANIUS in his stomach, and he fell down on the ground, and was very near death, but Saint PHILOTHEUS made the sign of the Cross over the stomach of Saint EPIPHANIUS, saying, "In the Name of the Father and the Son and the Holy Ghost," and Saint EPIPHANIUS was cured of his pain forthwith, and he rose up as if he had never suffered any pain whatsoever. And then Saint PHILOTHEUS cried out over that donkey, saying, "In the Name of our Lord Jesus Christ Who was crucified thou shalt die"; and the donkey fell down and died forthwith. And when Saint EPIPHANIUS saw these two miracles, he said unto Saint PHILOTHEUS, [fol. 60*b* 3] "Who was this Jesus Who was crucified, and in Whose Name thou didst perform this miracle?" And PHILOTHEUS answered and said unto him, "This Jesus was the Son of God, Whom the Jews crucified in Jerusalem"; and this word remained in the heart of Saint EPIPHANIUS. And in those days there was a certain rich Jew who took Saint EPIPHANIUS into his house, and brought him up and taught him the Law of MOSES. And

when death drew nigh to that Jew, he had no heirs, and he made Saint EPIPHANIUS heir of all his possessions, and he learned all the Jewish doctrine and the Law of MOSES. And one day he met a certain righteous and learned monk, whose name was LUCIANUS, and he was a teacher, and the grace of God was upon him, and he walked with him on the road. And as they were journeying together on the road, a certain poor man met them and he asked the monk to give him alms, and as the monk had no money with him to give him, he took off the hair cloak which he was wearing and gave it to him. And when the poor man took it Saint EPIPHANIUS saw that white apparel came down from heaven upon the monk; and he marvelled at this and he bowed down at the feet of the monk, and he asked him, saying, "Who art thou? What is thy Faith?" And the monk made known to him that he was a Christian; and Saint EPIPHANIUS asked him to make him a Christian. And the monk took EPIPHANIUS and brought him to the bishop, who baptized him with Christian baptism, and taught him the Law of the Christian Faith. And Saint EPIPHANIUS said unto him, "I wish to become a monk," and the bishop said unto him, "Thou hast many goods and possessions; it is not necessary for thee to become a monk." And Saint EPIPHANIUS went [fol. 61*a* 1] and brought his sister, and the bishop baptized her with Christian baptism. And he gave of his possessions to the poor and the needy, and to the widows and the orphans, and to the churches, and he purchased very many books. Then he became a monk, and his sister became a nun, in the monastery of that monk whose name was JULIUS, and who was the cause of his being baptized; now at that time he was in his days sixteen years old. And he found in that monastery Saint HILARION the Great, who although young in days was an old man in the spiritual fight, and he received Saint EPIPHANIUS, and taught him the path of the ascetic life, and the doctrine of Christian Law. And the grace of God dwelt upon him, and HILARION made him strong in all the Law of the Church, and in the path of the ascetic life in a few days, and then Saint EPIPHANIUS became perfect in the spiritual fight. And he performed great miracles, and raised the dead, and cast

out Satans from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he shewed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint HILARION, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, [fol. 61*a* 2] for it is the Will of God." And Saint EPIPHANIUS departed to Cyprus, and he dwelt in the place wherein his teacher HILARION had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint EPIPHANIUS came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spake unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'EPIPHANIUS'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint EPIPHANIUS, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked him his name, and he answered and said unto him, "My name is EPIPHANIUS." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint EPIPHANIUS knew that the prophecy of Abbâ HILARION his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop EPIPHANIUS, and he told the people and made them to understand concerning the vision which he had seen concerning him, and they rejoiced in him with great joy.

And this Saint EPIPHANIUS followed a right course of action in his diocese, which was well-pleasing to God, and he wrote many Discourses (or, Homilies) [fol. 61*a* 3] and many books wherein will be found profitable doctrine. When he heard of a man in whom there was no mercy, he used to rebuke him and teach him frequently until he changed his nature and became merciful. And when this Saint EPIPHANIUS heard that Abbâ JOHN, Bishop of the city of Jerusalem, was a man without pity, he made an excuse, and borrowed from him the gold and silver vessels which he used at his table and out of which he ate, and Abbâ JOHN gave them to him, and Saint EPIPHANIUS sold them, and gave [the price of] them to the poor and needy. And when Abbâ JOHN asked him for them and he would not give back any of them, he seized Saint EPIPHANIUS by the hem of his garment, in the Church of the Sepulchre of our Lord Jesus Christ. And Saint EPIPHANIUS prayed to God, and He made blind the eyes of Abbâ JOHN forthwith. And his eyes being blind, Abbâ JOHN begged and prayed him with tears to teach him, and to open his eyes, and Saint EPIPHANIUS prayed and entreated God on his behalf, and God opened one of them. And then EPIPHANIUS told Abbâ JOHN how he had sold the vessels of his table, and how he had given [the price of] them to the poor. And the Empress EUDOXIA having sent a message to Saint EPIPHANIUS to come to her, and to help her to break and to drive out Saint JOHN, the Mouth of Gold, he went to the city of Constantinia wishing to make peace between them; but the empress would not listen to him, and she would not submit to Saint EPIPHANIUS in respect of Saint JOHN, the Mouth of Gold. And the empress answered and said unto Saint EPIPHANIUS, [fol. 61*b* 1] "If I cannot cast down JOHN, the Mouth of Gold, from his office, I will open the houses of idols and shut the churches"; and Saint EPIPHANIUS went forth from her presence sad and sorrowful, and wondering what he should do. And the servants of the empress made it known in the city of Constantinia, saying, "Behold, EPIPHANIUS hath deposed JOHN, the Mouth of Gold." When Saint JOHN heard this report he sent a letter unto Saint EPIPHANIUS, saying, "Why hast thou done this unjust thing against me; know thou

out Satans from men, and he made fountains of water to appear in dry places where there was no water, and on many occasions he made rain to fall; and the report of him and of his virtues, and of his knowledge, was noised abroad. And many men from among the Jews came to him, to dispute with him, and he shewed them their error, and they believed through him, and he baptized them with Christian baptism; and he likewise converted very many of the philosophers and the Greeks, and brought them into the Faith of our Lord Jesus Christ. And Saint HILARION, his teacher, prophesied concerning him and said that he would be made bishop of the city of Cyprus, and he commanded him to go to the city of Cyprus, and to dwell there in a certain place wherein he ordered him to abide. And he said unto him, "They will seek thee to make thee bishop, [fol. 61*a* 2] for it is the Will of God." And Saint EPIPHANIUS departed to Cyprus, and he dwelt in the place wherein his teacher HILARION had ordered him to dwell. Now at the time when the Bishop of Cyprus died, Saint EPIPHANIUS came into the city to buy food, and he had two monks with him. And there was in that city an aged bishop, a righteous man, and our Lord Jesus Christ spake unto him, saying, "Go to the market and thou shalt meet a monk with two bunches of grapes in his hand which he is going to buy, and his name is 'EPIPHANIUS'; make him Bishop of Cyprus, for he is suitable for this office." And the aged bishop rose and went to the market, and he found Saint EPIPHANIUS, and there were two bunches of grapes in his hand, and there were two monks with him, and he asked him his name, and he answered and said unto him, "My name is EPIPHANIUS." And the aged bishop said unto him, "Cast these grapes from thy hands." And Saint EPIPHANIUS knew that the prophecy of Abbâ HILARION his teacher was fulfilled, and he cast the grapes down, and he went with him to the church. And the bishop made him a deacon, and three days later he made him a priest, and on the seventh day he made him a bishop. After this that aged bishop wished to gladden the heart of Bishop EPIPHANIUS, and he told the people and made them to understand concerning the vision which he had seen concerning him, and they rejoiced in him with great joy.

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that thou shalt never reach the throne of thy diocese?" And Saint EPIPHANIUS sent a reply to his letter, saying, "I have written nothing concerning thee, and I am not in agreement with the empress against thee, and as for thyself thou shalt [not] return from exile." After this Saint EPIPHANIUS wanted to return to the throne of his diocese, and he went forth from the city of Constantinia to depart to the city of Cyprus, and God willed to make him to die on the ship before he reached the throne of his diocese, even as God had revealed to JOHN, the Mouth of Gold; and JOHN, the Mouth of Gold, also died on his journey, even as He had made EPIPHANIUS to see. And the saint knew the time of his death, and he rose up and prayed, and he gave his disciples commands and informed them that they should become bishops, and after that he embraced them, and he lay down and died in peace. Salutation to [fol. 61*b* 2] EPIPHANIUS. Salutation to Abbâ LUCIANUS, Bishop of DÊGNÔ.

XVIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the HOLY SPIRIT descended upon the Apostles, fifty days after the Ascension of our Lord Jesus Christ into heaven, even as He promised them, saying, "I will send unto you another Paraclete, Who shall come from the Father. Wait ye and remain in Jerusalem until ye receive the promise of the Father." And again He said unto them, "When the Spirit of righteousness cometh, He will guide you in all righteousness." And Saint PETER, who was chief with our Lord Christ, said unto them, "The Lord hath promised to send unto us the Paraclete, Who is the Holy Spirit, and He will make us to understand what it is meet for us to hear and to do." And behold, they heard the sound of a storm wind, and they smelled a sweet smell, the like of which they knew not in all the world, and there appeared among them, as it were, tongues of fire, which came down upon each one of them, and each began to

speak with a new tongue; and they fasted for forty days and gave thanks unto Him. And it is also said in the Acts of the Apostles, that when the days of Pentecost were ended, and whilst they were [fol. 61*b* 3] all together in one place, suddenly there came from heaven the sound of the Holy Spirit, and it filled the chamber wherein they were gathered together; and there appeared as it were tongues of fire, and [one tongue] rested on each of them. And they were filled with the spirit of power, and they all began to speak the tongues of all countries, each a different tongue, according as the Holy Spirit gave them power. And there were good men in Jerusalem from every nation, and when they heard the report of this, they all gathered together; and they were amazed, for they heard the Apostles talking the languages of their native countries. And they were astonished, and they marvelled, and said, "Are not all these men of Galilee whom we hear speaking the languages of our native countries, Parthia, Media and Elam, and the languages of those who dwell between the rivers (*i.e.* in Mesopotamia), and Judea, and Cappadocia, and Phrygia, and Pamphylia, and Egypt, and the borders of Libya, and those who are from Cyrene, and those who speak RÛMÎ (Greek?), and Jews, and pilgrims, Cretans, and Arabians. Behold we hear them speaking in the languages of our own countries concerning the great things of God"; and they were amazed, and were unable to speak. And they said among themselves, "What is this?" And some of them laughed, and said, "These men are filled with new wine." And PETER stood up among the eleven [Apostles], and cried out with a loud voice, saying, "O all ye men of Judea and ye who dwell in Jerusalem, know ye, and hearken unto my voice. These men are not drunk as ye think, and say, for it is only now three hours since day dawned on the earth." This is what the prophet JOEL said, "And it shall come to pass after this that I will pour out my spirit upon all souls, and your sons and your daughters shall prophesy, and your young men shall see visions and your old men dream dreams" (Joel ii, 28). And he also saith, "And upon my slaves and [fol. 62*a* 1] upon my handmaidens I will also pour out my spirit, and they shall prophesy, and I will give a sign in the heavens above, and wonders on the earth beneath"

(Joel ii, 29, 30). And it is said in the [Book of] DAVID, "Make not Thou Thy Holy Spirit to go forth from upon me. Endow me with joy, and with Thy salvation, and make me strong with the spirit of strength, so that I may teach sinners Thy way." And again he saith, "Thou sendest forth Thy Spirit, and they are created, and Thou renewest the face of the earth. May the glory of the Lord be for ever." And again he saith, "Thy Holy Spirit shall guide me in the land of righteousness. For Thy Name's sake, O Lord, make me alive in Thy righteousness, and take my soul out of tribulation." And again he saith, "The Lord hath made strong the heavens by His word, and all the powers thereof by the breath of His mouth." And ISAIAH saith, "The Spirit of God Who hath anointed me is upon me, and He hath sent me to declare and to proclaim freedom for captives, and to announce the chosen year of God" (Isaiah lxi, 2). And our Lord saith unto His disciples, "This I tell you whilst I am with you, but when the Paraclete, the Spirit of righteousness, the Holy Spirit, the Comforter, Whom My Father will send unto you in My Name, hath come, He will teach you everything, and will make you to remember everything which I have spoken unto you. My peace I leave with you, and the peace of My Father I give you, not as the world giveth it give I it unto you. Let not your heart be troubled, neither let it be afraid. Behold ye have heard Me say unto you that I am going to the Father Who hath sent Me, and that I will return again unto you." And He also saith, "When the Paraclete hath come, Whom I will send from the Father, the Spirit of righteousness, which shall go forth from [My Father], He shall be My witness. And ye are all My witnesses, that He was with Me from [fol. 62*a* 2] of old. And I tell you these words so that ye may not err, and be offended; but know ye that they will cast you out of their synagogues, and the time will come and arrive when all who kill you will imagine that they are bringing sacrifices unto God." And He also saith, "The words which I say unto you I say by My truth: It is better for you that I go to the Father, for if I do not go to the Father the Paraclete cannot come unto you; and if I go I will send Him to you. And when He hath come, He will rebuke the world concerning

sin, and righteousness, and punishment. Concerning sin, because they have not believed on Me, and concerning righteousness, because I go to the Father, and ye shall not see Me again, and concerning punishment, because the work of this world shall be judged. And there are many [other] words which I would say unto you, but ye are not able to bear them now. And when that Spirit of righteousness hath come, He will guide you into all righteousness, He will not speak to you from Himself, but He will declare unto you what He hath heard. And He Who shall come to you shall speak unto you, and tell you. Me He will glorify and praise, for He springeth from Me, and He will speak unto you, and will tell you." And after His Resurrection in ascending to His Father He fulfilled all the Law of Incarnation. And He said unto His disciples, "Go unto all nations and, in baptizing them, say, 'In the Name of the Father and the Son and the Holy Spirit.'" Salutation to Thy descent, O PARACLETE. [fol. 62*a* 3] Salutation to Thy descent, O PARACLETE, the Spirit of grace and righteousness. Salutation to Thee, O PARACLETE, Who didst make the Apostles to drink of Thy fire in a moment.

And on this day also died the holy father Abbâ GA'ÂRGÎ, the companion of Abbâ ABRAHAM. This holy man was a Christian, and his parents were holy and righteous folk, and when he grew up he became a shepherd and tended their flocks. And he was always thinking in his mind that he would adopt the garb of the monk, and when his days were twelve years, the grace of God moved him, and he forsook his sheep and went and walked about in the desert of SCETE. And he saw a pillar of light at a distance, and he went towards it until he arrived at a river, and then the pillar of light hid itself. And when he had crossed that river, Satan appeared unto him in the form of an old man, who said unto him, "Know, O my son, that I saw thy father rending his garments, and weeping for thee, and sorrowing exceedingly. It is meet that thou shouldst return to thy father, and comfort his heart, for he thinketh that a wild beast of the desert hath torn thee in pieces"; and after this he returned to the desert. Now Saint Abbâ GA'ÂGÎ (*sic*) was

frightened for a time. And then [he remembered], that the Holy Gospel saith, "He who loveth his father [fol. 62*b* 1] or his mother more than Me is not meet to be My disciple" (Matthew x, 37); and having said these words that Satan became like smoke, and fled from him; and the saint knew that he was Satan. And straightway the pillar of light appeared unto him, and the angel of God walked with him in the form of a monk, and the saint followed the angel until he brought him to the monastery of the holy father ARION. And Abbâ GA'ÂRGÎ dwelt in that monastery with a certain righteous monk ten years; he tasted no meat, he drank no wine, and he ate no fruit, and during the ten years he never lay down to sleep, but slept sitting. And his asceticism and his spiritual fight having become more strenuous, the angel of God appeared unto him and said, "God telleth thee to moderate the strictness of thine asceticism, and the intensity of thy spiritual fight, so that thy body may not become exhausted"; and then he drew up for him a rule of life which ordered him to sit down, and to fast every day until the evening. And he ate a little bread, and he slept from the time he went to sleep until midnight, for the repose of his body, and the rest of the night he kept vigil and prayed until the day dawned. And having continued to observe this course of life for many days, he wished to live by himself in the Inner Desert; and he continued to go round about in the desert for two years. And a vision appeared unto him which directed him to return to his place, and straightway the Divine Power brought him to the monastery of Saints MAXIMUS and DIMATHEUS which was near his monastery. And when he went back to his monastery, ABRAHAM came out from the world, and having arrived at that monastery he met Abbâ GA'ÂRGÎ. [fol. 62*b* 2] And they made friends together, and came to the monastery of Saint Abbâ MACARIUS, and they dwelt with Saint JOHN, Abbot of the desert of SCETE; and he gave them a cell near him, and they dwelt therein, and that place is well known to this day. And that cell was called "BAGBÎG," and our Lord Jesus Christ dwelt with them, now He rent the roof of their abode, and they worshipped Him, and He gave them peace and comforted them, and went up from them into heaven.

And that opening through which our Lord came down, and through which they saw the light, is open unto this day. And these saints wrote many books, and Homilies, and Exhortations, and Admonitions for monks, and they prepared the way for him that would be obedient, and live in subjection to his fathers. And Abbâ ABRAHAM died on the second day of the month of Ṭĕr, and after him Saint Abbâ GA'ÂRGÎ died on the eighteenth day of the month of Genbôt. And all the days of his life were two and seventy years; of these fourteen he passed in the world and eight and fifty he devoted to the ascetic life. Salutation to Abbâ GA'ÂRGÎ, who forsook his father's flocks and followed a pillar of light into the desert.

And on this day also is commemorated SÎNÔDÂ, the martyr.

XIX. GENBÔT

[fol. 62*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and fighter, Abbâ ISAAC, the priest of the monasteries of Dabra MACARIUS. This holy man sprang from one of the small hamlets about MĔSR (CAIRO), and his parents were poor [in the possessions of this world], but rich in good works, and they inherited the Country of the Living. When the holy old men, the monks, came to MĔSR (CAIRO) to sell the things which they had made with their hands, [and were returning,] this saint followed them into the desert of SCETE, and ministered unto them. And he served under the yoke of their authority, and became an ascetic, and fought the good fight. And he had no possessions whatsoever, not even a second change of apparel, during all the days of his life as a monk. And if men questioned him, and said unto him, "Why dost thou not obtain a change of apparel like our fathers?" he would answer and say unto them, "I have been a man of the people up to now, and when I was in the world I had not two changes of apparel." And he would also say, "Our fathers wear apparel made of the hair of the camel;

is not one set of garments more profitable to me?" And he was wont to weep very often, and if men asked him, and said unto him, "Why dost thou weep?" he would say unto them, "Because my parents died, and left me an orphan." And for many years he continued to mix the ashes from the censers with the bread which he ate at his table. One day he became sick of a grievous sickness, and one of the brethren brought him a little food which had been prepared and cooked by fire, and he would not eat it. And when that brother had asked him many questions he said unto him, "This food is good and will cure [fol. 63*a* 1] thy sickness." And ISAAC answered, and said unto him, "Believe me, O my brother, I wish to remain sick with this sickness, for three years...." And when he became old in days, and his excellences, and his righteous deeds, were many, the old men gathered together, and took counsel that they might make him a priest. And he fled from them, and went into the field where the crops were, and hid himself therein; and the old men went about seeking for him but could not find him. And when they had passed through the field, they sat down on the border of it to rest. Now they had with them a donkey, and that donkey went into the field, and stood still by the place where this father was, and when the old men came into the field to catch the donkey they found this father; and they seized him and wanted to bind him so that he might not flee from them. And he said unto them, "Henceforward I shall know that this is the Will of God." And he went with them, and was made priest, and he added to the commands which were laid on the holy fathers, and he taught the young men good works, and he used to say to them, "Above everything possess ye submission and obedience, for these are the greatest of the virtues." And when the time of his death drew nigh, the young men asked him to dwell in the desert that he might teach them what to do after he [had left them], and he answered and said unto them, "As long as ye see me working do ye work, if ye wish to strengthen the habit of dwelling in the desert. When our fathers died we sorrowed, but when we do even as they did, we strengthen [our habit of] dwelling in the desert after them." And having said these words he died in peace,

and received the crown of praise from our Lord Jesus Christ. [fol. 63*a* 2] Salutation to ISAAC the priest.

And on this day also the holy, and mighty, and great, and honourable fighter, the blessed ISIDORE, became a martyr. This saint was a man of the city of Antioch. His father was an honourable man of the kingdom, and the captain of many soldiers, and his name was BANDALÂ'ÔN; and the name of his mother was SOFIA, and she and her husband belonged to Christian families. And when she brought forth her son she called his name "ISIDORE." And after many days, when his father BANDALÂ'ÔN saw the greatness of the sin and of the transgressions which the Emperor DIOCLETIAN, the infidel, committed, he withdrew his son ISIDORE from him, and they left the estate which was formerly theirs, for they belonged to the nobles of the kingdom. And they took up their abode in the monasteries, where they remained in hiding, and they lived with a man who was called SAMUEL...for the sake of the Name of our Lord Jesus Christ. And after this, certain heretics and evil persons went and accused them before the emperor of hiding from him, and refusing to worship idols; and straightway the emperor sent five hundred soldiers and had them brought before him. And they confessed our Lord Jesus Christ, and they said unto him boldly, "When thou didst forsake our Lord Jesus Christ, we forsook thee; thou hast committed great abominations before God." Then the emperor was wroth, and he commanded his soldiers to cut off the head of BANDALÂ'ÔN, [fol. 63*a* 3] and they cut off his head and he received the crown of martyrdom; and Saint ISIDORE he bound in prison, in order that he might be rebuked. Now at that time the days of ISIDORE were twelve years. And after a few days they brought him to the emperor having tied a rope, with a heavy iron weight attached to it, round his neck, and he was strong in the Faith; and the emperor asked him, saying, "Is not thy heart softened, and doth it not advise [thee] to turn from thy Faith?" And having refused to turn from the True Faith, the emperor forthwith commanded the soldiers to hoist him on the rack, and to rack his body until his blood ran like water; [and they did so].

Then his mother SOFIA took a handful of his blood and dashed it in the face of the emperor, and said unto him, "Cursed art thou above all men." And his sister EUPHEMIA also took up stones, and cast them at the emperor and his officers. And the emperor was wroth, and commanded his soldiers to cut the women in halves, through their loins, and they did so, and the women finished their martyrdom. And the saint was hanging on the rack, and watching what was happening to his mother and his sister. And then the soldiers poured red-hot coals upon his body, and after this they cut open his body, and dragged out his bowels, and threw them out into the desert; but neither the fowl of the air nor the wild beasts would approach them. And our Redeemer healed him, and raised him up as he was before, and then the saint went before the emperor. And the emperor commanded them to put him on the iron bed, and to light a fire under him, [and they did so,] and they also put him on the iron bed, and crushed him until his bowels came out; and again our Redeemer raised him up. And then [the emperor] killed him together with eight hundred souls, and again our Redeemer raised him up. And when the emperor saw him, he [fol. 63*b* 1] commanded the soldiers to bind him, and to cast him into a cauldron of brass, and to pour pitch and grease over him, and to light a fire under him; and the soldiers did so. And after a few days he commanded them to cut off his head, and they cut off his head, and forthwith our Lord raised him up from the dead; and behold, this was the third time that our Lord raised him up after he had been killed. And after this they tied a stone to his neck, and cast him into the sea, and at that very moment Saint MICHAEL the archangel brought him out of the sea, and carried him to the place where the emperor was. And the emperor commanded them to hang him upon a tree, in the middle of the city, and they did so, and he died; again our Lord raised him up. This was the fourth time which he was raised from the dead. And then, the fifth time, they cast him to the lions, and God delivered him as He did DANIEL the prophet. And then the emperor commanded the soldiers to cut him in pieces, and to pound them up, and to cast him into the sea in a basket; and the soldiers did so. And forthwith

our Lord came down from heaven, (now MICHAEL and GABRIEL were following Him,) and He stood upon the sea-shore, and brought ISIDORE up out of the sea; and He raised him up and healed him, and there was no injury on him. And the emperor being ashamed, and unable to effect his will, took counsel with his friends, and then decided to send him to the country of SALONIKA that they might have him tortured there. Then the emperor sent him away, bound hand and foot, and there was a heavy wooden collar about his neck, but the governor of SALONIKA shewed mercy on him, because he had known him in days past. When the emperor heard this he was wroth, and he commanded the soldiers to bring the governor and Saint ISIDORE to him, and the governor delivered ISIDORE to him and the emperor placed him [fol. 63*b* 2] in the prison house, being hungry and thirsty. Now whilst the saint was in the prison house he worked great miracles, and healed the sick. And when the nineteenth day of Genbôt had come, the emperor commanded the soldiers to take him outside the city, and to hang him upon a wooden cross, at the sixth hour of the day. And the air was filled with angels, and our Redeemer was with them, and promised him many things; and ISIDORE, the saint of God, forthwith delivered up his soul, and received the crown of life. And the number of the years from the beginning to the end of his strife is as follows; he was in prison for five years before they tortured him, and he was in prison for one year in the city of Antioch, and for twelve years he suffered tortures. Salutation to ISIDORE, and to EUPHEMIA his sister, and to SOFIA his mother.

And on this day also eighty-five thousand and seven people became martyrs with ISIDORE. Salutation to these martyrs of the company of ISIDORE.

[fol. 63*b* 3] And on this day also died Abbâ JOSEPH, the light of the world. This holy man learned all the philosophy of this world in his father's house, so that those who saw him marvelled at him, and all the Books of the Church; and when he was grown up his father took him to the bishop, who made

him a deacon. And God, Who willed the salvation of his soul, sent MICHAEL, the angel of light, to him, and he said unto JOSEPH, "Dost thou love this fleeting world? Is not it and everything which is therein dross?" Thereupon JOSEPH began to fast and to pray, and he asked God to guide him into the path which he should follow. Now there was a certain monk on the borders of WALḲÂ, whose name was Abbâ ZACHARIAS, and who was of the kinsfolk of Abbâ JOSEPH, and he took JOSEPH privily, and arrayed him in the garb of the monk, and carried him away to the country of TĔGRÊ, where he learned to work with his hands, and he wrote and weaved and performed all the work of the monastic life. Then they came into the desert of BÂRKÂ, and each dwelt alone and laboured in the ascetic life; and they fed upon the fruits of the desert, and the roots of trees. And they lived there, and the elephants, and serpents, and lions, had knowledge of them, and they worked many miracles by the might of their righteousness. Abbâ NATHANIEL carried a red-hot pot on his hand, and went round holding it in the presence of his brethren. And Abbâ JOSEPH having smashed the pot in which he used to cook, joined the pieces together without spilling his mess of pottage. And when [the monks] wanted to baptize GABRA KHÊR, who was about to die, he said unto them, "I will baptize myself with my own hand, for our Lord Jesus Christ hath this day made me a bishop." Then each of the saints shewed forth the beauty of his deeds, and they carried JOSEPH [fol. 64*a* 1] to the bishop, and he was made a priest. When Abbâ ZACHARIAS died, Abbâ JOSEPH departed into another desert, and he fasted for forty days and forty nights, standing up and not speaking; and when he fell down through exhaustion, MICHAEL the angel came and raised him up. And he also stood upon the edge of a great precipice with his arms extended like the arms of a cross, for forty days and forty nights, without taking a rest; and Satan came and cast him down into the abyss; and Saint MICHAEL received him on his wings, and restored him to the place where he had stood. And he also went into a stone cave, and remained there for forty days and forty nights without food and drink; and the Satans came and frightened him, each

with his own hellish devices, but the angels made him strong. And he used to make eleven thousand prostrations at a time, until his brains ran down through his nose. And from that place he wandered about through all the mountains of TEGRÂY, and he journeyed through the land of the South, and he came to the tomb of YÂRÊD, and he saw gates of light before the door of his cell, which was open. As he was returning thieves found him, and they stoned him with stones, and beat him with sticks, and they speared him with spears, and left him lying prostrate. And our holy Lady, the Virgin MARY, came and healed him. One day he found the body of a dead woman, and when he had made over it the sign of the Cross, she rose up like a woman waking out of a sleep. And he went on a pilgrimage to Jerusalem thrice, and received the blessing of the holy places. And he visited the tombs of PETER and PAUL and the tombs of all the Apostles, and he travelled as far as BÂRTÔS (PARTHIA ?) and HENTÔKÎ (INDIA). When he came to a river which was full of water, he used to make the sign of the Cross over it, and then walk over the water on his feet; and the lions and the leopards followed him tamely. When he lacked food he would [fol. 64*a* 2] say a blessing over some stones, and they were turned into bread. And he went to DABRA LÎBÂNÔS, to the monastery of our father TAKLA HÂYMÂNÔT, and received the garb of the monk from Abbâ TAWALED MADKHAN. And Abbâ TAWALED wished to try him, and he gave him six crushed and broken twigs to plant; and having planted them they grew up into trees which exist to this day. And many men and monks came to him, and lived under his authority, and they dwelt in one habitation near a church which had been built in the name of our holy Lady, the Virgin MARY, the God-bearer, and in the Name of God the Father. And one day in a vision our holy Lady the Virgin MARY gave him incense, and he offered up incense with the Four and Twenty Priests of heaven before the throne of the God of Hosts; and the Apostles used to come to him, and bless him. One day a leopard snatched away a child from his mother, and when she had adjured the animal in the name of JOSEPH, the leopard brought the child back three days later. And he made it the rule for all his sons

that they should possess neither money nor cattle, that they should not eat flesh or drink wine, old or new, that they should learn humility and meekness, that they should not utter words of emptiness, and that they should not laugh or joke in church; these and similar rules he laid down for them in their Canon. And having finished his life of labour and fighting, he died in peace, and was buried in the CHURCH OF SAMAYÂ (*i.e.* heaven) which is called DABRA TÂBÔR; and through his body countless signs and wonders took place. Salutation to JOSEPH.

[fol. 64*a* 3] And on this day also is commemorated our great Abûna ĔGZÎ'Ĕ. [Omitted in the Bodleian MS.]

XX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and just man KÂLÊB, King of Ethiopia. This saint loved and feared God, and he was of the True Faith. And when he heard that the Jews had killed the Christians in the city of NÂGRÂN, he was filled with divine zeal, and sorrowed greatly. Then he rose up and went to the church wherein the kings of Ethiopia and the bishops are buried, and having come therein he stood up on the royal throne before the church, and he stripped off his beautiful and royal apparel, and dressed himself in rags. And he laid hold upon the horns of the altar, and lifted up his eyes to heaven, and prayed in the following words: "O Lord, my God, the Lord of all created things, both those which are visible and those which are invisible, Whom thousands of thousands of angels praise, Whom myriads of myriads of archangels serve, Whom the Cherubim with their many eyes, and the Seraphim each with his six wings, serve and proclaim holy, ceaselessly, saying, 'Holy, Holy, Holy, God of Hosts,' Whom the saints sanctify, the God of gods, [fol. 64*b* 1] the Lord of lords, and the King of kings, the Father of our Lord and God and Redeemer Jesus Christ, Who art decked with light as with a garment. Thou art He Who was

pleased to send forth Thy Son, that is to say, the Word, from Thyself, that He might bring back the men who were cast away, the Rational Lamb Who was not cast away, Who came down from heaven of His good pleasure (or, free will), and was not separated from the Father and the Holy Spirit, and was made man by MARY, the holy Virgin, Who hast wrought for the salvation of the sons of men, and hast brought us out of the darkness, and hast led us into the light of the knowledge of Thee. Behold Thou, O God, and see what the impious infidel hath done to Thy flock! how he hath seized and slain the sons of Thy Church like sheep and goats, and hath burnt in fire the children of Thy Church; and moreover, he hath plundered the Church, and destroyed the children of Thy people and Thine inheritance. I believe on Thy Only Son, and on the Holy and Living Spirit, and I have laid hold upon the horns of Thine altar and taken refuge in the sign of Thy Cross, and I am strong in the Faith. And behold, I will go out, and slay Thine enemies by the might of the Cross of Thine Only One and Thy Messiah, for I am jealous for Thee, and for my brethren, and for the believers my fathers. O God, let me not be put to shame and disappointed in my hope, so that they who do not know Thy Name may not say, 'Where is their God?' If Thou wilt not hearken to my prayer, and wilt reject my petition because of the multitude of my sins and transgressions, slay me in this place. O let not Thine inheritance fall into the hands of Thine enemies, the deniers of Christ, who know not Thy Name; for we are Thy people and the sheep of Thy pasture, and Thee we praise [fol. 64*b* 2] for ever and ever. Amen." Then KÂLÊB the king went out from his royal city, and he departed and destroyed, and killed all the Jews who had laid waste the city of NÂGRÂN, and he performed countless miracles. And he returned to his royal city with great honour and joy not to be estimated, giving thanks to God at the same time. Then he thought in his heart and said, "With what shall I pay back to God for all that He hath done for me? But I have nothing whatsoever wherewith to reward Him, unless I offer my soul and body as a gift to my Lord Jesus Christ." Then he forsook the world, and abandoned his kingdom, and went out by night,

and departed on foot, and came to the monastery which was on the top of the mountain of Abbâ PANTALEON, wherein good monks lived. And he entered the monastery and lived in a cell, the doors whereof he shut so that he might see no man, and he swore that he would never go outside the cell, and that he would never see the world again. And he took nothing in with him except a mat to lie upon, an earthenware pot, and the apparel of the monk which he wore; and his food consisted of nothing but bread and salt, and his drink was water. His royal crown and his royal apparel, which were of great price, he sent to Jerusalem. And he wrote a letter to Abbâ JOHN, Archbishop of Jerusalem, asking him to hang up the crown above the doors of the Tomb of our Lord Jesus Christ. And after [this] he went into that rock and never spoke to anyone; and he pleased God and died in peace. [fol. 64*b* 3] Salutation to KÂLÊB.

And on this day also died the holy father Abbâ AMMONIUS, of DABRA TÔNÂ. When this saint was a young man, he saw a vision in which it seemed that Saint Abbâ ANTHONY called him to the monastic life. When he awoke from his sleep he rose up straightway, and went to Saint Abbâ ISIDORE, who arrayed him in the garb of the monk, and AMMONIUS dwelt with him. And after this he returned to DABRA TÔNÂ, and he built himself a cell and he fought a strenuous spiritual fight by day and by night. And Satan the accursed became jealous of him, and he came to him in the form of a woman, who was a nun. And when Satan knocked at the door of his cell, he opened unto him, and he did not hide himself from him because the knocker was Satan, the Enemy. And the saint asked him to pray with him, and Satan refused and revealed his iniquity, and he changed his form and became like a flame of fire, and then he said unto him, "I will bring upon thee still more strenuous warfare." And Satan, the Enemy, departed. And he entered into the heart of a certain young woman with a beautiful face, and he moved her to attempt to make the saint to fall into sin. And she dressed herself in fine linen and came unto him at the time of evening, and she began to knock at the door of his cell and to say, "I am a woman on a pilgrimage, and I have strayed

from my road, and arrived [here], and the evening hath overtaken me; [fol. 65*a* 1] leave me not outside so that the wild beasts may not devour me, and I be punished (?) for my sins." And when he opened the door to her, he knew that she was a trap of Satan, the accursed, and that it was he who had sent her. And he began to admonish her from the Divine Books, and he caused the fear of Sheol to rise up in her, and dread of the punishment which is prepared for sinners. And he told her of the joy and gladness which are prepared for the righteous; and at that moment God opened her heart to understand what he said unto her. And she stripped off her fine apparel and cast herself down at his feet, and she wept and begged him to receive, and to save her soul; and he shaved off the hair of her head, and dressed her in sackcloth of hair. And she practised many ascetic excellences, which excelled in strictness the excellent works of the great saints. Thus she prayed twelve hundred prayers in a night and a day, and she fasted two days or three days, or seven days, at a time, and Diabolus was put to shame by work of this kind. And she became like a monk in appearance, and used to go into all the monasteries [at will]. And a certain wretched man told [the brethren] that Abbâ AMMONIUS, after great ascetic labours, lusted for and desired a woman, and that she was living with him in his cell, and that he had put the monks to shame, and had disgraced the garb of the monk. And when Abbâ 'EBĔLÔ, who was like the angels heard this, he rose up straightway, and taking with him Abbâ JOSEPH and Abbâ BÔḤÊ, they came to Saint AMMONIUS in DABRA TÔNÂ. And when they knocked at the door of his cell that woman went out to them, and they talked together, and said, "In truth, is what that monk told us true?" Now Saint Abbâ [fol. 65*a* 2] AMMONIUS had called that woman "SÂDJÎ," that is to say, "the meek." And having entered into the cell and prayed, Abbâ 'EBĔLÔ, and Abbâ JOSEPH, and Abbâ BÔḤÊ sat down and talked until the evening concerning the greatness of God. And Abbâ AMMONIUS said unto them, "Rise up, and let us go and see SÂDJÎ making a little bread for us." And when they had gone in they found her standing in the red-hot oven, with her hand stretched out towards

heaven, and praying; and when they saw her they marvelled exceedingly at this great miracle, and they glorified God. And after this she brought them bread, and they ate. And that night the angel of God made known to Abbâ 'EBĔLÔ concerning the spiritual fight of SÂDJÎ, and to Saint Abbâ AMMONIUS, and that God Himself had brought them that day to witness the death of SÂDJÎ. And when the third hour of the night arrived, she was seized with violent fever, and she made one prostration to God and at that moment she delivered up her soul; and they swathed her carefully and buried her. And Abbâ AMMONIUS began to describe to them her excellences, and he said unto them that SÂDJÎ had dwelt with him for eighteen years, that she had never once raised her face, and that she had not seen his face nor he hers; and their food was bread and salt. And a few days after Saint Abbâ AMMONIUS also died. Salutation to the blessed [fol. 65*a* 3] AMMONIUS of TÔNÂ. Salutation, salutation to SÂDJÎ, the disciple of AMMONIUS.

And on this day also died Abbâ ḤÔR, the disciple of Abbâ 'AMÔNÎ (AMMONIUS), and Abbâ DARAMÂ. And on this day also are commemorated those who became martyrs with HÊRÔDÂ, and ZACHARIAS of Antioch.

Salutation to ḤÔR, and to Abbâ 'AMÔNÎ (AMMONIUS), who was an ascetic for forty years, and an adorer of MARY, who appeared unto him.

Salutation to Abbâ DARAMÂ.

And on this day also died the holy father Abbâ BATRA (or, ZATRA) WANGÊL, the Abbot of DABRA LÎBÂNÔS, the sixteenth of the learned fathers. This holy man was from his early youth arrayed in innocence, like the angels, and he loved humility and meekness. After he assumed the garb of the monk, he fought a good fight, and he was appointed shepherd of the flock of our Lord Jesus Christ. Then he died at a good old age, as on this day the twentieth of Genbôt.

XXI. GENBÔT

[fol. 65*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day all Christian communities celebrate the festival of the appearance in public of our holy Lady, the Virgin MARY, the God-bearer, in DABRA MEṬMÂḴ, as she was seated upon light, in a circle, in the church which was built in her name. She was enveloped in divine light, and there were standing round about her all the hosts of the angels, and archangels, and their wings were extended and overshadowing her, and the Seraphim also were standing round about her with their censers, and they were censing her great majesty. And every time they bowed down to her they praised her, saying, "God the Father looked down from heaven upon earth and He found none like unto thee. He sent His Only Son, and He was born of thee." And the martyrs came, mounted upon their horses, and they bowed before her, and Mâr Saint GEORGE descended from his horse, and two others came and bowed before her, and he who came after [Saint GEORGE] was Saint MERCURIUS, mounted upon a black horse, and after him came Saint THEODORE, mounted on a red horse. After him all the martyrs came, and bowed down to her, and did homage to her, and she blessed them, and they returned. And there came also the company of the prophets, and the righteous, and they bowed down and did homage to her. And the children whom HEROD slew also came lamenting before her, and they leaped up and embraced each other. [fol. 65*b* 2] And when those who were gathered together saw this, it filled them with joy and they thought they were in heaven. And if there was anyone whose father was dead, or his mother, or a kinsman, or a friend, and he asked her, saying, "O my holy Lady, thou Virgin MARY, thou God-bearer, shew me so and so," straightway she made that person to come in the form he had before [on earth]. And also when they threw down their stoles she took the one which she wished in her hands, and threw it back to them, and they divided it among the women as a thing of blessing. And thus

Christian and Armânî (Pagan?) saw her for five days. And when they wished to go home to their own houses, they did homage to her and made an agreement with her, and she blessed them with her fingers. Salutation to him that looked upon thee, O MARY, as the eye of a daughter looketh at her mother.

And on this day also died the holy father Abbâ MARTIANUS. This saint became a monk in his early manhood with a certain holy old man, and fought a great spiritual fight, and then he went to a monastery of the city of Caesarea of Palestine, which was called DABRA TÂBÔT NÔḪA, and there he fought an exceedingly great and strenuous fight. And having lived for seven and sixty years as an ascetic, fighting the spiritual fight with fasting, and prayer, and prostrations, and vigils by day and by night, the report of his virtues and righteousness became noised abroad. And a certain woman, who was a harlot, and sinner, [fol. 65*b* 3] and who was a notorious evil-doer, heard of him, and she said unto those who talked about his virtues, and his righteousness, and his holiness, "How much more are ye going to praise the man? He liveth in the desert and he never seeth a woman. If he once saw me I would stain his virginity, and defile his holiness, and destroy his abstinence from women." And those men, because they knew his holiness, and his virginity, and the purity of his body, contradicted the harlot about this, and fierce contention broke out between her and them. And she said unto them, "How much money will ye give me if I go to him, and make him to fall into sin with me? What will ye give me, I say?" And they agreed with her to give her a certain sum of money if she did this. And straightway she rose up, and took her ornaments, and her apparel, and her many perfumes, (now she was very beautiful to look upon,) and she went to his cell, wearing poor and wretched rags wherein her face was muffled. And her ornaments and her fine apparel were tied up in a bundle by themselves; and then she hid herself in a place which was near his cell until the evening. And in the evening she knocked at the door of his cell, and asked him to let her remain with him until the morning. And the saint was very sorry for himself, and he pondered in his heart

deeply. And he said, "If I leave her outside the wild beasts of the desert will eat her, and if I bring her in I shall have to suffer a warfare about her within myself." And after this he opened the door to her, and he left her in that place, and went to another. And the woman arrayed herself in her beautiful apparel, and she adorned herself and perfumed herself, and she came to him and asked him to lie with her; and she said unto him, "No one will see me here." And the saint knew that she was a snare [fol. 66*a* 1] of Satan, the Enemy, and he said unto her, "Wait a little for me until I look at the road, for if we do not fear God it is meet for us to fear men, who are like unto us." And he went out from her, and lighted a large fire, and as he put his head into the flames time after time, he said to his soul, "If thou art able to bear Sheol, commit sin." And as he tarried in coming to her, she went to him, and she saw him in the flames burning his hands and his fingers and his feet. And she was terrified, and dragged him out of the fire, and her sense returned to her, and she stripped off her raiment, and cast it away, and threw herself down at his feet and begged him to help her to save her soul. And he began to teach her, and to admonish her about the end of this fleeting world, and the desire thereof, and she repented with all her heart. And he said unto her, "It is not desirable for us to live together in the same place." And he took her to a house for virgins, and commanded the abbess to take charge of her, and she pleased God during the rest of life which remained to her. And she reached a good old age, and received the gift of the Holy Spirit, and healed many sick folk. And Saint MARTIANUS, fearing lest the Enemy might bring to him another woman, departed to an island in the river [Nile], and dwelt there, and a certain owner of a boat used to bring him food, and buy the work of his hands. And when the saint had dwelt there many days the boat belonging to that man sank in the river, and a certain woman hung on to one of the planks thereof, and the waves of the river washed her to the island on which [fol. 66*a* 2] Saint MARTIANUS lived. And when he saw her he was frightened, and was sorry, because he would have to dwell with her; but the word of God spake to her, and he arrayed her in the garb of the

nun. And he prepared food for her, and he said unto her, "It is not desirable for us to dwell together in one place." Then he left that island, and cast himself into the river; and a large monster of the river took him up and carried him over, and brought him to dry land. From that time onwards he never lived in [one] place, but wandered about in the mountains, and deserts, and uninhabited districts until he had travelled through one hundred and sixty countries. He never stayed one day in one place. And after this he shut himself up in a cave, and when he knew that the time of his death was nigh, he called the bishop and told him all that had happened to him, and all his spiritual fight from the beginning to the end thereof; and the bishop marvelled at the great size of his body. And before all this happened the angel of God had appeared to the bishop, [and told him] to think about the body of Saint MARTIANUS. And after this he delivered up his soul into the hand of God; and the bishop swathed him for burial and buried him with great honour. And as for the woman who was on that island, the owner of the boat visited her until she died; and he came and found her body white as snow, and he carried it to his own country. Salutation to Abbâ MARDALÎ (*sic*).

[fol. 66*a* 3] And on this day also died Abbâ AARON, the Syrian. This saint was a fighter from his youth, and at length the gifts of healing and working miracles were given unto him. When pilgrim monks came to him he used to cook for them young doves, and when they said unto him, "We do not eat flesh," he would say words of blessing over the doves, and he dismissed them and they flew away. And he built a monastery, and the water was a long way off down the mountain, and he prayed a prayer, and made the sign of drawing it up with his hand, and so made the water to ascend. One day Satan came to him to destroy him with evil, and Abbâ AARON, knowing the appearance of him by the grace of the Holy Spirit which dwelt upon him, said unto him, "Come into this cave to dwell." And when Satan had come into that cave, one side of it fell on him and buried him, and a huge stone leaped upon him, and Satan was put to shame. And also, when the governor of the

city died, did not he raise him up by his prayer? And this father made a lion to carry four water-jars on his back, and the lion drew water for them for a period of ten years; and then he departed to God. Salutation to AARON, who made young doves, which had been boiled, to fly away.

And on this day also are commemorated AMOS, the prophet, and MARDALÂ (or, MARDALÎ).

XXII. GENBÔT

[fol. 66*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ANDRONICUS, the holy apostle. Our Lord and Redeemer Jesus Christ chose this saint, who was one of the number of the Seventy-two disciples, whom He sent out before His Passion to preach the kingdom of God. And the gift of the Holy Spirit descended upon him in the Hall of Zion, and he preached with the holy apostles in every city. After this the holy apostles laid their hands upon him, and they made him Bishop of the city of NÎWĔBYÂS, and he preached therein, and converted many of the pagans [Syrians], and brought them into the Faith of our Lord Jesus Christ, they having dwelt in the darkness of infidelity. And after this he took JULIANUS, the apostle, and they went about through many cities, and they preached and baptized innumerable folk. And they performed signs and wonders, and cast out many Satans from men, and they healed many who were sick of very severe sicknesses, and they overthrew the houses of idols, and built churches of our Lord Jesus Christ. And having finished their preaching, God wished to remove them from the sorrow and toil of this world, and to bring them into the world of joy and gladness. And then ANDRONICUS, the apostle, fell sick and died, as it were, on this day; and straightway JULIANUS the apostle prepared him for burial and laid him in a grave, and he himself died on the following day. [fol. 66*b* 2] Salutation to ANDRONICUS.

And on this day also is commemorated JACOB Sharakâwî, (*i.e.* the Oriental).

XXIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint JULIAN, the apostle. This saint was a son of the house of GABRIEL, [who was] of the children of Israel and of the tribe of JUDAH. Our Lord Jesus Christ chose him among the number of the Seventy-two disciples, and he received the gift of the Holy Spirit, Paraclete; and he preached with the apostles, and there came upon him, as upon the apostles, great tribulation and persecution. After this the apostles laid their hands upon him and made him a bishop, and sent him to preach the kingdom of God, and he preached in all the cities everywhere. And after this he went with ANDRONICUS, the apostle, and he preached with him, as is recorded in the section for the preceding day. When Saint ANDRONICUS died, this Saint JULIAN prepared him for burial and buried him; and then he prayed to God not to separate him from him; and on the following day this holy man died. And behold the holy Apostle PAUL mentioneth these apostles in his Epistles to the men of Rômê, and saith at the end thereof, [fol. 66*b* 3] "Salute ANDRONICUS and JULIAN (*sic*)" (Romans xvi, 7). Salutation to JULIAN of the house of GABRIEL.

And on this day also are commemorated ENSIA, the martyr, and APHRODITUS, the fourth of the Seventy-two disciples, and JULIA the martyr, and THEODORETUS the priest, and TÂDRÔS the bishop, and JULIANUS (*sic*) and his mother, who were martyred in the city of Alexandria, and the companions of ISIDORE (?), a woman, and her child, who was two months old. And her child spake, saying, "I am a Christian like my mother"; now DIOCLETIAN killed them. Salutation to JULIUS and his mother.

XXIV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ came to the land of Egypt, and He was a child whose days were two years, even as the Holy Gospel saith. And the angel of God [fol. 67*a* 1] appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother, and depart to the land of Egypt and remain there until I tell thee." And the coming of our Lord Jesus Christ took place for two reasons, in the operation of His wisdom, firstly: If HEROD, the infidel, found Him, and was unable (*sic*) to kill Him, others would think that His Incarnation was from below; and secondly: That the men of the land of Egypt might not be deprived of His grace, and of His going about in their midst, and that He might smash the idols which were in the land of Egypt, and that the prophecy of ISAIAH the prophet might be fulfilled which said, "Behold, God shall mount upon a swift (or, light) cloud, and shall come to the land of Egypt, and the idols of Egypt shall fall down" (Isaiah xix, 1). Our Lord, in the operation of His wisdom, fled before HEROD, but it was not through fear that He fled. And the first city at which JOSEPH, and our holy Lady, the Virgin MARY, the God-bearer, and our Lord Jesus Christ, and SALOME, whose name was "BALATÂ," arrived, would not receive them. And they dug there a well of water, and it became a means of healing, not only to the men of that city, but to all other men. Thence they departed to the monastery of GAMNÛDÎ, and they crossed the river towards the west. And the Lord put His foot upon a stone, and the mark of the sole of His foot is in the stone to this day, and the name of that place is called "the place of the sole of the foot of the Lord Jesus." And our Lord said unto His mother, the holy Lady, the Virgin MARY, "Know thou, O MARY, my mother, that in this place a church shall be built in thy name and in Mine. And I will make manifest therein signs and wonders, until the end of the world, and it shall be called 'DABRA MEṬMÂḲ.'" Thence they departed towards the river, and crossed over [fol. 67*a* 2] towards the west, and He

saw the desert of SCETE from afar, and our Lord Jesus Christ blessed it, and He said unto His mother, "Know, O my mother MARY, that in this desert there shall live many monks, [and] ascetics, and spiritual fighters, and they shall serve God like the angels." Thence He came to DABRA MESHRÂḲ. And there was a staff in the hand of JOSEPH, wherewith he used to smite (?) our Lord Jesus Christ, and JOSEPH gave Him the staff. And when He took it He said unto His mother, "We will tarry here"; and that place and its desert, and the well of water, which is the first there, became known as MAṬÂRĔYÂ (near Heliopolis). And our Lord took JOSEPH'S staff, and broke it into little pieces and planted these pieces in that place, and He dug with His own divine hands a well, and there flowed from it sweet water, which had an exceedingly sweet odour. And our Lord took some of the water in His hands, and watered therewith the pieces of wood which He had planted, and straightway they took root, and put forth leaves, and an exceedingly sweet perfume was emitted by them, which was sweeter than any other perfume. And these pieces of wood grew and increased and they called them "Balsân" (*i.e.* the balsam trees). And our Lord Jesus Christ said unto His mother, the holy Virgin MARY, "O my mother, these Balsân, which I have planted, shall abide here for ever, and from them shall be [taken] the oil for Christian baptism, when they baptize in the Name of the Father and the Son and the Holy Spirit." Thence they went to the city of BENHĔSÂ, and to a place which is called "BAYSÛS" (*i.e.* BÊT ÎYÂSÛS), which is interpreted "House of Jesus"; and our Lord Jesus Christ dug there a well [fol. 67*a* 3] whereof the water cured every sickness and every pain. And He also set a sign in a certain well of the river of Egypt which rose [in flood] every year. [The allusion is to the Nilometer on the island of RÔḌA.] At the time of prayer at which they offered up incense at mid-day to God by that well, as soon as the reading of the Gospel was ended the water which was in the well would rise up and come to the mouth of the well; and they used to receive a blessing from it, and straightway the water would recede until it reached its former level; and the people used to measure by the cubit the

height to which it rose above its normal level at the bottom of the well. If the height were twenty cubits, there would be great abundance in the land of Egypt that year; if the height were eighteen or seventeen cubits, there would also be abundance, but if the height were only sixteen cubits there would be a great famine throughout the land of Egypt. And then they went to 'ESHMÛNÂYN, and our Lord broke the idols which were therein; and they dwelt there for a few days with a man whose name was 'APELÔN. And there were there some *kômôl* trees, and they bowed [their heads] before our Lord Jesus Christ, and they have remained bent until this day. Thence they went to DABRA ḲUĔSḲUÂM, and they remained therein for six months, and our Lord placed a well therein, the water of which healed every sickness. And when our Lord had finished living in the land of Egypt the days which He wanted to live there, that is to say, three years and six months, and HEROD was dead, the angel of the Lord appeared unto JOSEPH in a dream, and again he spake to him, saying, "Rise up and take the Child, and His mother, and depart to the land of Israel." When they returned from that place, they came to the city of MAḤARĔḲÂ; and having [fol. 67*b* 1] come to MĔSR (CAIRO), they dwelt in the cave (?) which is the church of Saint SERGIUS in MĔSR (CAIRO). After this they went out from MĔSR (CAIRO) and came to MAṬARÎYAH, and they bathed there, and the well therein which our Lord Jesus Christ made became holy and blessed from that hour, even as has already been said. And thence went forth the oil "Balasân," [the plants of which] our Lord planted, and with this oil Christian baptism is made perfect, and with it churches and altars, and sacred property are consecrated. And with it they give relief and healing to all those who are sick, and they present it as a gift to kings, who boast themselves of its possession. And from this place they went to MEḤḌÂB. And by His return was fulfilled the prophecy of ÔZYÂN (HOSEA) the prophet, saying, "Out of Egypt have I called My Son" (Hosea xi, 1). And it is meet to us to celebrate a spiritual festival on this day, and we should sing on it the words of DAVID the prophet, "God hath wrought signs in the land of Egypt, and wonders in the Field of ṬÂNÊWÔS (TANIS)"

(Psalm lxxviii, 12). And also, "He hath wrought in thee the signs of Egypt, and in the Egyptians," and with them. "Glory be to God our Lord Jesus Christ, and to this Good Father, and to the Holy Life-giving Spirit, for ever and ever. Amen." Salutation to Thy coming to the land of Egypt.

And on this day also died HABAKKUK, the prophet, one of the Twelve [fol. 67*b* 2] Sons of the Minor Prophets. One day this prophet cooked some lentils in a pot, and as he was carrying the pot, with some bread, to the men who were reaping in the fields outside the city, the angel of God appeared unto him, and said unto him, "Take this food to DANIEL the prophet in the den of lions of the city of Babylon." And HABAKKUK said unto him, "I have not seen Babylon and I do not know the den therein." And the angel of God seized him by the hair of his head, as he was carrying the food, and brought him to the pit of the city of Babylon, which was shut, and he gave that food to DANIEL and he ate; and immediately the angel of God brought him back to the land of Judah. Now he was a very old man. When the children of Israel returned from captivity, and built the sanctuary, HABAKKUK came to Jerusalem, and they welcomed him with great joy, and they made the sanctuary beautiful and assembled to hear his prophecy. And he opened his mouth in the Holy Spirit and said, "O God, I heard the sound of Thee and I was afraid. I saw Thy work and I marvelled." And then he spake in his prophecy concerning the Incarnation of our Lord Jesus Christ. And concerning His birth in Bethlehem of Judah, he saith, "God shall come from Mount FÂRÂN"; and then he continued his prophecy to the end and he wrote it and he mixed it with the prophecy of the prophets. And he dwelt in Jerusalem. And a certain woman of the sons of Israel came unto him weeping, and she said unto him, "I had two sons, and certain men required of them to worship idols, and they refused to do so, and the men killed them and cast their bodies out on the highway." And HABAKKUK went forth with her to the place where the young men who had been killed were lying, [fol. 67*b* 3] and he besought God to give them back their souls; and God accepted his prayer, and made the two young men to live again. When the time drew nigh for him to die he called his kinsfolk, and told them that he was going to die. And he continued to gaze upwards for the space of an hour, and behold a great arm, like the hand [and arm] of a man, opened the roof of the house, and came down from above, and reached itself out to his mouth, and took his soul. And when ANASTASIUS, the Christian emperor, read the story of the strife of HABAKKUK, he built a church in his honour in the city of ḲARṬÂS, in the north of Egypt, and it was consecrated as on this day. Salutation to HABAKKUK.

And on this day also the blessed and chosen fighter Abbâ 'ABḲUĔLTÂ became a martyr. This saint belonged to a noble family of the city of 'ENṢĔNÂ, and he was a pure priest and a wise physician, and he did great good to all the suffering folk who came unto him, and he healed them without payment; moreover he also gave them food, and drink, and raiment, and anything of which they stood in need. In those days DIOCLETIAN, the infidel emperor, sent orders into the region of Upper Egypt, to the governor whose name was ARIANUS, that he was to compel the men of that country to worship idols. Thereupon they took this saint and carried him away from 'ENṢĔNÂ to [fol. 68*a* 1] the city of 'ESHMÛNÂYN, and set him before the governor. And the governor spake unto him with words of gentleness, in order to persuade him to abandon the True Faith, but he could not make him do so. And straightway the governor ordered his soldiers to torture him with divers kinds of tortures, and they did so, until his skin melted, and then they burnt him alive in the fire; thus he finished his martyrdom on the twenty-fourth day of the month of Genbôt. And certain believers came, and swathed him for burial in costly cloths, and they buried him in one of the upper hills near his city. Salutation to Abbâ 'ABḲUĔLTÂ.

And on this day also took place the death of ELEAZAR, the priest, the son of AARON. And on this day also are commemorated 'AKLEDÎS (CLITAS), and TÊFLÂS (THEOPHILUS?), and DA'ÂLA MÂRYÛ.

XXV. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint SALOME, the sister of our holy Lady, the Virgin MARY, the God-bearer. She was the daughter of MÂṬÂTÂ, the son of LEVI, the son of MÊLKÎ, the son of AARON the priest; now MÂṬÂTÂ had three daughters; the name of the oldest was "MARY," and the second was called "SOFIA," [fol. 68*a* 2] and the third was "ḤANNA." MARY brought forth SALOME, and SOFIA brought forth ELISABETH, and ḤANNAH brought forth our holy Lady, the Virgin MARY. And this Saint SALOME was brought up in the house of JOSEPH with our holy Lady, the Virgin MARY, and she ministered unto her, and she was not separated from her when our Redeemer was born. When JOSEPH was thinking about our holy Lady, the Virgin MARY, and wondering how she had brought forth her Son, being a virgin, this Saint SALOME made bold to touch the seal of MARY'S virginity, and her fingers were burned by divine fire; but as soon as she touched the Child she was healed, [and her fingers] became as before. By this sign JOSEPH knew that our holy Lady, the Virgin MARY, was the God-bearer. When HEROD commanded that the children of Bethlehem should be killed, she made the Child and JOSEPH and His mother, the Lady MARY, to take to flight, and she became a participator in the trouble caused by Him, sometimes carrying Him in her arms, and sometimes washing Him; and she ministered unto Him all His days—three and thirty years. On the day of His Passion she was not separated from Him, and she lamented and wept, and on the day of His Resurrection she saw Him before the Apostles saw Him. And even in the upper chamber of Zion the Holy Spirit came down upon her and the holy women, and she made many to believe on Him in the Faith of our Lord Jesus Christ; and she received from the Jews much derision and much enmity. Salutation to SALOME.

[fol. 68*a* 3] And on this day also Saint COTYLUS, a physician from the city of ANTINOË, became a martyr. This saint had

a God-fearing father, and his mother also feared God; and his father was governor of the city of ANTINOË. He had no son, and he besought God frequently to give him one, and at length He gave him this saint; and he admonished him and taught him the Books of the Church. This saint was pure from his youth up, and he was an ascetic, and fought the spiritual fight; he prayed many prayers, and his rule was to pray one hundred prayers by night, and one hundred prayers by day. When he was grown up his parents wanted to see him married, but this he did not wish. They had a daughter, whom they had begotten after this holy man COTYLUS, and they married her to ARIANUS, the governor of the city of ANTINOË, who succeeded the father of this saint. Now when the father of COTYLUS had waxed old in days, he asked the emperor and the emperor removed him from his office, and gave it to ARIANUS his son-in-law. And when his father died, COTYLUS built a house wherein pilgrims were received, and then he learned the books of medicine, and became a physician; and all the sick folk came to him, and he healed them without payment. When DIOCLETIAN denied Christ, ARIANUS joined him in his denial, in order to keep his office, and he used to torture the martyrs. And this Saint COTYLUS yearned to become a martyr, and he went to the governor's Council, and cursed ARIANUS, and the emperor, and their gods, which were idols; but ARIANUS was not able to do him [fol. 68*b* 1] any harm because of his sister [who was his wife], but he sent him to the city of BENHASÂ, where the saint remained in the prison house for three years. And COTYLUS sent to his sister, and she delivered him from the prison house. After ARIANUS, another governor was appointed, and [ARIANUS] told him the story of this Saint COTYLUS. And the governor sent and had him brought, and he was angry with him, and said unto him, "If thou wilt not cast incense to the gods I will torture thee with very great severity." And the saint said unto him, "I will not cast incense to unclean idols, but only to my Lord Jesus Christ, the Son of the Living God." And straightway the governor was wroth, and he commanded the soldiers to torture him with every kind of torture; but each time the angel of God came to him, and

comforted him, and strengthened him to endure, and He healed him and worked many signs and wonders by him. And when the governor was tired of torturing him, and COTYLUS would not change his opinion, he commanded the soldiers to cut off his head, and they cut it off, and the saint received the crown of martyrdom in the kingdom of the heavens. Then the men of his house swathed him for burial, and they laid him in a beautiful shrine, and many great signs and wonders took place through his body therein. Salutation to COTYLUS.

[fol. 68*b* 2] And on this day also Saint Abbâ HÊRÔDÂ became a martyr. This holy man was from the city of Sebastia? and he lived in the days of the persecution of the Christians by DIOCLETIAN, the infidel; now he was God-fearing from his youth. One day whilst he was lying upon his bed, and thinking about God's good pleasure, he said in his heart, "What doth it profit me to live in this fleeting world? I have heard the voice of my Lord Jesus Christ, Who saith in the Holy Gospel, 'He who denieth not this world and what is therein is not able to devote himself to Me' (Matthew xvi, 24). And now, I will arise, and I will go and pour out my blood for the Name of my Lord Jesus Christ." And as he was thinking these thoughts in his heart, behold Saint MICHAEL, the [arch]angel, came to him, and said unto him, "Peace be unto thee, O holy and blessed Abbâ HÊRÔDÂ! Be not afraid, for behold our Lord Jesus Christ hath prepared for thee a crown and a throne of glory, in the kingdom of the heavens. I am MICHAEL, the archangel, and I will go with thee to the place of torture, and no torture whatsoever shall prevail over thy holy flesh." And when Saint MICHAEL had said these things to him, he gave him the benediction of peace and went up into heaven. And the blessed Abbâ HÊRÔDÂ went outside his city, a little to the west, and turning his face towards the east he prayed, saying, "I beseech Thee, O Father, Sustainer of the universe, and Thee, O Only Son, my Lord Jesus Christ, to Whom be praise and all blessing from my mouth, for to Thee praise is meet, I beseech Thee to strengthen me so that I may finish [fol. 68*b* 3] that which I have determined to do for Thee." And having said this he

went to the governor's Council, and he cried out boldly, saying, "I am a Christian." And the governor said unto him, "So thou art a Christian? Where is thy country? Who art thou? What is thy name? And what is thy nation?" And Saint Abbâ HÊRÔDÂ answered and said unto him, "I am a man of the city of Sebastia (?) and from the province of BENHĔSÂ, and from my youth I have been a soldier in the service of the king." And LUCIANUS the governor said unto him, "Art thou ready to sacrifice to the gods APOLLO and ARTEMIS? If thou wilt do this I will promote thee, and I will honour thee more than any other soldier, and I will give thee much money." And Saint Abbâ HÊRÔDÂ answered and said unto him, "O fool, it is written in the Holy Scriptures thus: Woe be unto the man whose confidence is in man! and blessed is the man whose confidence is in God (Psalm xl, 4), and in the Name of the God of heaven and earth. I will not offer sacrifice to unclean idols, for my hope is God." And straightway the governor was wroth, and he commanded his soldiers to scourge him, and to torture him. And they beat the saint with rods of iron, and with stakes of the thorn tree, until his blood flowed down on the ground like water; but the saint suffered no pain whatsoever from these tortures, for God was with him. And straightway Saint MICHAEL the archangel came down to him from heaven, and he touched the body of the saint, and healed his wounds, and made him whole. When the people saw this miracle they believed on our Lord Jesus Christ, and became martyrs; and they were in number five hundred men. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword. Thereupon the soldiers put a bridle in his mouth, and they [fol. 69*a* 1] carried him away to cut off his head with the sword. And our Lord Jesus Christ appeared unto him and said unto him, "Peace be unto thee, O blessed HÊRÔDÂ! I am Christ thy God; fear not, for a throne hath been prepared for thee with the saints in the heavens. Verily I say unto thee that whosoever shall commemorate thy toil, and make an offering, and give alms to the poor on the day of thy commemoration, shall not have one barren animal among his flocks, and sons shall not be wanting in his house, and Satan

shall never have any power over any of his works. Or whosoever shall write the history of thy strife and martyrdom, his name will I write in the Book of Life, and I will destroy the bond of his debt. I will deliver from all his tribulation the man who is in tribulation, when he maketh mention of thy name; and whosoever shall celebrate thy commemoration I will forgive all his transgressions. My peace shall be with thee." When our Redeemer had said these things He went up into heaven with great glory. And Saint Abbâ HÊRÔDÂ rejoiced with a great joy at the end of his fight, and he turned to the people who were following him, and said unto them, "If there be among you a man who feareth God, let him take my body and lay it up by him; for a great blessing shall rest upon the place wherein my body resteth." And straightway he stretched out his neck, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens on the twenty-fifth day of the month of Genbôt. And after seven months his kinsfolk came and took the body of the saint, and brought it to the city of Sebastia and laid it in a shrine which they had built for it; and through it many signs and miracles took place, and many sick folk were healed. [fol. 69*a* 2] Salutation to Abbâ HÊRÔDÂ. Salutation to the thirty thousand souls who were hacked to pieces with knives, or died by the sword.

And on this day also are commemorated Saint BALANUS, and 'ALÔNTRÂN (ELANTHERIUS), and ROMANUS, and two hundred and fifty martyrs, and the Emperor CONSTANTINE, and his mother HELENA.

And on this day our Lord planted pieces from JOSEPH'S rod in the place BÎSÔS, and they grew and became trees.

XXVI. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THOMAS the apostle and martyr, who was called "DIDYMUS," that is to say "Twin," became a martyr, after he had preached in the country of India and ḲANṬARÂ. And this saint having arrived in the country of India, made himself a slave of a certain governor, whose name was LUCIUS; now that governor was a friend of the king. And he asked THOMAS, saying, "Tell me what handicraft thou knowest." And THOMAS said unto him, "I am an architect, and I can build temples and palaces. I am also a carpenter and I can make implements for use in the fields, and seats, and other things [in wood]. I am also a physician, and I can heal the sick who are smitten with sores." [fol. 69*a* 3] And when his master heard the words of THOMAS, he was pleased exceedingly, and said, "I have gotten a slave who will be of use to the king." And at that time that governor set out to go to the king, and he left Saint THOMAS to build in the house. And Saint THOMAS began to teach the mistress of the governor the way of God, and he commanded her to walk in purity, and he made her to understand the mystery of the Son of God; and she believed on his words, and many of the men of the house also believed. And when THOMAS'S master returned from the king, and saw Saint THOMAS the apostle, he said unto him, "O wicked slave, where is the fine work which thou didst tell me thou wouldst make for me?" And THOMAS answered and said unto his master, "My lord, I have not lied unto thee. As for the temples and palaces which I have built [for thee] they are the souls who have become temples for the King of glory, and the ploughing implements which I have fashioned for thee are the Holy Gospels which shall plough up the thorny growth and weeds of sin. And the medicines, and the means of healing, are the Holy Mysteries, the Body and Blood of our Lord Jesus Christ, which heal those who have been poisoned with the deadly poison of sin." And when the governor heard this he commanded the soldiers to lay him down on the ground, and to tie

his hands and feet together with ropes, and to drag him along on the lower part of his back, and to tie him by these ropes to a stake, and to cut off his skin with knives, and to fill the inside of his body with salt, and vinegar, and the dust of burnt bricks; and they did as the governor commanded, and the saint endured all these things with the endurance which was from God. And when his mistress saw them flaying him from the window of her house, she fell down straightway, and delivered up her soul [to God]. And when LUCIUS knew that [fol. 69*b* 1] his wife was dead, he was exceedingly sad. And as for Saint THOMAS, the apostle, God cooled his wounds and healed his body. And LUCIUS said unto him, "Behold, my wife hath died through thee, and if thou wilt raise her up from the dead, I will believe in thy God." And Saint THOMAS, the apostle, came to her, and he laid his skin upon her, saying, "O ARSONIA, in the Name of our Lord Jesus Christ, rise up!" And she opened her eyes straightway, and she rose, and stood up, and did homage to Saint THOMAS, the apostle; and when LUCIANUS (*sic*) saw this, he believed on our Lord Jesus Christ. And all the men of his house and all the men of the city believed on our Lord Jesus Christ, and THOMAS baptized them in the Name of the Father and the Son and the Holy Spirit; and he appointed bishops and priests over them, and built churches for them. And [he remained] with them for four months, and confirmed them in the True Faith, and on everyone who was sick, no matter what the sickness was, he laid his skin, and he became healed straightway. Then the saint went forth from them and came to the city of ḲÔNṬARÎA. And as he was going in he found an old man weeping bitterly, and the saint said unto him, "Why dost thou weep in this manner?" And the old man answered and said unto him, "I had three sons whom the king slew for the sake of their money. And I am in debt to certain men but have not the wherewithal to pay them. If only one of these sons had been left to me, he would have helped me to live." And the saint gave him his skin, and said unto him, "Lay this upon thy sons"; and when the man did as the saint commanded him, the three sons rose up from the dead straightway. And this miracle was noised abroad immediately in all the cities.

[fol. 69*b* 2] And the priests of the idols were filled with wrath, and they stoned Saint THOMAS, the apostle, with stones, and their hands withered. And they all believed on our Lord Jesus Christ, and the Saint baptized them with Christian baptism, and he taught them the Law of the Church. And after this THOMAS went to the city of KENÂS, and to the city of MAḲÊ-DÔNYÂ, and he preached to the men therein in the Name of the Lord Jesus Christ. And when the kings and governors heard about them, they seized him, and shut him up in prison. Now the king had a wife, and she and many of the people who were with her came unto the saint secretly, in prison; and he taught them the way of God, and many believed on his words. And the king was exceedingly angry because of his wife, but he could not kill the saint among his people, and therefore he had him taken outside the city; and he commanded four (?) of his soldiers to spear him with their spears, and they speared him until he delivered up his soul. And the king's son stood by looking on at them. And when the men of the city knew [this], they came to deliver THOMAS from the hands of the soldiers, and they found that he had delivered up his soul; then they swathed him for burial and laid him in one of the royal tombs. Then a Satan leaped upon the king's son, and he fell into an epileptic fit. And [the servants of the king] came to the body of Saint THOMAS, the apostle, to take away a little piece of his grave clothes, to hang over the body of the king's son. And when they opened the door of the tomb, they could not find the body of the saint therein, for God had translated it; and they took some of the dust from his tomb in faith, and they hung it up over the king's son, and he recovered immediately. And Saint THOMAS the apostle appeared unto many of the men of that city, and made them to know that he was [fol. 69*b* 3] alive, and that our Lord Jesus Christ had received him, and he commanded them to be strong in the True Faith, in the Name of the Father and the Son and the Holy Ghost.

The FIRST MIRACLE of Saint THOMAS. There was a certain God-fearing priest of the country of Egypt who went to the country of India to trade. And on the twenty-sixth day of the month of Genbôt, which is the night of the festival of Saint

THOMAS, the apostle, he saw many people assembling on the bank of the river, wherein was an island on which Saint THOMAS was, and at that moment a mighty wind storm came, and swept the water away. And all the people set out and went into the church of Saint THOMAS, which was on the island, and they found the verger of the church had died at that very moment; and they swathed him for burial, and buried him, and they prayed all that night. And on the following day, which was the twenty-seventh day of the month of Genbôt, and the festival of Saint THOMAS, they partook of the Offering. And when the consecration was over, and the prayer of breaking the bread was said, they placed the Holy Body of our Lord in the hand of Saint THOMAS, the apostle, the hand being alive and undecayed, and the people came one by one to receive the Holy Mysteries from his hand. And as they were receiving the Offering, there came a certain man from among the laity to receive, and the palm of the saint's hand was closed tightly over the Holy Body. And they all cried out "Kyrie-eleison" many times, and they prayed for a long time, and [then] the palm [fol. 70*a* 1] of the saint's hand opened, and administered the Holy Mysteries to that man, and all the people likewise received the Holy Mysteries; and they went out from the church, and returned to their houses in the peace of God. And at that very moment the storm of wind returned and brought back the water to its former place and height; and this has happened each year and it happeneth at the present day. Salutation to THOMAS, who was prepared to thrust his hand into the wound made by the spear in the LAMB.

[The scribe has omitted nos. 2–6 of the Miracles of St Thomas. They will be found in the *Gadla Ḥawâryât*, ed. Budge, *Contendings of the Apostles*, Oxford, 1899–1901, Vol. II, pp. 419–455.]

And on this day also are commemorated ALPHAEUS, the martyr, and ZACHARIAS, the anchorite, and Saint 'ARSÔNWÂ (ARSINOË?), the wife of LUCIUS (or, LUCIANUS), the governor. Salutation to 'ARSÔNWÂ (ARSINOË ?).

XXVII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ JOHN, the thirtieth Archbishop of the city of Alexandria. This saint was a Christian, and a good man, and he became a monk in his early years, and [fol. 70*a* 2] he fought a strenuous spiritual fight. Then he shut himself up in a cell, but his knowledge and his excellence became noised abroad, and they seized him and made him Archbishop of Alexandria, and during the days of his office he composed many Homilies. And God exalted the horn of the Church in the days of this father; now, the emperor who reigned in his days was ANASTASIUS, a believer and a just man. And Saint Abbâ SEVERUS, Archbishop of the city of Antioch, wrote an epistle on the True Faith to this father Abbâ JOHN, wherein he said, "Our Lord Christ, our God, after His union, is One Essence (or, being), without mixture, even according to the belief of our fathers Abbâ CYRIL, and Abbâ DEMETRIUS, and Abbâ DIOSCURUS." And Abbâ JOHN and all his bishops received the letter, and thanked God and glorified Him because of the conversion of the members who were separated, and who had come into their proper places. Then this father Abbâ JOHN wrote an answer to this letter, with words full of the grace of the True Faith, concerning the unity of the Godhead of God, One Essence, and concerning the Incarnation of the Son of God in the nature of man, and how He is one with the Godhead, without separation, and without mingling, and without change, and that He is One and not Two. And he anathematized all those who separate our Lord Christ, or who mix His natures. And he anathematized all those who say that He Who suffered, and died, and was crucified for the children of men, was a mere man, or those who attribute suffering [fol. 70*a* 3] to the Divine Nature. On the contrary, by the True Faith we know that it was God, the Word, Who suffered for us in the flesh, which He took from us. And this is the path of the kingdom, and he who walketh therein shall never go astray, and never stumble. And

when Abbâ SEVERUS read the Epistle of this Saint Abbâ JOHN, he received it with great satisfaction and pleasure, and he read it publicly in the city of Antioch; and there were peace and agreement in the city of Alexandria concerning the True Faith. And this father continued to teach the people and his flock for eleven years, and he admonished them, and protected them, and confirmed them in the True Faith, and he died in peace. Salutation to JOHN who shut himself in his cell, until they elected him Archbishop of Alexandria.

And on this day also died LAZARUS, the just man, the brother of MARY and MARTHA, having been appointed Bishop of the city of Cyprus, after our Lord rose from the dead. Our Lord suffered in that week, and this saint followed the Apostles from that time. After the Holy Spirit, the Paraclete, had descended upon the Apostles, they laid their hands upon him, and made him Bishop of the city of Cyprus. And he guarded his flock well, and he sat for forty years and died in peace. [fol. 70*b* 1] Salutation to LAZARUS.

XXVIII. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day GÊRLÔS (CYRIL ?) and his five and forty sons became martyrs.

[A certain PAUL and his forty-five sons are according to the Bodleian MS. to be commemorated on the XXVIIIth day of Genbôt.]

And on this day they commemorate the honourable fathers ABRAHAM, ISAAC, and JACOB. Salutation to GÊRLÔS (CYRIL?). Salutation to ABRAHAM, ISAAC, and JACOB.

And on this day also died Abbâ MACARIUS (or, MERCURIUS) of the monastery of Abbâ PACHOMIUS. Abbâ ANTHONY,

the archimandrite of that monastery, saith, "There came unto me certain monks, saying: Behold the departure of Brother MERCURIUS draweth nigh." And I went to him so that I might receive his blessing, and I found him unconscious (?), but his soul was not separated from his body. And we sat with him for three nights without eating. [fol. 70*b* 2] And on the third day he came to himself, and he drew a breath, and opened his eyes. When he saw me he said unto me, "Why have ye gathered together about me?" And we talked about all his labours, and we asked him to tell us what he had seen, and he told us how an awe-inspiring man had come to him, and taken his soul, and had shewn him the torture of sinners, and the reward of the righteous. Then he lamented over his soul and turned his face downwards to the earth, and he said unto us, "Brethren, go ye into the abode of Abbâ GEORGE, of the desert of ḤARÂṢÎT, for I heard the angel who was with me saying, 'Take back MERCURIUS and bring GEORGE.'" Now this GEORGE was always fighting the spiritual fight, in a little cave in the Desert of Salt, and at length his body shrivelled up, and when the brethren went they found him dead; and they brought him to the monastery and buried him there. And this brother had afflicted his body so heavily with ascetic labours that he became like dry wood. And then he made an agreement with me that he should go to the desert, and he said unto me, "On the fourteenth day of the month of Naḥasê, come to me and thou wilt find me." And on the day which he had appointed to me I went to him, and I found him, and he said unto me, "I am going to die and to depart to my fathers. And three oxen shall come to thee, and do thou lift my body on to their backs, and they shall lead thee to the monastery, by the Will of God, and bury me by my abode"; and it happened even as he said, and innumerable signs and wonders were made manifest at his tomb.

And on this day also died Saint 'AMMATA KRESTÔS, the woman who fought the spiritual fight, and rejected the world, and vanquished the carnal desire, even as [fol. 70*b* 3] Abbâ DANIEL hath related unto us, saying: When I was living in

the desert of 'A'AREF, and was walking about at night by the light of the moon, I saw the figure of a man sitting on a hill, and his hair entirely covered his body. And I said in my heart, I will go and see what this is, and I went close to the figure to look at it. When it saw me it withdrew into a hollow of the rock, and straightway I knew that the figure was a man. And I said unto him, "I entreat thee, O man of God, to come out so that I may receive thy blessing"; but he remained silent. And I asked him to do so again and again, and then he said unto me, "Forgive me, O father, but I cannot come out." And I said unto him, "Why not?" And he said unto me, "Because I am a woman, and I am naked." When I heard this I took off the garment which I had about me and I threw it to her, and she put it on; and she came out and we prayed. And I said unto her, "Tell me, O my mother, why thou hast come out here, and how thou didst find this hollow." And she said unto me, "I was a virgin in my father's house, and I lived in Jerusalem, and there was a certain monk who visited me frequently and who held converse with me. And after a few days I went and lived with him. And I saw him weeping, and confessing his sin before God; when I knocked he did not open to me, but he continued to weep and to repent. When I heard him I said in my heart, 'Why do I not weep and repent for my shame and disgrace?' And I departed quickly to my house, and I put on sackcloth and I took a basket of beans and a vessel of water, and I prayed at the tomb of our Lord Jesus Christ, saying, 'O mighty and powerful God, Who art everlastingly marvellous, Who dost save those who are destroyed, and dost raise up those who have fallen, and Who dost hearken unto those who cry unto thee, send forth Thy compassion and Thy righteousness to save Thine handmaiden, who doth put her trust in Thee, and visit Thy wretched handmaiden, [fol. 71*a* 1] and accept my repentance, and bless this food and this vessel of water so that they may last me for the rest of my days, so that my thoughts about the salvation of my soul may not be brought to nought through my belly.' And I went to Golgotha, and prayed this prayer, and I went forth and cast myself upon God, and I came to Jericho, and I went on until I reached the Red Sea. Thence I

came into this desert, and I found this hollow in the hill, and I said, 'This is my habitation, which God hath prepared for me.' And behold, for eight and thirty years have I dwelt in this desert, and I have never seen any man save thyself. And this basket of beans and this vessel of water whereon I live have neither become exhausted nor diminished during these eight and thirty years; my apparel became old and worn out, but this hollow hath taken the place of apparel, and become a covering for me; and neither the heat of the sun in summer nor the cold of the winter have troubled me all my days." After this she besought me to eat and to drink, and I ate from the basket, and I drank from the vessel, and their contents were not diminished, and I gave thanks to God. I wanted to leave my garment with her, but she refused to accept it, saying, "Bring me a beautiful one." Then I went to the monastery, and told the abbot, and he cried out, saying, "He who hath two garments let him give one to him that hath none"; and they brought to him what he wanted. And having taken them I departed straightway so that I might see 'AMMATA KRESTÔS. And I toiled very hard in searching for her, but I could not find her. And after a few [days] certain old men came and said, "As we were journeying along the road of the Red Sea, in the Tanitic Desert, we saw a woman sitting by a rock towards eventide, and we ran so that we might be blessed by her, and she fled and withdrew into a cave, and we went close to [fol. 71*a* 2] the mouth of the cave but could not see her. And we found a basket of beans and a vessel of water, and we ate, and the beans came to an end immediately. And we stayed there all night until the morning, and we searched for the saint, so that we might be blessed by her, and we found her dead, and her hair covered her body. And we bowed low, and buried her in the cave and covered her face with a stone, and we came away blessing God that He had thought us worthy to find her, and to bury the blessed saint." When I heard this I knew that she must be the woman whom I found. And I told the old men what she had told me, and they glorified God Who had helped the weak vessel to overcome the Enemy and all his fiends. Salutation to 'AMMATA KRESTÔS.

And on this day also the body of the holy and honourable Abbâ EPIPHANIUS arrived in the city of Cyprus. Now this saint died on the eighteenth (*sic*) day of the month of Genbôt, whilst he was on the ship, and before he arrived at the city of Cyprus, according to what Saint JOHN, the Mouth of Gold, had prophesied concerning him, that is to say, that he would not reach his episcopal throne [again]. And having died during the voyage, they carried him in the ship, and brought him to the city of Cyprus. And the priests, and all the people, came with the Book of the Gospels, and crosses, and lamps, and censers, and incense, and hymns of praises, and psalms, and laments, and dirges, and they bore along the body of the pure saint, and finally laid it [fol. 71*a* 3] in the church. And the priests wanted to dig a grave for him in the church, but two deacons, whom the saint had excommunicated some time before because of their evil work, opposed their wish, and prevented those who wished to dig a grave for him from doing so. And the body remained in the church four days, and did not emit the odour which dead bodies are wont to emit, but it remained as if the saint were asleep. And a certain holy deacon rose up, and said unto the holy body, "I know that thou enjoyest grace before God, and that thou art able to overcome all the evil men who oppose thee"; and then he seized the pick and smote the ground therewith. And behold straightway the two wicked deacons fell upon their faces on the ground, and they were nigh to die; and men carried them into their houses, and they died on the third day. And the priests swathed the body of the saint with beautiful and costly cloths, and they anointed it with divers sweet unguents, and they laid it in a noble stone coffin, and then they buried him in the church. And there appeared from out of his body great signs and miracles similar unto those which he had been wont to perform before his death. Salutation to the arrival of the body in the city of Cyprus, O EPIPHANIUS.

And on this day also are commemorated Abbâ SENṬÂ, and 'AGABÔS ('ARGÂBÛ ?) the martyrs.

XXIX. GENBÔT

[fol. 71*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the Birth of our Lord and God and Redeemer, Jesus Christ; the sons of the Church celebrate it each month, and beg for mercy and forgiveness for their sins. Salutation to Thy Birth, O our Lord.

And on this day also died the holy father Abbâ SIMON, of the monastery of Antioch. The name of the father of this saint was JOHN, and the name of his mother was MARTHA, and through him signs and wonders took place. Thus before his mother conceived him, Saint JOHN the Baptist came to her in a dream, and told her about the birth of this JOHN, and he revealed unto her what would happen to him. And having been born, and his days being six years, SIMON departed to the monastery of Antioch, and brought himself under the yoke of the monastic life; and he became an ascetic and fought a strenuous spiritual fight. And the angels appeared unto him, when he was asleep, on several nights, and taught him how to fight the spiritual fight, even as they had taught [fol. 71*b* 2] Abbâ PACHOMIUS. And they revealed to this saint the work which cannot be destroyed, and the strife of the monastic life, and they gave him strength, and this saint fought a sublime and superhuman fight, for did not the angels bring unto him spiritual food at all times? And after very great strife, he went up on a pillar [and lived there] for seven years, and then he went to a larger (higher?) pillar and stood on it for eight years. Then he departed to a mountain and lived in it for twenty years inside [a house] of stones which he made for himself, and he did not go outside it until the end of the twenty years. Then he went up on the top of a large (high?) pillar, and he stood up on the front of it for five and forty years; and all the days of his life were five and eighty years. [He lived] in his father's house for six years, and nine and seventy years he passed in the spiritual fight. As for his miracles, who can

describe them? Now many of his miracles are written in the story of his strife. And this father composed many Homilies, and Admonitions, and Sayings which are profitable for the monastic life, and for the salvation of the soul; and he translated (or, expounded) many of the Books of the Church, and died in peace. Salutation to SIMON whose life, before he was conceived, was foretold by JOHN the Baptist.

And on this day also are commemorated [fol. 71*b* 3] Abbâ 'AFṢÊ, and Abbâ GÛBÂ, who were of the ninety (*sic*) saints of 'ENGELGÂ, and ISAAC, the monk, and the death of ALEXANDER the king, the son of PHILIP.

XXX. GENBÔT

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy father Abbâ MICHAEL, the sixty-eighth Archbishop of the city of Alexandria. This father was a learned man, and he studied the Books of the Church from his early years, and many of them he knew by heart. And his pure soul desired to fight the spiritual fight under the divine rule of the monastic life, and to become a soldier of God from his early years. And he went to the desert of SCETE and dwelt near the monastery of Saint Abbâ MACARIUS for many years, and he was made a priest. And after this he went to the city of SENGÂR of the country of Egypt, and he shut himself up in a cell for a period of forty years, and considerably more, and he fought a great spiritual fight in that cell. And the fame of him, and of his virtues, and his righteousness and knowledge, became noised abroad, and the bishops and the elders of the people agreed together and they seized him and made him Archbishop of the city of Alexandria. And in his archiepiscopal office he walked in the right way in purity, and he rejected all worldly possessions, and he did not possess himself of a single *dirham* or of a single *dînâr*. Of the stipend, which came to him as his due, he expended a little on his own

maintenance, and the rest [fol. 72*a* 1] he gave to the poor, and the needy, and the destitute. And he had made at his own expense objects for sacred use in the churches and many books. And he read the Scriptures frequently to the people, and he admonished them once each day from the Scriptures and once by his own mouth. And having ended his good course God wished him to rest from the toil of this world, and to receive the crown of life in the kingdom of the heavens, and He brought upon him sickness for a day and a night, and he never spoke again. And when he was dying he glorified God, and he made the sign of the Honourable Cross over his face, and delivered his soul into the hand of God for ever. And all the days of his life were ninety years and eight months. [fol. 72*a* 2] Salutation to MICHAEL.

And on this day also died the Apostle SISTICORUS (or, ḲÔRÔS=CYRUS ?), one of the Seventy-two disciples. This holy man followed our Lord Jesus Christ for a period of three years, and after the Ascension of our Lord he followed the holy apostles. And he was filled with the gift of the Holy Spirit, and he followed Saint PAUL the apostle, and carried his Epistles to many cities, and he taught many Jews and Gentiles, and baptized them with Christian baptism, and he went into their synagogues in the countries of the East. And great tribulation and sorrow came upon this saint, and then he died in peace.

And on this day also died Saint 'ARWÂ, a fighter of the spiritual fight, and a conqueror of the desire of the flesh, an Israelitish woman....And there was a certain man in Israel who had many possessions, and he had a wife whose name was 'ARWÂ, and there was no woman like unto her for grace and beauty in those days. And her husband departed on his business to a far country, and he commanded his brother to take care for the ruling of his house. And his brother came and said unto 'ARWÂ, "I have loved thee for years, but I have been afraid [to shew] my love for thee because of thy husband; but now he hath departed, and is far away, I want to lie with

thee." And 'ARWÂ said unto him, "Even if my husband hath departed, and is far away, is God far away? Even if my husband cannot see me, God can see me from heaven." And he went forth from her, and a devil met him [and said unto him...] "Get thee back to her, and I will perform all thy desire for thee." And he went back to her and said unto her, "Wilt thou consider [this]? If thou wilt lie with me I will treat thee well, but if thou refusest me I will bring upon thee a beating." And 'ARWÂ said unto him, "What canst thou bring upon me?" And the man said unto her, "I will set up against thee a witness from among the nobles of Israel." And she said unto him, [fol. 72*a* 3] "For what reason wilt thou set up [this] witness against me?" And he said unto her, "Because thou hast married another man." And 'ARWÂ said unto him, "I will not lie with thee. Thou art my husband's brother. Say what thou wishest, but God will deliver me from thy hand." And when she refused him, he went on the following day to the governor, and to the people, and they all gathered together, and he said unto them, "The wife of my brother has married another man whilst her husband is away travelling." And they brought out 'ARWÂ, and set up witnesses, and the brother said unto them, "Did ye see her lying with a man?" And certain false witnesses said, "We saw her lying with a man." And the governor commanded them to bring her outside [the city], and they dragged her by the neck of her garment. And the governor and the people stoned her with stones, and the blood ran down from her face, and she died, and they buried her because of her beauty. Now formerly the children of Israel would not bury the dead body of a person whom they had stoned, but this woman they buried. And a certain Egyptian merchant came that way with five loaded camels, and he heard a voice in that grave, and he went to look at the grave, and he found 'ARWÂ lying in the grave, and her face was shining like the sun. And when she saw him she gave him her hand, and she said unto him; "Lift me up, and give me water to drink." And he lifted her up, and gave her water to drink; and he took her to his abode, and had a physician brought, and the physician healed her, and she became very much stronger than before. And the Egyptian loved her, and

said unto her, "Come, lie with me." And 'ARWÂ said unto him, "Fear God and love thyself. Dost thou never think about the day of Judgement, and the end of the world? I will not lie with thee. Why should I wrong my husband?" And the Egyptian left her, and went out. And the slave of the Egyptian, a Hebrew, came and said unto her, "I want to marry thee." And 'ARWÂ said unto him, "Get thee gone from me, dog that thou art!" And the Hebrew departed from her. And the Egyptian had a boy, an only son, and he had no other child, [fol. 72*b* 1] and the Hebrew, the slave of the Egyptian, killed the boy with a hatchet, and carried the body to the place where 'ARWÂ slept, and laid it down by her, and he placed the hatchet within reach of the grasp of her hand. Now the Hebrew wished to kill 'ARWÂ because she had refused to lie with him. When the mother of the child woke up, she missed her son, and wishing to give the child suck she searched for him and found him dead by the bed of 'ARWÂ, whom the Hebrew made out to have committed the deed; and 'ARWÂ herself lay there sleeping. And the mother of the child came out, and wept with a loud voice, and all the people assembled, and came to 'ARWÂ. And the Egyptian said unto her, "Why hast thou done evil to me and killed my son? I saved thee from death and raised thee up from the grave." And 'ARWÂ said unto the Egyptian, "Thou didst entreat me well, and didst raise me up from the grave. Why should I kill thy son in return for the good which thou didst do me. Was it evil that I wished thee when some time ago thou didst ask me to let thee marry me? Nay, I refused because I feared God. Shall I commit a greater sin and kill a soul? I have not killed thy son." And the Egyptian said unto her, "Get thee out, and begone from me"; and she went out. And he gave her one hundred *dînârs* wherewith to maintain herself, and he said unto her, "Begone, for I cannot contain myself in this matter; I know [not] what hath come upon me"; and she departed. And as she was going along she came to a city where she saw a man being hanged on a tree, and she said unto those who were hanging him up, "Why are ye hanging that man?" And they said unto her, "Because he hath carried off our money"; and she said unto them, "How much money hath he taken?"

And they said unto her, "One hundred *dînârs*"; and she gave them the money, and said unto them, "Take him down from his cross." And the man from the cross went and said unto [his creditor], "Who paid thee my debt of one hundred *dînârs* and redeemed me?" [And his father said unto him], "I thy father did not redeem thee, but a woman, a widow, redeemed thee." And the young man went and followed 'ARWÂ, and he found her, and said unto her, "What beauty! I wish to lie with thee." [fol. *72b* 2] And 'ARWÂ said unto him, "I have delivered thee from the fire of earth, and thou wishest to bring me into that which is in the heavens, and thou dost not counsel me for good"; and when he saw that she feared God he left her. And he went to several of the men on a ship in the sea, and he called them and said unto them, "There is a handmaiden which I will buy with all my money, and I will sell her to you if ye will pay me my price"; now he had seen 'ARWÂ, and her beauty, and her pleasing face. And there was a certain man there with much gold, that is to say one hundred *dînârs*, and the man whom 'ARWÂ had redeemed from hanging sold her to that man with the money. And the man who bought her made her to embark in a ship, and he loved her, and wanted to lie with her; and he took her hand. And the sun became dark, and the winds blew with great violence, and the waves rose up, and were about to sink the ship. And all those who were in the ship cried out, and they wept, and prayed to God. And 'ARWÂ said, "Thanks be to God, He who putteth his trust in God shall not die, and he who believeth in Him shall not perish." And 'ARWÂ said unto those who were in the ship, "O ye who didst buy me wrongfully! O ye who didst sell me wrongfully! I am not a handmaiden, but a woman who is her own mistress. If ye will do what I tell you I will pray to God to guide you out of this tribulation"; and they said, "We will do what thou tellest us to do." And she said unto them, "This man who sold me did so because I would not let him lie with me; this is an act which God doth not desire." And all the men brought out money, ten thousand *dînârs*, and they gave it to the man who had bought her, and he set her free. And 'ARWÂ prayed to God, and the storm died down, and the winds

stood still, and there was a complete calm. And they all loved her and wanted to fall upon her, and [each] of them said, "I, I." Then straightway there came a mighty wind which broke their ship in pieces, and they were all scattered about in the sea and they sank; and all their money was left with her. And she made pantaloons, and oiled herself (?) like a man, and she arrayed herself in her apparel, and departed in a ship. And she came to a large island, and a city of men, [fol. *72b* 3] in the midst of the sea, and she went on and came at length to the king. Now when the king saw 'ARWÂ, he thought that she was a young man, whose beard had not yet sprouted. And she said unto the king, "Behold, my money is much, there is a ship full [thereof]. Those who owned it have perished, and sunk in the sea, and as thou seest, I am left alone, a weak woman; and all the money which they left is with me in my hand. I am afraid that I shall be destroyed, and I wish thee to take charge of it. I will write a letter, and will send to the men belonging to the house of each of the dead men, and then their kinsfolk can come and take the money [from thee], each man taking what is his." And when the king saw that she had not stolen their money, and that she was beautiful...he took all the money. And the fear of God came upon 'ARWÂ, and God heard her petition, and many sick persons were healed by her prayers. And she went to the sea-shore, and entered a cave and lived [there] praying to God. And the king of that island fell sick, and came [nigh unto] death. And all the people gathered together and went to him, and they said unto him, "Behold, thou art going to die; who wilt thou appoint to be king after thee?" And he answered and said unto them, "There is a young man who brought me much money in a ship, and him do I appoint to be king over you after me"; and they were all pleased, and they said, "He shall reign after thee." And they finished their business, and the king died. After this they made 'ARWÂ to reign over them, and they believed her to be a young man, and she was worthy to reign, and love for the kingdom entered into her heart. And again she thought in her heart, saying, "The kingdom will make me to be remote from God," and she wanted to refuse [to reign] over them. And she gathered the people

together, [fol. 98*a* 1] and said unto them, "Those among you who have daughters, or sisters, adorn them with gold, and array them in raiment of fine linen, and precious stones, and bring them hither to me; and the maiden among them whom I shall choose shall be my wife." And they all brought their sisters and their daughters before her, even as she commanded them, and they were all adorned with gold and gems, and they set them before 'ARWÂ; and the mothers went forth leaving their daughters with her. And 'ARWÂ stripped off her apparel, and stood up naked before the maidens; and when they saw that she was a very beautiful woman, they marvelled and held their peace. Then they said, "We have never seen any woman like unto this among any people." And 'ARWÂ said unto the maidens, "Go ye and tell your fathers, and say unto them, Do ye decree that an old woman shall sit upon the throne of your kingdom?" And the people said, "We are well pleased that she shall reign, and that she shall not marry a man, and that she shall not assume the apparel of a man; we are well pleased that she shall reign." But she refused to do so, and went back to her cave. And the report of her was heard in every country in those days, and of how she prayed to God, and healed the sick by her prayer. And after many days the husband of 'ARWÂ came from afar into his house. Now he was silly, and blind and a paralytic, and he found there his brother, and he said unto him, "What hast thou done with my wife 'ARWÂ?" And his brother said unto him, "We found thy wife lying with a man, and we stoned her and killed her"; and the husband of 'ARWÂ was silent. And after many days he heard the report of how she used to heal the sick by her prayers. And the husband of 'ARWÂ went to his brother, and entreated him, saying, "There is a woman on a certain island who healeth the sick by her prayers, and God heareth her prayer; take me thither." And his brother said unto him, "Hast thou strength enough to travel thither?" And the husband of 'ARWÂ [fol. 98*a* 2] said unto him, "Let us go, peradventure God will be merciful unto us"; and the two of them set out together. And they met the young man whom 'ARWÂ had redeemed with one [hundred] *dînârs*. (Now he had become blind), and also the Hebrew slave,

who had slain the son of his mistress, and had thrust the hatchet into the hand of 'ARWÂ, and who was then leading his master the Egyptian, (who was ill and blind). And the young man whom 'ARWÂ had saved from his cross was leading his father, and the brother of her husband, who had stoned her with stones, was leading his brother, the husband of 'ARWÂ. And they all arrived before her, and came into her presence, and 'ARWÂ knew them all, but they did not know her; and she went back into her cave and then returned to them. And her husband said unto her, "Behold, I will give thee all the money thou wishest; heal me." And she said unto him, "I do not take money from sick people, but I will take it from thee; there is much sin with thy brother, let him describe everything which he hath done." And the husband of 'ARWÂ said unto [his brother], "This woman speaketh well; confess all thy sin." And the brother of 'ARWÂ's husband said unto him, "I visited thy wife, and asked her to let me lie with her and she refused me. And I set up four lying witnesses against her, and I made the people stone her with stones, and I killed her." And 'ARWÂ'S husband said unto him, "Thou didst entreat her evilly in killing my wife. We had the same father and the same mother, and as for what is passed, what can I do? Let it be forgiven thee." And 'ARWÂ prayed to God, and her husband's eyes were opened, and his feet set free, and the whole body of the man whose brother had killed 'ARWÂ was made whole. Then the father of the young man whom she had saved from crucifixion said unto her, "My son hath become blind; pray to God on his behalf." And 'ARWÂ said unto him, "Thy son hath [committed] many sins; [fol. 98*a* 3] let thy son confess the sins which he hath committed, and I will pray [for him]." And the blind man said, "Thou sayest well; I will confess my sins. A certain woman was journeying along the road, and she found me hung on a tree, and she redeemed me for one hundred *dînârs*. And I loved her and I wanted to lie with her, and she refused to let me. And I saw certain idle seamen on a ship, and I called them and sold her to them for ten thousand *dînârs*. And as soon as I came away from them, my eyes went blind, and the *dînârs* turned into stones." And 'ARWÂ said unto the

young man before his father, "Thou art a liar [by nature], but God hath now made thee to speak openly"; and she prayed to God, and he was made whole, and his eyes were opened. And then came the Egyptian, the master of the Hebrew slave, and he said unto 'ARWÂ, "Thou seest that my slave is blind; pray to God that He may heal him." Now the Egyptian did not know that 'ARWÂ was the woman whom he had lifted up out of the grave. And 'ARWÂ said unto him, "His sin is great, and therefore he is blind and sick; let him now confess everything which he hath done and I will pray for him." And his master said unto the Hebrew, "Tell thy transgressions, and if thou wilt not tell them, I will leave thee here and return (?) to my country." And the Hebrew said to his master, "An Israelitish woman sojourned with us, and I asked her that I might lie with her, and she refused me. And I killed thy son, and took him to her whilst she was sleeping, and I laid him down by her, and I thrust the hatchet into her hand, and I wished thee to kill her because she would not let me lie with her." And having confessed his sin, 'ARWÂ prayed to God and the man was healed straightway. Now there were men of that island, and others, near her, and when their business was finished they returned to their district. And her husband was left alone with her, and she drew nigh unto him and said unto him, "Thy wife, of whom thou speakest, was she like me?" And her husband answered and said unto her, "Thy nose, and eyebrows, and eyes resemble [fol. 98*b* 1] hers, and if she were not dead and buried I could imagine that thou wert she, and would grasp thee with my hands and carry thee off." And she said, "I am indeed thy wife 'ARWÂ, whom they punished wrongfully, and who was killed, and sold as a slave for thy sake. For thy sake I endured the sun, and the cold, and the heat, and for thy sake I travelled over sea and land"; and when she had told him this they were silent, and both of them wept. And after this he asked her that he might lie with her, and she refused, and said unto him, "I cannot do it at this moment; I will wash and come to thee." And she rose up, and went to her cave and washed, and then came out. And having dressed herself in clean apparel, she prayed to

God, saying, "If Thou lovest me receive my soul, and let me not lie again with a man"; and she bowed low and died. And her husband came in and found her dead, and he buried her. Salutation to 'ARWÂ.

And on this day also is commemorated DÎMÂDÎS the martyr.

End of Volume III.

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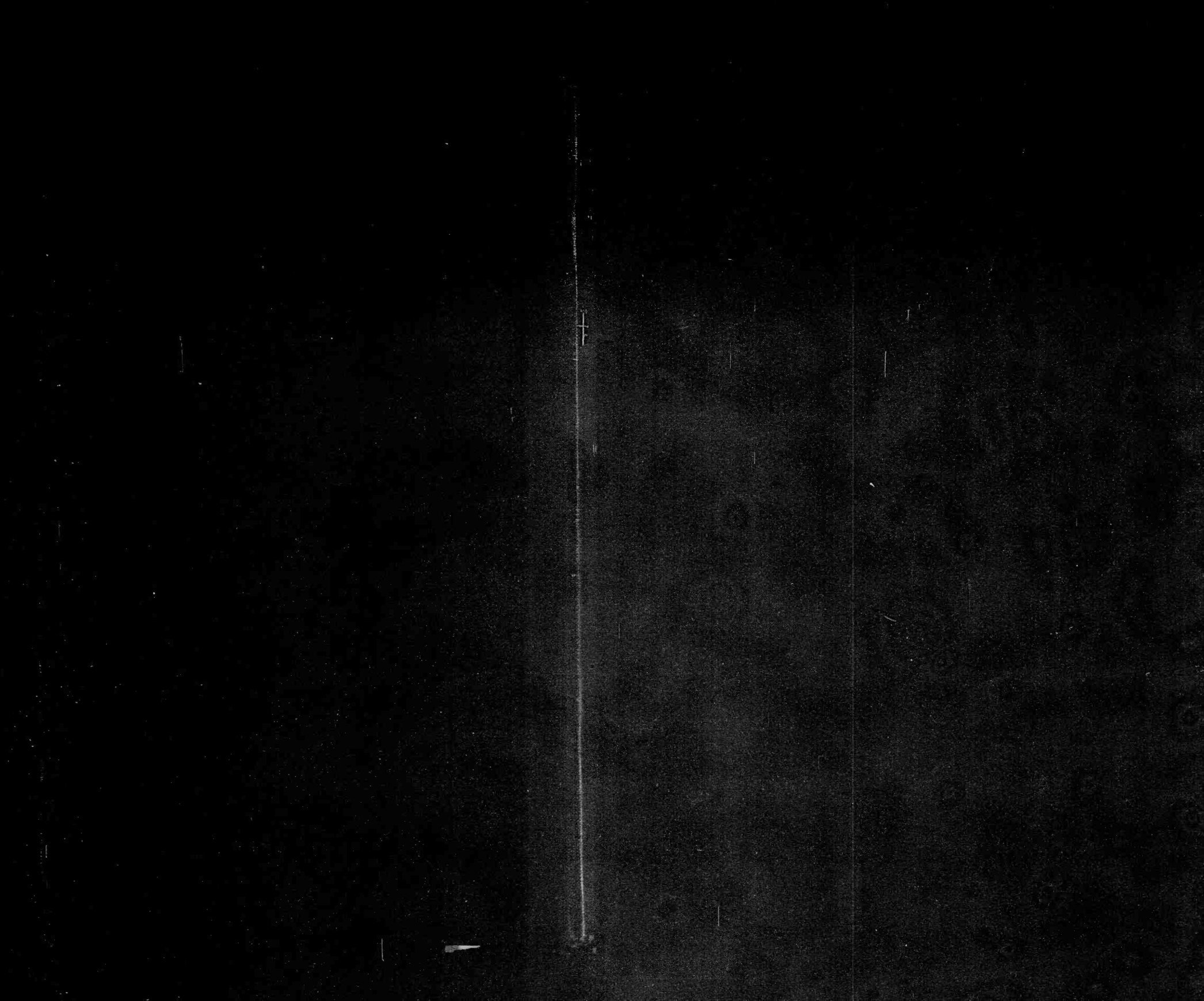

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IN FOUR VOLUMES
VOLUME FOUR

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To
The Memory of
My Wife

Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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by

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Volume IV

Sanê Ḥamlê Naḥassê Pâguĕmên

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JOSEPH and 'ARSÊMÂ.

XVIII DAMIANUS, Archbishop of Alexandria.
ISIDORE the martyr.

XIX GEORGE, son of BALAW.
BĔSÔY-NÔB of BÂNÔS.
'ARSÔNÔPHÎS, PETER, 'ASCARION, 'ARENGÎS and BÊLFEYÔS.
The Fathers of DABRA ḲÛÂ'ÂT.

DAY

XX ELISHA the prophet.
'ARSÂSTÂL and MÎNÂS of BÛSÂR.

XXI The Virgin MARY.
TIMOTHY of CAIRO.
THOMAS, the worker of miracles.
KERDYÂNÔS, Archbishop of Alexandria.
The boiling of MÊRÔN.
The finding of the bones of STEPHEN.

XXII COSMAS and DAMIANUS.
PAUL the simple.

XXIII SOLOMON, son of DAVID of Israel.
NÔB the confessor.
MARḲÔRÂ, THOMAS and PHILIP.

XXIV MOSES the Black.

XXV JUDE the apostle.
PETER, Archbishop of Alexandria.
PILATE the confessor.
PETER and PAUL.

XXVI GABRIEL the archangel.
JOSHUA, the son of NUN.

XXVII ANANIAS the apostle.
THOMAS of SANDALÂT, and his fellow martyrs.
A company of four and twenty martyrs.
MÂMÂS, SÎLÂS and LAZARUS the beggar.

XXVIII THEODOSIUS, Archbishop of Alexandria.
BASIL and BIFANTIUS.
Consecration of the church of TIMOTHY at DAMANHÛR.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity of Christ.
The Nine (?) monks of DABRA TÔNÂ: BASÂDÎ, COTOLUS, 'ARDÂMÂ, MÛSÊ, 'ESÊY, NÎKÂLES, KÂL, BÂSÔDÎSÂ, and COTOLUS (?), and 130 fellow martyrs.
ḤÔR and BĔSÔI, and their mother DAYDARÂ.
MARK the emperor (*sic*).
THEODORE, son of the Lion.

XXX The Birth of JOHN the Baptist.
MARTHA, MARY and GABRA KRĔSTÔS.
GĔRÂN the Indian.

ḤAMLÊ

DAY

I CEPHRONIA the virgin.
KALYÔS, Archbishop of Rômê, BARTHOLOMEW and GABRA MADKHAN.
BĔYÛS and BENJAMIN.
'ANÂGEṬYÔS the archbishop.
A miracle of THOMAS in India.

II THADDEUS the apostle.

III CYRIL, Archbishop of Alexandria.
The Cherubim and Seraphim and the Holy Angels.
COELESTINUS, Archbishop of Rômê.

IV The translation of the bodies of 'ABÛḲÎR and JOHN.
ZEPHANIAH the prophet.
The Twelve Minor Prophets.
All the Prophets of Israel.

V PETER and PAUL.
CAUSTUS and 'AKRÔSIA.
AGRIPPA, ANESTIA, DÊWERES, ḲÂRIA, 'AḲRÂMÂ, 'AḲRÂBÂNIA, 'AKESTIANA and the wife of ALTABIUS.
The Seventy-two disciples.
SÂḲUĔ'ÊL the archangel.
MASḲAL KABRÂ.
MARCELLUS, a disciple of PAUL.

VI EZRA BĔḤÊR.
SÛTÛ'ÊL.
SATURNINA of Jerusalem.
OLYMPIUS, surnamed PAUL.
BARTHOLOMEW of ROSETTA, and 1070 martyrs.
CLAUDIAN the archbishop.
THEODOSIA and twelve women.

VII SÎNÔDÂ, the Archimandrite of AKHMÎM.
MACCABAEUS of the desert of ḤÛR.
IGNATIUS, Archbishop of Rômê.
GEORGE the priest.

VIII BĔSÔY of SCETE.
'ABÊRÔKH and 'ATÔM.
BELÂNÊ of BÂRÎ.
Abbâ MÊSÂ'ÊL.
ÊSDRÔS, PETER, his wife and son, and 49 slaves.
BÎMÂ of BĔHĔNSÂ.
KÎRÔS of Upper Egypt.
The 15 martyrs who suffered with Abbâ NÔB.

DAY

VIII PÂWLÎ of TÂMWÂ.

IX CLEOPAS and THEONÂ, a virgin.
NATHANIEL.
CLAUDIANUS, Archbishop of Alexandria.
BESNĔDÂ, who stood in a well of water.

X THEODORE, Bishop of PENTAPOLIS, LUCIANUS and DAGNÂNIUS.
Abbâ KHĔLYÂN (or, GÔLYÂN).
MÂR MAṬRÂ and ANDREW, Bishop of KEFALÂ.
Consecration of a church dedicated to SERGIUS in Egypt.
Abbâ ÊSÎ and fifty-nine fellow martyrs.

XI JOHN and SIMON of SERMALAK.
ISAIAH of SCETE.
GABRIEL, Archbishop of Alexandria.

XII St MICHAEL, who slew 185,000 of SENNACHERIB'S soldiers.
HÔR and 127 men and 20 women who were martyred.

XIII BASENDIUS, Bishop of COPTOS.
AMMÔN of ṬÛḤ.
Consecration of the church of BĔSÔY.

XIV 'ABRÔKÔNYÔS of Jerusalem.
MACARIUS the Great and AMMONIUS.

XV EPHRAIM the Syrian.
KHARAYÔN, FERÊ-MENAṬÔS, and 45 martyrs.
CYRIACUS and FRUMENTIUS.
The miracle wrought by PETER and PAUL in Rômê.

XVI JOHN of the Gospel of Gold.
SHARḌA ḤAWÂRYÂT.

XVII JONAH'S exit from the whale.
EUPHEMIA.
BÊDÊL, ZACHARIAS, AULENIUS, MÂRÂT and ISIDORE.
ÂYNA ṢAḤAY, NÊRÔN, GÎDÂ, 'AWÂ and AA.
The finding of the bones of JUSTUS.
ANDREAS, Archimandrite of DABRA LÎBÂNÔS.

XVIII JAMES, Bishop of Jerusalem.
ATHANASIUS of CLYSMA.
'EDRÔNÂ and TOBIA.
The 9000 soldiers of Antioch who served under ISIDORE and ANDRONICUS.

XIX The martyrs of 'ESNÂ: DÎLÂJ, SÂRES, KHARMÂN, YÂNÛFÂ and SENṬÔNITA.

DAY

XIX EUSAPHIUS, TÂMÂN, ḤARWÂG and BACCHUS.
An old bed-ridden woman.
SÛRÛFÂS, ANTICHIUS and MASḤADRÊ.
AMMONIUS the bishop.
CYRIACUS and JULITTA.
MAṬLÂN, a physician.
ISAAC.
BATRÂBÔ, MACARIUS of FALGA ḤALÎB and MOSES of SHÔKÎ.
ABEL, son of TAKLA HÂYMÂNÔT.

XX THEODORE the Great.
ḤANNÂ, mother of the Virgin MARY.
THEOCYTUS, TIMOTHY, Archbishop of Alexandria, and MOSES.
JULITTA and CYRIACUS and 440 martyrs.
GABRA ÎYÂSÛS and THEKLA.

XXI The Virgin MARY.
SUSENIUS the eunuch.
Birth of EUSTATHIUS.
LAWA-KRĔSTÔS.
URIEL the archangel.
BAṢALÔTA MÎKÂ'ÊL.
'ÔYÔRÂNÔS.

XXII MACARIUS, the son of BASILIDES.
LEONTIUS of TRIPOLI.
MARKÔLÔS and LONGINUS.

XXIII MARÎNÂ of Antioch.
LONGINUS, a Cappadocian Greek.
'ABṬLĔMÂNÔS of SHOKA.

XXIV NÔB of NEKHÎSÂ.
TAKLA 'ADÔNÂYÂ and TAWALDA MADKHAN.
The company of martyrs of NÔB, 14,084 (var. 19,084).
SIMON, Archbishop of Alexandria.

XXV The dedication of the church of MERCURIUS in CAIRO.
The ascension of ENOCH.
ZA-ÎYÂSÛS of DABRA LÎBÂNÔS.
THECLA, a disciple of PAUL.
'ANDÔNÎN of BÂNÂ.
ISAAC the gardener.
LÎYÂRYÂ of LĔMDĔYÂ.
THECLA and MÛGÎ.
KARAZÛN of BÂNWÂN.
A company of 7300 (var. 76,000) martyrs.
LADÎMÂDYÔS the Syrian.

DAY

XXV 'AṬRÂBIUS, successor of PACHOMIUS.

XXVI JOSEPH the carpenter.
TIMOTHY, Archbishop of Alexandria.
Abbâ SALÂMÂ, Bishop of Ethiopia.
Abbâ RÔYS.
SAMUEL and ZACHARIAS.

XXVII AMMÔN of TARNÛṬ.
The vision of EZEKIEL.
Dedication of the church of St JOHN in Alexandria.
Translation of the body of SIMON to SCETE.
The death of SETH.
BÎFÂMOMÔN.
MASḲAL KABRÂ.

XXVIII ANDRONICUS and ATHANASIA of Antioch.
ABRAHAM, ISAAC and JACOB.
PHILIP of DABRA LÎBÂNÔS.

XXIX The Nativity of Christ.
Translation of the body of THADDEUS from Syria to Constantinople.
WARĔSṬĔFÂ.

XXX MERCURIUS and EPHRAIM.
Translation of the body of TIMOTHY the Archbishop from CAIRO to SCETE.
PAUL the monk.
Dedication of the church of SURIEL in Constantinople.
ANDREW the apostle, and MATTHEW.

NAḤASSÊ

I 'ABÔLÎ, son of JUSTUS.
HANNAH, mother of MARY, and HANNAH, mother of SAMUEL.
The Virgins Faith, Hope and Charity.
JOSEPH and NICODEMUS.

II ATHANASIA of MANÛF.
DEMÎNÂ and her brother.
EUPRAXIA.

III SIMON Stylites.
SOPHIA of Rômê.
MERCURIUS.

IV HEZEKIAH the prophet.
DAVID and his brethren and PHILIP of SĔNGĔRÂ.
MATTHEW the anchorite.

DAY

V ABRAHAM the second.
JOHN, a soldier of JULIAN.
PHILIP of DABRA BÎZÂN.

VI JUSTA of Caesarea.
Abbâ WÎṢÂ (BÊSA).
MARY MAGDALÂWÎT.
TAKLA MÎKÂ'ÊL.
TAKLA ÎYÂSÛS.
JULIA.

VII GABRIEL the archangel.
AARON, brother of MOSES.
PETER the apostle.
TIMOTHY, Archbishop of Alexandria.
JOSEPH, son of RACHEL.
NÂ'ÔD, King of Ethiopia.

VIII LAZARUS and SALOME and their seven children: 'AN'Î-MÔ, ANTONITUS, 'ÔZYÂ, LAZARUS, 'ASYÔNÂ, SĔMÛNÂ and MARCOLUS.
AMMON.
JOHN, Abbot of DABRA LÎBÂNÔS.

IX 'ÔRÎ of SAṬÂNÛF.
PILATE (?) the archbishop.

X MAṬRÂ.
CHRISTOPHER.
BÎKÂBÔS and JOHN.
The Lawgivers and Evangelists.
A company of 3220 men and two women.

XI The 300 martyrs of Antioch.
MYSIS, Bishop of 'AWSÎM.
PTOLEMY of Upper MANÛF.

XII MICHAEL the archangel.
Beginning of the reign of CONSTANTINE.
BASILIDES and 2000 martyrs.

XIII The Transfiguration on Mount Tabor (DABRA ṬĔLÛL).
ṢAFRÎRÂ, daughter of MOSES.
Abbâ GÂLYÔN.
BENJAMIN, who was caught up in the body to heaven.

XIV SIMON and JOHN FEḲRÛ.
The miracle of THEOPHILUS, Archbishop of Alexandria.
DAMIATES, who was stoned to death.
BASILICUS.

XV CHRISTINA, a virgin.

DAY

XV The coming of the Apostles to the Virgin MARY before her death.
MARÎNÂ the virgin.
LAURENTIUS.

XVI The ascension of MARY into heaven.
The translation of the body of St GEORGE from Persia to Lydda.
GÊGÂR, the governor of Syria, who befriended the Virgin.

XVII 'ENṬÂWÔS of Damascus, and 'AKRÂṬES his brother.
JAMES of MANÛG.

XVIII ALEXANDER, Archbishop of Alexandria.
JUSTINUS, who dwelt on a mountain.

XIX The translation of the body of MACARIUS to SCETE.
PHINEHAS.

XX Abbâ SALÂMÂ, the interpreter.
JAMES the pure.
The Seven Sleepers: MAXIMANUS, TÂMÛKÎGRÔS, MARDIMUS, JOHN, CONSTANTINE, ANTONIUS and DIONYSIUS.

XXI The Virgin MARY.
IRENE, daughter of King LUCIANUS.

XXII MICAH the prophet.

XXIII A company of 3000 (var. 30,000) martyrs of Alexandria.
DAMIANUS of Antioch.
MARY, daughter of ABRAHAM.
ABRAHAM, the friend of God.

XXIV TAKLA HÂYMÂNÔT of SHOA.
THOMAS, Bishop of MAR'ÂS.
A company of 9000 (var. 90,000) martyrs who suffered with THOMAS.

XXV ANDRIANUS and 24 martyrs and his priesthood.
BÎSÂRYÔN the Great.
ELIANUS and EUDOXIA.

XXVI MÔYSES and SÂRÂ the martyrs.
AMMÔN, ELIAS, EUDOXIA and the Abûna JACOB.
SÂRÂ, wife of ABRAHAM.

XXVII BENJAMIN and EUDOXIA.
SAMUEL the prophet.
VICTOR and his mother SÂRÂ.
SÛRÎ'ÊL, the fourth archangel.

XXVIII ABRAHAM, ISAAC and JACOB.
ISAAC, son of ABRAHAM.

DAY

XXVIII The death of JACOB.
BARSEBÛ, ten monks, and the captain of the horse of the King of Persia.
The 800 men who suffered with ISIDORE.

XXIX The Nativity of Christ.
ATHANASIUS the bishop, GÂRSÔMES and THEODOTUS.
IRENAEUS, Bishop of SÔREM.
The translation of the body of JOHN the Short to SCETE.

XXX MALACHI the prophet.
MOSES of FARMÂ.
A miracle of ANDREW.

PÂGUĔMÊN

I EUTYCHIUS.
BĔSÔY.
PACHOMIUS and SERAPION.
The imprisonment of JOHN the Baptist.

II TITUS the apostle.

III RAPHAEL the archangel.
The death of MELCHISEDEK.
SERAPION of LANDÛN.

IV BENJAMIN of CAIRO.
LIBERIUS, Archbishop of Rômê.

V JACOB, Bishop of CAIRO.
AMOS the prophet.
BARSÛMÂ the naked
Abbâ MAḲDER.

VI A Thanksgiving.

THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

THE TENTH MONTH—SANÊ

(JUNE 5–JULY 4)

[fol. 73*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Month Sanê, the blessed. The length of the [first] day is fifteen hours, and then it becometh less.

I. SANÊ

On this day took place the consecration of the church of LAVENTIUS (LEONTIUS), in the country of Syria, where many signs and wonders appeared. This holy man became a martyr in the city of ṬARÂBLÔS (TRIPOLI ?), on the twenty-second day of the month of Ḥamlê. And a certain Christian woman, the wife of a very great nobleman, came, and having given much money to the soldiers to be allowed to take his body she carried it away, and wrapped it in cloth of gold, which belonged to her husband, and then she laid it in a coffer which was in her house, and she hung a lighted lamp before it, and painted a picture of him. Now her husband was a judge, and DIOCLETIAN was wroth with him and shut him up in prison in the city of Antioch. And the woman having made ready for burial the body of the saint, entreated it honourably, and wrapped it in cloth of gold. And the martyr of our Lord Jesus Christ, Saint LAVENTIUS (LEONTIUS), did not wish her to remain unrewarded for the gifts which she had bestowed upon him, and he rewarded her well in this world, for he delivered her husband from the prison house; and assuredly he would also do good to her in the world which is to come, and make intercession for her before our Lord Jesus Christ. And that night the saint appeared unto the judge, her husband, in [fol. 73*a* 2] the prison house, and a great light rose upon him, until the whole house was lighted up. Then he saw Saint LAVENTIUS (LEONTIUS) in the form of a horseman, and light was

shining from him, and as he stood by him in the prison house, arrayed in cloth of gold, the judge knew that this cloth of gold was his own apparel. And Saint LAVENTIUS (LEONTIUS), the horseman, said unto the judge, "Grieve not, neither be sorrowful, for thou shalt be delivered to-morrow, and thou shalt eat with the emperor at his table, and thou shalt go to thy house." And the judge was amazed at the many things which he saw that horseman do, and at the light which rose over him, and at his coming in to him in the prison house, [the doors] being shut, and at [the sight of] his own cloth of gold which he had left in his house. And Saint LAVENTIUS (LEONTIUS) hid himself (*i.e.* disappeared), and went to the emperor that night. And he struck the emperor with his foot twice and thrice. And the Emperor DIOCLETIAN woke up, and when he saw Saint LAVENTIUS (LEONTIUS), he was afraid and was greatly terrified. And Saint LAVENTIUS (LEONTIUS) said unto him, "When the morning hath come, bring out so and so, the judge, from the prison house, and do him honour, and let him go to his house, lest thou die an evil death and be destroyed." And the emperor trembled before him, and answered and said unto him, "Yea, my lord, everything which thou commandest me [to do] I will do." And when it was morning, the emperor sent and brought the judge out of the prison house, and he paid him great honour, and arrayed him in splendid [fol. 73*a* 3] apparel, and he made him to sit at meat at his own table, and he told him how the horseman had appeared unto him. And the judge was silent, and marvelled exceedingly; now the king saw that Saint LAVENTIUS (LEONTIUS) was an angel. And the judge answered, and said unto him, "I know nothing whatsoever about all which thou sayest, and I do not know who it was that appeared unto thee"; and the emperor did not dare to speak to him one word of abuse, but he sent him to his own city, with great honour, because of his fear of him that had appeared unto him. And as the judge was journeying along the road, the angel of God in the form of Saint LAVENTIUS (LEONTIUS) appeared unto him, and held converse with him, and he comforted him until he arrived in his own city ṬARÂBLÔS (TRIPOLI ?); then he hid himself (*i.e.* disappeared) from

him straightway. And the judge went into his house, and he embraced the men of his house, and told them how that horseman had appeared unto him in the prison house, arrayed in cloth of gold, and how he had promised him that he would deliver him from the prison house, and how he had brought him out of his bondage in the morning, and how the horseman had appeared unto him on the road wearing the cloth of gold. And his wife, who knew that the horseman was LAVENTIUS (LEONTIUS), answered, and said unto him, "Yea." Then she took him into the shrine, to the picture of Saint LAVENTIUS (LEONTIUS), and as soon as he saw it he said, "Verily this is he who appeared unto me." Then she opened the coffer [fol. 73*b* 1] wherein was the body of Saint LAVENTIUS (LEONTIUS), and he saw him wearing his cloth of gold; and he opened the wrapping of his face, and he knew that it was he who had appeared unto him and delivered him. And the judge asked his wife about the saint, and he said unto her, "Who is he?" And she told him the history of the saint. And the judge praised his wife for what she had done and he glorified God the Most High and Glorious, Who worketh miracles for His saints. Then he commanded his wife to burn incense, and to keep a [lighted] lamp before him, and she continued to do this until God destroyed DIOCLETIAN, the infidel. And they built a church for the saint, and they translated his body thereto, and they laid him in it, and they consecrated the church as it were this day; and many signs and miracles took place therein through his body. Salutation to LAVENTIUS (LEONTIUS).

And on this day also are commemorated Saint JOSEPH, the just, the son of JACOB-ISRAEL, and 'ASNÊT (ASENATH) his wife. [fol. 73*b* 2] Salutation to JOSEPH. Salutation to 'ASNÊT (ASENATH).

And on this day also is commemorated THOMAS, the martyr, Archbishop of the city of Alexandria.

And on this day also are commemorated Saint COSMAS, the martyr, of the city of ṬÂḤA, in Upper Egypt, and his

companions. Salutation to COSMAS and homage to his companions.

Salutation to BÎFÂMÔN, who fought a strenuous spiritual fight.

And on this day also was consecrated the first church which was built in the name of Saint BÎFÂMÔN, the martyr and fighter.

II. SANÊ

[fol. 73*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the body of Saint JOHN the Baptist and the body of Saint ELISHA, the prophet, the disciple of ELIJAH, the zealous, appeared in the city of Alexandria. In his days JULIAN, the infidel, wished to [re]build the Temple of the Jews in Jerusalem, VESPASION, Emperor of Rômê, and his son TITUS having destroyed it, for JULIAN, by the wickedness of his works, wanted to make of no effect the word of the Lord which He spake in the Holy Gospel, saying, "There shall not be left here one stone upon another which shall not be overthrown" (Matthew xxiv, 2). And JULIAN having thrice commanded the building of it, it was destroyed. And the Jews said, "In this place there are some bodies of Christian elders, and unless thou dost cast them out the Temple cannot be [re]built." And JULIAN commanded them to cast out the bodies from that place and to burn them with fire. And when they cast the bodies out they found the bodies of Saint JOHN the Baptist and ELISHA the prophet, and they wanted to burn them with fire. And certain believers came and gave the soldiers much money, and they took away the bodies of the saints, after the soldiers had made them swear that they would [not] leave them in that city, so that the emperor might not hear of it, and destroy them. Here is the story of the Emperor [fol. 74*a* 1] JULIAN. His enemies having surrounded him in the fight, God sent MERCURIUS in the spirit, after he had received the crown

of martyrdom, and he speared JULIAN in the neck with his spear, and he died. Before JULIAN the infidel died, he took a handful of his own blood, and scattered it in the air, saying, "Jesus, take this soul of mine which Thou hast given to me"; and straightway he died an evil death. And those believing men brought the bodies of the saints, JOHN the Baptist, and ELISHA the prophet, to the city of Alexandria, to Saint Abbâ ATHANASIUS, and he rejoiced over them with a great joy; and he laid them by him, until he could build a church for them. And one day when Abbâ ATHANASIUS was sitting in the garden of his fathers, his scribe THEOPHILUS being with him, he said, "If God giveth me good days, I will build in this place a church in the names of Saint JOHN the Baptist and ELISHA the prophet, and I will lay their bodies in it." And Saint THEOPHILUS recorded the words which ATHANASIUS spake, and ATHANASIUS built a church; and he took many of his own priests, and all the Christian folk and he went to the bodies of the saints, and carried them with great honour, and bore them to the church. And as they were passing along they came to a house wherein was an old woman who had suffered for forty days with the pains of labour, [fol. 74*a* 2] and she cried out in pain by day and by night until she was all but dead. And when she heard the singing of the priests, as they passed with the bodies of the saints, she looked from the window of her house, and asked [her servants], saying, "What is this?" And they said unto her, "The bodies of the saints, JOHN the Baptist, and ELISHA the prophet." And straightway she brought herself to believe, saying, "O JOHN, thou saint of God, if thou wilt deliver me from this tribulation I [will become] a Christian." And before she had finished saying these words with her mouth, straightway she gave birth to a boy, and she called him "JOHN"; and after this, she and all the men of her house were baptized with Christian baptism. And Abbâ ATHANASIUS laid the bodies of the saints in the church, and great signs and miracles appeared through them. And Saint Abbâ THEOPHILUS, and many of the saints, saw Saint JOHN the Baptist and ELISHA the prophet; and they went round in the church with the archbishop, and consecrated the church. And the person of

Saint JOHN the Baptist was hairy, and his beard fell down upon his breast; and ELISHA the prophet was tall, and his head was noble. Afterwards when Saint Abbâ MACARIUS the bishop became a martyr the monks placed his body with theirs. Salutation to the appearance of the bodies of Saint JOHN the Baptist and ELISHA the prophet, in Alexandria.

And on this day also are commemorated ḲÊRLÔS (CYRIL), and 'AKÊLTUS (ACHILLIS ?) the martyr, and QUESTUS (CAUSTUS) the monk.

III. SANÊ

[fol. 74 *a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy, pure and devoted fighter MARTHA. This holy woman was a native of the city of MĔSR (CAIRO), and her parents were very rich. She loved fornication and unchastity from her youth, and the sons of the elders and honourable men of the city used to visit her secretly; and when her works became known, she became bolder in her deeds of impurity, and committed fornication openly. And when the festival of the birth of our Lord Jesus Christ came, she went to the church and wished to go inside, but the verger of the church said unto her, "It is not meet for thee to go into the [fol. 74 *b* 1] holy church, for thy deeds are impure." And as she continued to insist that he should let her go into the church, and he prevented her, a fierce fight broke out between them. When the bishop heard the commotion, he rose up, and came to the door of the church to see what had happened. [fol. 74 *b* 1] When he saw MARTHA he said unto her, "Dost thou not know that the house of God is a pure and holy house? Thou art unclean, and thou art not fit to enter the house of God." And she said unto him, "Henceforward I will not go back to my sin, but if thou wilt receive me I will repent and become a nun." And the bishop said unto her, "I will not believe thee unless thou wilt bring here thy wealth, and all thy goods, and all thy possessions,

so that we may burn them with fire." And she went to her house quickly, and she took all her money, and jewels, which were of great price, and she brought them to the bishop, and cast them down before him; and the bishop commanded his servants to burn all the possessions which she had brought with fire, and they burned them before her. Then the bishop shaved off the hair of her head, and taking off her garments he dressed her in sackcloth of hair, and he sent her to a house for virgins, where she fought a great spiritual fight there. And she frequently rebuked herself, saying, "If they will not let thee alone in this place, which is built of stones and clay, how wilt thou live in that habitation of the beings of light? [fol. 74 *b* 2] What shall I do? Who will be surety for me? Who will intercede for me?" And she said in her prayer, "My Lord, even though it was possible for me to bear disgrace at the hands of the verger of the church, I entreat Thee, O God, my Lord, do not put me to shame before Thine angels, and Thy saints." And this holy woman continued the spiritual fight for five and twenty years, and at length she conquered Satan, the Adversary; and she did not go out of the door of the nunnery during the whole of this period. And at length she died in peace. Salutation to MARTHA.

And on this day also KARYÔN (GORION), and HILARION, the bishop, became martyrs. This saint rebuked the Emperor JULIAN, the infidel, for worshipping idols. And JULIAN, the infidel, answered and said unto him, "Thou tellest me that I am an infidel because I do not worship Him Whom the Jews crucified; but through much torture, and tribulation, I shall see thee forsaking the worship of Him." Then the emperor handed him over to one of his officers, and commanded him to torture HILARION very severely [fol. 74 *b* 3] all day long, and to shew him no mercy. And the officer took him, and tortured him with every kind of torture, and this he continued to do for a full year; and during the whole of that year he never ceased to torture him, even for a single day. He threw him into the fire, but HILARION stood up in it, and glorified God, and ascribed holiness to Him. Through this miracle very many

men believed on our Lord Jesus Christ, and became martyrs; and after this the officer took him out of the fire, and he was like one who cometh forth from a garden. And when the officer was tired of torturing him, and not knowing what else he could do to him, he commanded the soldiers to cut off his holy head with the sword; and they did so, and he received the crown of martyrdom in the kingdom of heaven. Salutation to HILARION.

IV. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SÂNÛSÎ, from the city of BALKÎM, became a martyr. When this saint was a young man he used to tend his father's sheep, [fol. 75*a* 1] and he used to give his food to the shepherds each day, and fast himself until the evening, now his parents did not know what he did, and he used to visit the sick, and those who were in prison. One day the angel of God appeared unto SÂNÛSÎ and said unto him, "Rise up, and go to the governor, and confess thy God, so that thou mayest receive the crown of martyrdom." When he woke from his sleep, he told his mother how the angel of God had appeared unto him, and she was sorry and wept; and she was unable to hold him back. And he heard about a certain holy woman of the city of SABRÂ, whose name was MARIA, and who used to receive the poor and pilgrims into her house, and shew them many acts of charity; to her this saint went, and he made an agreement with her that they should receive the crown of martyrdom. And they went together to the governor whose name was 'ARSÂNÔS, and they found him in a ship which was lying by the side of the river bank at MĔSR (CAIRO), and they cried out boldly, "We are Christians." And the governor commanded the soldiers to torture them with every kind of torture, and Saint MARIA delivered up her soul under the torture and received the crown of martyrdom; but by the power of our Lord Jesus Christ which dwelt on him Saint SÂNÛSÎ endured

the torture. When the governor was tired of torturing him he sent him, with many [other] martyrs, to the governor of the city of ANTINOË, who tortured him [fol. 75*a* 2] very severely. And he commanded the soldiers to bore holes in the soles of his feet, [and to tie a rope to them,] and to drag him round about the city; and although they did as he commanded, no injury came to HILARION (*sic*). After this he brought a sorcerer from 'AKMÎM, and he concocted a magical drink for him wherein poison was mixed, and commanded HILARION (*sic*) to drink it. And the saint having made over it the sign of the Cross drank it, and no harm came to him. When the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head with the sword; and he received the crown of martyrdom in the kingdom of heaven. And the sorcerer also believed on the Lord Jesus Christ, and received the crown of martyrdom in the kingdom of heaven. Salutation to SÂNÛSÎ, and to MARIA, and to the SORCERER.

And on this day also JOHN, of the city of 'ARÂḲLÎ (HERAKLEIA ?), became a martyr. The father of this saint was ZACHARIAS, governor of the city of 'ANṬARSEN and 'ALBIA, and the name of his mother was "ELISABETH." And when they were blessed with this boy, on the fifth day [fol. 75*a* 3] of this month, they called his name "JOHN"; for his father and his mother both wished him to have the name of JOHN, who baptized the Lord. And they brought him up in the admonition and fear of God, and they taught him the Books of the Church, and the knowledge of numbers, and all kinds of philosophy. His mother watched over him carefully all his days so that he should not step aside from the path of God, and his father also admonished him. After this his father died, when the young man was twenty years old, and he became judge in his father's place, and all the countries of PONTUS, and ḤARÂḲLÎ (*sic*), and other cities continued to be under his authority. Whilst matters were thus, Satan appeared unto him in the form of an angel, and said unto him, "Thus saith God: Go thou to the city of Antioch and marry the daughter of NUMERIANUS the king, so that thou thyself mayest reign,

and may sit with him upon the same throne." And the saint pondered and said, "Is this an angel [of God] or an angel of Satan? As, however, I heard the Name of God from his mouth I will go to the city of Antioch"; and then he went and met DIOCLETIAN, who loved him and paid him honour from the day he saw him. And on the following day, when they were sitting at meat together, the wicked DIOCLETIAN ordered his servants to bring in APOLLO, and they brought him in before him. When the saint [fol. 75*b* 1] saw him, he made a motion of contempt at the idol, and he cursed the emperor and hated him for this. When DIOCLETIAN saw what the saint had done, he was filled with very great wrath, and he bound JOHN in prison. And whilst JOHN was in prison, our Lord appeared unto him in a chariot of light; now there were angels with Him, and He took him, and kissed him mouth to mouth, and promised him many things. On the following day DIOCLETIAN sent and brought him out of prison, and said unto him, "Come and worship APOLLO and ARTEMIS"; and the saint refused to do so, saying, "How can I worship the work of the hand?" And the emperor spoke many persuasive words unto him, and he wished to be rid of him. Then he sent him to the country of Egypt, giving him power to levy taxes. And DIOCLETIAN sent a letter concerning him to SÔRYÂḲÔS, the governor of Egypt, saying, "I have given power to JOHN, the Haraklian, over all the taxes from Jerusalem to Ethiopia, and let the people pull down the temples and destroy them utterly." And the saint accepted this pretence and pulled down the temples, and left them in ruins. One day after this SÔRYÂḲÔS, the governor, sat on the tribune in order to command the cutting off of the heads of the martyrs. And straightway there came men from Upper Egypt called DIOSCURUS, and BÎFÂMÔN, and ḤARAGANUS, and KÎRÔS, and JULIUS, and ALEXANDER, and JOSEPH, and ISAAC, and STEPHEN, and they cried out boldly, [fol. 75*b* 2] "We are Christians"; and straightway the governor was wroth, and he tortured them without sparing. And when Saint JOHN saw this, he abandoned the office of his judgeship, and cried out boldly, "I am a Christian." And the governor was wroth, and commanded the soldiers to bind him

with iron fetters, and then he sent him to ARIANUS, the governor of ENṢNÂ, who questioned him about all that had happened. When he heard JOHN'S words, he was wroth and commanded the soldiers to hang him on the *ḥĕnbâz*, and to break him on the iron wheel. Then he commanded them to take him off the *ḥĕnbâz*, and to beat him on his belly and head until his flesh melted, and the earth was soaked with his blood; and they cast him into prison. A few days after this he commanded them to hack his body in pieces with hatchets, and then he commanded them to bring a piece of sackcloth made of hair, and to drag it over his wounds; and they also sprinkled hot ashes and coals of fire under his back. And he also commanded them to bring pegs of iron which had been heated in the fire, and to lay them on his face, and to drive them through his ears; and when they had done this they cast him into prison. That night the angel of God appeared unto him and gave him peace. And on the following day the governor had him brought out and he tortured him with red-hot bars of iron. After all this, they bound his hands and his feet with cords, and they tied him on to the back of a horse with his face turned downwards towards the earth. Then the executioner came and cut off his hands, [fol. 75*b* 3] and feet, and head, with the sword; and he treated the two other men who were with him in like manner. Thus the saint finished his martyrdom and his good fight. Salutation to JOHN, and to those who were martyred with him. Salutation to BÎFÂMÔN, and to his brethren, and to his mother.

And on this day also became martyrs 'AḲRÔNIUS, and DÎMÛNÂSÎA, his sister, and 'AMÔNÎ and MÎNÂ, the Egyptians and soldiers of the Emperor DIOCLETIAN. When the emperor cast these saints into a pit of fire along with Abbâ 'ĔBSÔY, the angel GABRIEL came and brought them forth from the flames. And when the saints came before the emperor, they cursed him and said unto him, "Why dost thou delay day after day, and dost not bring to an end our matter?" When the emperor heard this he was wroth, and he commanded the soldiers to cut off their heads with a sharp sword, and to burn their bodies in the

fire; [and they did so,] and thus the saints finished their martyrdom, and kept the festival with the righteous in the kingdom of heaven. Salutation to 'AḲRÔNIUS, and to DÎMÛNÂSÎA, his sister, and to 'AMÔNÎ, and to MÎNÂ.

[fol. *76a* 1] And on this day also became martyrs the pure Saint SOPHIA, the strenuous fighter, and her brother AMMONIUS in the days of DIOCLETIAN, the infidel. This holy woman had Christian parents, and having begotten her, they brought her up very carefully in the fear of God, and they taught her the Books of the Church, and all the Law of the Apostles. When she reached woman's estate, they wanted to give her in marriage to a certain nobleman of the city. When the saint of God knew this she rose up from where she was sitting, and turned her face towards the East, and made one hundred prostrations and stood up and prayed for a long time. And she said in her prayer, "O my Lord Jesus Christ, the Son of the Living God, Whose glory is great, guide Thou Thine handmaiden SOPHIA in Thy right path, so that I may come to Thee, and let me not stray into the crooked path which leadeth to destruction. And also let not my heart think about the corrupt way of the world, and all the desire for fornication which my parents are planning for me. O my Lord, abandon not Thine handmaiden so that she become a sinner, and permit me not to devote myself to, and to shoulder the heavy load of the lust of this world, but let my neck bow beneath and bear the easy yoke of Thy commandments." And after she had finished [fol. *76a* 2] her prayer, she sat down on her bed, and waited a little, and a thought came into her mind which said, "I will arise and flee secretly, and I will go far away, and enter the innermost part of a certain desert, and will devote my life to the Most High." And when she had finished her thinking she called the servant whom her parents had given to her to be her handmaiden, and she commanded her to bring her some wine, intending to make her drink it; and the handmaiden brought wine, and also brought a little food. And SOPHIA commanded the handmaiden to drink of the wine which she brought until it was finished, and she did so. And the mind of the handmaiden being carried away by the headiness of the wine SOPHIA said unto her, "Bring me thy apparel, and take mine"; and the handmaiden gave it to her. Then SOPHIA commanded her to sleep until she had recovered from the headiness of the wine, and when she had fallen into a heavy sleep, SOPHIA went out secretly, and none saw her, for her chamber was far from her parents' part of the house. And having departed she arrived at a certain road, and found there people who were fleeing from DIOCLETIAN because of the Faith; and they were seeking to hide themselves in the mountains and caves. And she answered and said unto them, "Whence come ye?" And each man told her [the name of] his city. And she said unto them, "Whither go ye?" And they told her all that happened because of DIOCLETIAN and because of the Faith. And she said unto them, "Is there anyone who will bring me along this road to DIOCLETIAN?" And they said unto her, "Yea." And she went on a little way further, and prayed a long prayer, and she went on, and arrived at the place where DIOCLETIAN was, and confessed our Lord Jesus Christ. And when DIOCLETIAN heard the Name of our Lord Jesus Christ, [fol. *76a* 3] he was filled with wrath, and he commanded his soldiers to bring her before him. When she came he said unto her, "Worship APOLLO," and she said unto him, "How can I worship the work of man's hand, unclean idols?" And forthwith DIOCLETIAN was wroth, and he commanded them to beat her with iron rods (?), and to place a large stone on her head, and to drag her over the sand until her flesh was torn into shreds; and then he cast her into prison. On the following day he ordered them to bring her out, and he said unto her, "Offer sacrifice to APOLLO that thou mayest not die an evil death." And she answered and said unto him, "It may seem to be an evil death to thee, but for me my death through thee will be life with my God." And he said unto her, "Is there any life left for thee after I have put thee to death?" And she answered and said unto him, "O fool, leave me; even for thee there is resurrection. But thy resurrection is for judgement, with thine idols." And when he heard this he was furiously angry, and he commanded them to beat her with rods of iron until all the bones of her

body were broken; and they did as he commanded. And he commanded them to lay her upon a bed of iron and to light a fire under her, and they did so, and when evening fell on the land he commanded them to cast her into prison. That night the angel of God came to her, and touched her, and healed her. And on the following day the emperor commanded them to bring her [to him], and she came walking upon her feet, and she felt as if she had been washed in the bath house, and had come forth anointed with unguent. When DIOCLETIAN saw her [fol. 76*b* 1] walking on her feet, he said, "Observe ye the strength of the medicine of this Christian woman; yesterday I tortured her with fire, and to-day she is whole." And Saint SOPHIA said unto him, "I know nothing of medicine, but my God is the master of medicines." And straightway the emperor persuaded her to consent, and when she refused he ordered the soldiers to cut off her head. And as they were carrying her away to cut off her head, our Lord Jesus Christ appeared unto her and promised her many things. And He said unto her, "Whosoever shall celebrate thy commemoration, or shall give alms in thy name, or shall write the history of thy strife, I will receive in the kingdom which is in the heavens." After this they cut off her head with the sword, and she received the crown of martyrdom in the kingdom of the heavens. Salutation to AMÔN, and to SOPHIA.

And on this day also became [martyrs] BÎFÂMÔN, and 'AZENḤAS ('EZENḤAS).

V. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the [fol. 76*b* 2] holy father Abbâ JACOB, from the East. This holy confessor became an ascetic, and fought the fight of God in one of the monasteries of the East, in the days of CONSTANTINE, the son of CONSTANTINE the Great, and in the days of JULIAN the infidel, and in the days

of WÂLENṬÔS, the believer. When WÂLENṬÔS was killed, WÂLĔS (VALENS), his brother, reigned in his stead; now he was an Arian, and he commanded the Arians to open their churches. And they did as he commanded, and also closed the churches of the True Faith, and at length the men of the True Faith entered the evil Faith. Now this Edict came into all the country of his dominions. And by the grace of the Holy Spirit, the heart of this holy man waxed hot, and he rose up and went to the city of Constantinia, and he found the emperor ready to set out on an expedition to fight his enemies who had risen up against him in the region of the West. And this saint stood up before him, and said unto him, "I ask thee to open the churches to the believers, that they may pray for thee, and then God shall help thee against thine enemies; but if thou wilt not do this behold God shall cast thee away, and thou shalt flee before thine enemies." And the emperor was wroth, and commanded the soldiers to beat him and to bind him in prison. And the saint said unto him, "Know that thou shalt flee before thine enemies, and thou shalt die in a blazing fire." And the emperor delivered him over to one who was to keep him under guard until he should return in safety, as he expected. And Saint JACOB said unto him, "If thou [fol. 76*b* 3] returnest in safety, then hath not God spoken by my mouth"; when the holy man said this they took him, and beat him, and bound him in prison, and the emperor departed to fight against his enemies. And as he stood up with his soldiers facing his enemies, the Son of God the Creator, Who is equal with God His Father, Whom he had denied, and he had also helped the followers of ARIUS in their prayers, cast him away, and he fled from before his enemies. And they pursued him until he came to a certain village, which they set on fire, and his men fled, and he was left behind, and he and all those who believed the evil Faith were burned in the fire. And all those of his soldiers who were left turned and fled to the city of Constantinia; and they told the believers this good news, and thus the prophecy of the holy man was fulfilled. And the believers assembled, and brought this saint out of prison with great honour, and both the believers and the unbelievers knew that the divine grace and the spirit of prophecy

dwelt on this saint. And many of the Arians turned to the Faith of our Lord Jesus Christ, and they bowed down at the feet of the saint, and they confessed that the Son of God is equal with the Father in His Godhead. And after this the holy father lived as he had done before in devotion to the ascetic life, and in fighting the spiritual fight; and he died in peace and received the crown of everlasting life. [fol. 77*a* 1] Salutation to JACOB from the East.

And on this day Abbâ 'EBSÔY, the fighter, became a martyr. This chosen man and fighter had Christian parents, and they served our Lord Christ, and kept His commandments; the name of his father, who was from Antioch, and was governor of ḲÂW in Upper Egypt, was "ṬÂGESṬÂS," and the name of his mother was "KÂRÎSÂ." They lived for sixteen years, having no son, and they were very sad because of this. One night a shining man appeared unto ṬÂGESṬÂS, and said unto him, "Peace be unto thee, O lover of God, behold thy prayer hath been heard by God. And behold thy wife shall bear thee a son, and thou shalt call his name ''EBSÔY.' And he shall be a chosen vessel of God, and shall be a witness (*i.e.* martyr) of our Lord Jesus Christ, and he shall be a great martyr, and shall suffer much torture, and shall receive the crown of life"; and ṬÂGESṬÂS told his wife what he had seen. And after a few days, she conceived, and bare a son on the fourth day of the month of Mîyâzyâ, and she brought him up in the knowledge, and wisdom, and the fear of God. When he was six years old his parents sent him away to the country of 'AKMÎM, [fol. 77*a* 2] and they gave him to a certain teacher, an old man, whose name was JOSEPH; and he dwelt there and, with his brother PETER, devoted himself to fasting and prayer, and he performed signs and wonders. When he was sixteen years old, the governor of Upper Egypt came to the city of ḲÂW, and he persecuted and killed many believers. Then certain evil men came and informed against these saints Abbâ 'EBSÔY, and Abbâ PETER, saying to the governor, "They are deacons who do not submit to thy words, and they refuse to worship the gods." And straightway the governor commanded his soldiers to bring them

and set them [before him], and he questioned them about all their affairs; and having heard their words he commanded them to shut them up in prison. After three months, the angel of God appeared unto them and said, "I am GABRIEL, the announcer of glad tidings. God hath sent me to you to tell you that your memorial shall endure for ever. As for thee, my beloved 'EBSÔY, a great conflict awaiteth thee. They shall take thee to the city of Alexandria, and thence to Antioch, and there thou shalt finish thy testimony." After this the governor brought him out of prison, and urged him to worship idols, and when the saint refused to do so, he ordered the soldiers to put him upon the *ḥĕnbâz*, and they crushed him severely; and then the Archangel GABRIEL descended and smashed the *ḥĕnbâz*, and touched his flesh and healed him. Then the emperor cast him into prison, where he healed many. Then [fol. 77*a* 3] the governor commanded them to bring him out of prison and to fetter him in the hold of the ship, and they tied iron chains about his neck, and put irons on his hands and feet, and they gave him no bread; in this state he remained for ten days. On the following day they brought him out, and set him before the governor, who said unto him, "Worship the gods," and when he refused to do so the governor ordered them to torture him. And they mounted Abbâ 'EBSÔY upon the *ḥĕnbâz*, and they crushed him until his blood flowed like water; and then they shut him up in prison. Whilst he was there the Archangel GABRIEL again appeared unto him and said, "Be strong, 'EBSÔY, O chosen one of God, and fear not, for I will be with thee until thou finishest thy contest." After this they brought him to the city of Alexandria, to DIOCLETIAN, the governor, and he also questioned him about his case; and he commanded the soldiers to beat him until his members fell upon the ground. And after this they boiled pitch over the fire, and poured it into his ears and mouth, and throat (?), and the governor commanded them also to light torches and to burn his sides therewith. And he also commanded them to bring red-hot borers and to thrust them into his eyes, and also to pluck out the nails of his hands and feet, and to tear out his bowels; and they did even so. And straightway the Archangel

GABRIEL came and touched his limbs, and healed him. Then they brought him before DIOCLETIAN, and he also tortured him with fire, and [boiling] pitch, [fol. 77*b* 1] and sulphur, and vine-wood; and then the Archangel GABRIEL delivered him. And the governor also commanded them to cast him into the sea, with a large stone fastened to his neck with an iron chain. And they rolled the stone down into the sea, and the stone, which was tied to his neck, dragged down one-half of his body, and the half of his body, which was not submerged, they tied to the top of a high pillar which they set up on the sea-shore; and they left him there to suffer this torture until the sixth hour of the day. And after this the angel of God came down and made his sides whole as before. When the emperor saw this he marvelled, and he said unto the headsman, "Make haste and cut off his head"; and straightway he cut off his head, which he made to fall on the sea-shore. And he took his body, and his head, and threw them into a skin, and his head joined to his body, and it became as if it had never been cut off; and the skin set off by itself, no man carrying it, and after ten days it arrived at the city of Alexandria. And when the men of the city of BÔḤA heard of this, they came and brought him to his house in the city of BÔḤA, and they buried him with PETER his brother. Salutation to Abbâ 'EBSÔY of the city of BÔḤA.

[fol. 77*b* 2] And on this day also Saint BÎFÂMÔN became a martyr. This holy man was the son of the brother of the father of JOHN of ḤARÂḲLÎ, and he helped him and ministered unto him whilst he was in prison. When JOHN finished his martyrdom, he prepared him for burial, and he wept over his dead body, saying, "Why hath he left me alone, a stranger to the grace of God." And a voice went forth from the body of JOHN, saying, "O my beloved BÎFÂMÔN, if thou wishest to depart with me, go quickly to the governor, and confess Christ, and to-morrow morning thou wilt come to me." And BÎFÂMÔN ran and reviled ARIANUS, and cursed his gods, and after the governor had tortured him severely, he cut off his head with the sword, and BÎFÂMÔN received the crown of martyrdom.

And on this day also Saint MERCURIUS, and FĔG (*sic*) (AFLAGIUS), and ĔBLAG ('ABLAWÎG), and ISAAC, and ABLARIUS, became martyrs. And on this day also Saint MARK became a martyr for Christ's Name, by drowning.

VI. SANÊ

[fol. 77*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day THEODORE the monk, of the city of Alexandria, became a martyr. This saint was a believer and a pure man, and he devoted himself to the ascetic life, and fought the divine fight, and he dwelt in one of the monasteries of the city of Alexandria. Now CONSTANTINE the Great sent to the city of Alexandria an archbishop whose name was GAIGYÔS (GARGIUS), and who was an Arian, and he sent with him many soldiers. And they drove from his throne the Apostolic Saint Abbâ ATHANASIUS, and CONSTANTINE made that infidel, GARGIUS, Archbishop of the city of Alexandria. And after [this] there was great strife between the men of the city and the soldiers of the emperor, and the soldiers killed many of the men of the city of Alexandria. And after GARGIUS, the infidel, was seated upon the throne of MARK, the evangelist, on which he was not fit to sit, certain men informed him about Saint Abbâ THEODORE, and told him that he had disputed with the Arians, and vanquished them, and put them to shame, and made them to see clearly their infidelity. And the archbishop commanded [the soldiers] to seize THEODORE and torture him; [fol. 78*a* 1] and they did as he commanded them, but nothing came from him. After this that infidel, who it is not right to call "archbishop," commanded them to bind the hands and the feet of this saint, and to tie him to the legs of fiery and unbridled horses which should gallop and drag him about in the open country. And having done this to him, all the limbs of THEODORE were smashed, and his head was cut to pieces, and he delivered up his soul into the hand of the Living God, for Whose sake he had become a martyr. And he received three crowns; the first for

the Faith of our Lord Jesus Christ, wherein he became a participator with all the believers; the second for his fight in the monastic life, and the good piety which he perfected; and the third for his martyrdom, and the hacking off of his members for the True Faith. And after this the believers collected the members of the saint, and laid them in a coffin with great honour. And they celebrated a festival as it might be this day, and they composed an encomium at the time of prayer in the Rômâyĕsṭ (Greek ?) language, as for all the saints, and they wrote it in the Book of Prayers. Salutation to THEODORE the monk.

[fol. 78*a* 2] And on this day also they commemorate four (forty ?) martyrs of MAREOTIS, and forty other martyrs, and GABRA KRĔSTÔS, the monk.

And on this day also became martyrs the four great officers of the city of 'ENSĔNÂ, that is to say, EUSAPHIUS, and TÂMÂN, and ḤARWÂG, and BACCHUS; they were the pillars and lawyers of the city, and they gave alms in abundance to the poor and needy. When ARIANUS the governor returned a second time to the city, these saints met him, and cried out before him, saying, "We [say] boldly that we are Christians, and believers on our Lord Jesus Christ, the Word of God, the First, on Whom stand the heavens and the earth." When ARIANUS heard [this] he tortured them with divers tortures, and when he was tired of torturing them, he cut off their heads with the sword, and they finished their martyrdom. Salutation to the four nobles of 'EṢNÂ, who fed themselves with hunger, and watered themselves with thirst.

[fol. 78*a* 3] And on this day also died the holy father EUMENIUS, the seventh Archbishop of the city of Alexandria. In the days of this saint the holy woman SOPHIA, and her three daughters, became martyrs. And he protected his flock well, and pleased God, and he sat for thirteen years and died in peace.

VII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr the holy and honourable victor, Abbâ 'ABASKÎRÔN from the city of ḲALÊN. This saint was one of the soldiers of ARIANUS, the governor of ANTINOË. And when the Edict of the wicked Emperor DIOCLETIAN concerning the worship of idols arrived, this saint rose up among the people, and cursed the emperor and his gods, and no man dared to punish him because he was a soldier, but they shut him up in the governor's house. And when the governor of the city of ANTINOË went to the city of ASYÛṬ, the emperor sent this saint and five other soldiers to him; and the names of these soldiers were: WALFIUS, and HERMINIUS, and ARKIAS, [fol. 78*b* 1] and PETER, and CRANIUS. These men made a covenant with Abbâ 'ABASKÎRÔN to shed their blood for the sake of the Name of our Lord Jesus Christ. And having stood up before the governor of ANTINOË, he commanded the soldiers to cut off the belts of these men, and then to torture them; and the soldiers did as he commanded. Of these five soldiers some of them had their heads cut off, and some of them were crucified, and they were crowned and received the crown of martyrdom. And the governor commanded the soldiers to beat Saint 'ABASKÎRÔN severely, and after this to flay his head down to his neck; and they did so. Then he tied him to the tail of a horse, and dragged him about the city; then he set him in a cauldron of [boiling] lead, and shut down the cover on him; and after this he put him in the furnace of the public baths; but under all these tortures the angel of God came to him, and helped him and comforted him, and made him to endure patiently, and raised him up whole and uninjured. When the governor was tired of torturing him he brought to him a certain sorcerer whose name was ALEXANDER, and who thought that he could cast spells on the sun and moon, and that he could ascend in the air and hold converse with the stars. And he commanded them to shut the doors of the baths, and

to sprinkle the whole building with urine; and they did as he commanded. Then he took a serpent, and uttered words over it, [fol. 78*b* 2] and slit it into two parts. And he took the venom and the liver of the snake, and laid them in a brass bowl, and boiled them, and then took them to Saint Abbâ 'ABASKÎRÔN; and he brought the vessel into the bath house and gave the saint that boiling poison, and he swallowed it. And the magician cried out, saying, "O master of the powers of darkness, work with thy strength upon this Christian"; and when nothing evil whatsoever happened to the saint, he marvelled exceedingly. And Saint Abbâ 'ABASKÎRÔN said unto the sorcerer, "Satan, on whom thou reliest for help, will not help thee, and he himself shall punish thee by the might of our Lord Jesus Christ." And straightway an evil Satan leaped upon that magician, and he began to make him roll about until he confessed our Lord Jesus Christ. And the governor commanded the soldiers to cut off the head of the magician with the sword, and they did so, and he received the crown of martyrdom. And the wrath of the governor against the holy man was increased, and he had him tortured severely, and they mutilated him cruelly; and whilst the saint was suffering this horrible torture, he gave thanks to God. After this the governor commanded them to cut off the head of Abbâ 'ABASKÎRÔN with the sword, and he received the perfect crown of martyrdom in the kingdom of the heavens. [fol. 78*b* 3] Salutation to Abbâ 'ABASKÎRÔN. [Here is] one of the miracles of this Saint Abbâ 'ABASKÎRÔN. There was a church in a certain village in the north of Egypt, and the priests of that church were committing evil deeds; and the saint waited for them to turn from their wickedness, but they neither repented of it nor turned from it. And the saint entreated God, Who brought upon them the disease of the plague, and they all died at once. And the saint departed, riding upon a horse, and he arrived at a city the name of which was BĔYÂHÛ, in Upper Egypt, at the time when men sleep, and when the men of the city were talking together by the light of the moon before they went to sleep. And the saint came to them, riding upon a horse, and he said unto them, "Peace be unto you"; and as soon as they saw him they rose up straightway, and they welcomed him,

and they said unto him, "Peace be to thee, O our lord." And he said unto them, "I wish ye to give me a little piece of ground," and making a line on the earth with his spear he said, "This will be enough for me." And the men answered and said unto him, "Yea, our lord, as thou commandest us so shall it be"; and he gave them one hundred *dînârs* in gold, and disappeared from them forthwith, and they marvelled at the appearance of him, and at his words. And after these men had gone [fol. 79*a* 1] to sleep in their houses, he transported the church from Lower Egypt to the city of BĔYÂHÛ in Upper Egypt; and when the men of the city rose up in the morning they found the church standing there; and they marvelled greatly, and glorified God. And many miracles have been worked therein from that day to this.

And on this day one thousand six hundred men suffered martyrdom under HERMINIUS (or, ARMINIUS), the governor. Salutation to the sixteen hundred martyrs of HERMINIUS. [In the Bodleian MS. the number is 18,000.]

And on this day also was re-opened the church of our holy Lady, the Virgin MARY, the God-bearer, in the market-place of WÊLÂ, in the city of MĔSR (CAIRO), after it had been closed for three years and six months. This took place in the year one thousand and twenty of the [Era of the] Righteous Martyrs (A.D. 1304). [fol. 79*a* 2] Salutation to the opening of the church, O Virgin MARY.

VIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the consecration of the church of our Lady MARY, the holy Virgin, the God-bearer, which is known as the "Bath" because of the blessed fountain of water which our Lord Jesus Christ made to spring up, when He was there with His mother, the Virgin MARY, at the time of their

return from the country of Egypt. When the angel of God appeared unto the righteous man JOSEPH, in a dream, saying, "Arise, take the Child and His mother and depart to the land of Egypt," JOSEPH rose up, and took our holy Lady, the Virgin MARY, the God-bearer, and her Son, our Lord Jesus Christ, and SALOME, the daughter of the sister of our Lady, and they came to the country of Egypt, and to DABRA ḲUĔSḲUÂM, and to the "Two Places." And when they had lived in Egypt for three years and six months, and HEROD was dead, the angel of God appeared to JOSEPH and commanded him to return to Jerusalem. When they were returning, they came to the city of MAḤARAḲÂ, and thence to MĔSR (CAIRO), and thence to MAṬÂRYÂ, and [fol. 79*a* 3] thence to the city of the "Bath" (*i.e.* HELIOPOLIS, or 'AYN ASH-SHEMS, the "Fountain of the Sun"). And our Lord Jesus Christ made this fountain of water to spring up when He was with His mother, the Virgin MARY, and it existeth to this day. And all men, of every country and of every race, come there, and they intercede with our Lady the holy Virgin MARY, the God-bearer, and they receive a blessing from her, and from the blessed fountain of water. Salutation to the consecration of the CHURCH OF MARY, which is built near the fountain made to spring up by thy Son.

And on this day also ten hundred and two people were martyred. And on this day the festival of Abbâ 'ATKÂRÔN, and EULOGIUS is celebrated. [Wanting in the Bodleian MS.]

And on this day also are commemorated the saints TAMADÂ and her sons, and HERMINIUS (ARMENIUS) and his mother. Salutation to TAMADÂ and her sons, and to HERMINIUS (ARMENIUS) and his mother.

IX. SANÊ

[fol. 79*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet SAMUEL. The name of the father of this saint was "ELKANAH," of the tribe of LEVI, and of the family of AARON the priest, and the name of his mother was ḤANNA, and she was barren. And because of her prayer and entreaty to God at all times, God gave her this prophet, and she brought him up in her house for three years. Then she took him to the Temple of God, according as she had vowed before she conceived him, and he ministered unto ELI the priest until he reached man's estate. And the sons of ELI made corrupt their service, and they forced the children of Israel in respect of their offerings. And God sent a message by the prophet to ELI, and said unto him, "Behold, I abominate thy sons, and all thy seed, [and will remove them] from the priesthood, and I will raise up a faithful high priest who shall do My good pleasure all the days of his life." And God raised up this great prophet SAMUEL. When ELI had become old, God called SAMUEL one night when he was lying down, and SAMUEL thought that it was ELI who called him, because at that time he had not known a vision from God. And SAMUEL rose up, and came to ELI the priest, and he said unto him, "My lord, didst thou call me?" And ELI said unto him, "Nay. Go, lie down." When SAMUEL went and lay down God called him [fol. 79*b* 2] a second time, and a third time, and he went to ELI though God called him. And ELI said unto SAMUEL, "Go, lie down, and if He calleth thee again say unto Him, 'Speak Lord, for Thy servant heareth.'" And when SAMUEL went [and lay down], and the voice from God called him, saying, "SAMUEL, SAMUEL," he said unto Him, "Speak my Lord; Thy servant heareth Thy voice." And God spake to him the same words which He had spoken to ELI the priest, concerning the evil which his sons had done, and what He wished to do to the sons of ELI and the children of Israel. After this God commanded the prophet to anoint SAUL, the son of KISH, king over the

children of Israel. When SAUL transgressed the commandment of God, He commanded this prophet to anoint DAVID, the son of JESSE, [over Israel]. And SAMUEL judged Israel for forty years and died in peace, and they celebrate his festival on the twenty-sixth day of the month of Sanê, which is the day whereon God called SAMUEL, and commanded him to act. And this prophet prophesied ten hundred and thirty-five years before the Incarnation of our Lord. Salutation to SAMUEL who grew up in the Temple of God.

[fol. 79*b* 3] And on this day LUCIANUS and four others became martyrs. This saint was formerly a priest of idols. When he saw the tribulation of the martyrs, whom they burned in the fire, and beat with whips, and hacked in pieces with hatchets, and when he saw that many martyrs whom the Emperor AURELIAN cast into a red-hot fiery furnace were in no wise injured by the fire, and that they walked about in the furnace, glorifying God, even as did the Three Children in the furnace of Babylon, this saint marvelled. Then he knew that the things which he worshipped were idols, and he was unable to serve them any longer, and he cast them into the fire and burnt them; and he knew that the God Who had wrought this miracle was God indeed. And straightway he cried out boldly before the emperor, saying, "I am a Christian"; and they brought him before the emperor, who rebuked him for abandoning his gods the idols, and promised him many gifts if he would return to the service of the idols. But the saint would not accept his promises, and would not listen to his command, and he was not afraid of his torture. And the emperor tortured him severely, and hung him up head downwards, and smashed his jaw with stones, and beat him very cruelly; after this he cast him into prison, where he remained for many days. After this the emperor had him brought before him with four other [Christians] who were imprisoned with him; and he said unto them, [fol. 80*a* 1] "Offer incense to the gods. If ye will not do so, I will torture you severely"; but they would not obey his evil commandments. And the emperor was wroth with them, and cast them into a red-hot furnace, but God

caused much rain to fall from heaven, and it quenched the fire. And the emperor commanded the soldiers to hang him upon a wooden cross, saying that his God was hung upon a cross, and they hung him upon a wooden cross and drove long nails through all his body, and he delivered up his soul into the hand of God. As for the four men, the soldiers cut off their heads and they received the crown of martyrdom in the kingdom of the heavens. Salutation to LUCIANUS and to his four companions in martyrdom.

And on this day also are commemorated JOHN, the bishop, and 'ARKÔLÂ (ARCHELAUS), the bishop.

X. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs [fol. 80*a* 2] the holy virgins DABÂMÔN, and BASṬÂMÔN, and SOPHIA their mother. Now they wanted to appoint bishop a certain man whose name was WÂRSĔNÔF, but he fled to the city of GEHMÛN, in the neighbourhood of BÂNÂ, and he dwelt with those holy women. That night the angel of God appeared unto him and said, "Why sleepest thou? Thou must fight, and the crown is prepared. Rise up and go to the governor, and confess the Name of our Lord Jesus Christ before him, and receive the crown of martyrdom." When he awoke from his sleep he made known to the holy women what he had seen; and they all agreed that they would take the crown of martyrdom. And they rose up straightway and departed, and came to the governor, and confessed our Lord Jesus Christ before him, and he tortured them severely and cast them into prison. After this he took them with him from BALBAL (?) to the city of SENHÛE, and their mother followed them. And the governor said unto them, "Cast incense to the gods," and when they refused he tortured them; and God sent His angel to them, and he gave them strength

under the torture [and healed] their wounds. After this he took them to the city of ḌÂ (ḌHÂ (?)). And the priests of the idols told the governor that the mother of the women, and DABÂMÔN, had cursed the gods. Now DABÂMÔN was a beautiful woman, and her charities were many, and she prayed to God [fol. 80*a* 3] without ceasing. And there was a certain woman whose name was YÔNÂ, and she and DABÂMÔN together used to weave beautiful apparel of every kind, [and sell them, and live on their price,] and what was left they gave away in alms. When the governor heard the story of SOPHIA he sent an executioner, whose name was 'EULÔGÎ, to her to cut off her head. And when he came to her, and saw the beauty of her face and of her appearance, which was like unto that of an angel, the grace of God made him to understand that he was not to kill her, but to take her to the governor; and she embraced the people of her house, and went forth from the city of DENFÂ. When she arrived at the city of ḌÂ, she met Saint WÂRSĔNÔF and his companions, and they saluted each other. And the executioner 'EULÔGÎ confessed our Lord Jesus Christ, and became a martyr, and they cut off his head with the sword; and these holy women also confessed our Lord Jesus Christ, and became martyrs. And Saint BASṬÂMÔN they hung upon the wheel, and tortured her severely, and she remained under torture for many days; but God gave her strength, and enabled her to endure, and healed her wounds. Then the governor cast her into prison, where she remained a few days, and he brought her out from prison and said unto her, "Cast incense to the gods." When she refused to obey his command he ordered [the soldiers] to cut off her head, and they took her outside the city to do so; and all the women who were about her were weeping, [fol. 80*b* 1] but she was rejoicing and was glad. And they cut off her head with the sword, and the heads of her mother and sister, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to SOPHIA and to her daughters DABÂMÔN and BASṬÂMÔN.

And on this day also are commemorated 'AḲLĔMÔS (CLIMIS) the martyr, and Abbâ NA'ÔN, and YAWSĔK.

And on this day also is commemorated the great joy which came into all the ends of the world, and the heavenly angels also rejoiced, for on this day went forth the Edict of the Emperor CONSTANTINE, the believer, and just man, to all the cities and countries of his empire, commanding the houses of idols to be closed, and the churches to be opened. And this Edict, which was full of joy, came to the city of Alexandria as it were this day, and they despatched this Edict to all the countries of Egypt, and the believers rejoiced at the exaltation [fol. 80*b* 2] of the Christians and the glorious Law of the Life-giving Cross. And they closed the houses of idols, and they opened the churches, and they celebrated a festival as it were this day. And this took place in the eleventh year of the reign of CONSTANTINE, and in the first year of office of Abbâ ALEXANDER, Archbishop of the city of Alexandria. Salutation to the day of the EDICT OF CONSTANTINE which opened the churches, and closed the houses of idols.

XI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint CLAUDIUS, the martyr, a man with the appearance of the angels, a kinsman of kings, and a victor in battle. This saint fought a good fight, and received an incorruptible crown of martyrdom in the kingdom of the heavens. He rejected the glory of this fleeting world, and inherited that which is everlasting and unending, and the heavenly grace. The father of this saint was the brother of NUMERIANUS, Emperor of Rômê, and his name was 'ABṬELMÂWÔS (PTOLEMY), and the appearance of this saint was very goodly, like that of JOSEPH, the son of JACOB-ISRAEL. And [fol. 80*b* 3] he was mighty in battle, and he was applauded more than any other young man in Antioch; and he was beloved by everyone because of his strength and goodliness. And because the people of Antioch loved him so greatly they painted a picture of him on the doors of the city, and they painted also pictures of his

enemies fleeing vanquished before him. And the saint read many of the Books of the Church. And the Emperor of Rômê heard the report of him, and he wrote to his father, and asked for him, and his father sent him to him. When he arrived there the Emperor of Rômê went out to meet him with his soldiers, and he and all the men of the city rejoiced in him. And in those days a great war broke out with the men of ḲUĔZ (KHUZISTAN) and the men of Armenia, and Saint CLAUDIUS marched against them, and conquered them, and he seized their king and broke them. After this he returned to the city of Antioch, and he found that the Emperor DIOCLETIAN had denied our Lord Jesus Christ, and was worshipping idols. And CLAUDIUS had a friend whose name was VICTOR, and he was the son of HERMANUS, and they were reciting at all times words of the Holy Scripture, which were beneficial for the salvation of their souls; and they agreed together to shed their blood for the sake of the Name of our Lord Jesus Christ. And Satan appeared unto them in the form of an old man, who pretended to be suffering grief, saying, "O my sons, ye goodly young men, the sons of emperors, I am afraid on your account, [fol. 81*a* 1] and I sorrow for you, I advise you to make friends with this infidel emperor, and to cast incense to his gods and idols; when he commandeth you to do this, do not transgress his command, but serve ye Christ in your houses, for this emperor is strong, and mighty, and merciless." And our Lord Jesus Christ made them to understand that he who was speaking to them was Satan, and the saints said unto him, "O thou who art filled with all manner of evil, and who art the father of lies, get thee gone from us, for thou dost always oppose the path of God." And straightway the old man changed his appearance, and became like a black man, and he said unto them, "Behold, I will [go] before you to the emperor and make him to shed your blood." And Satan went to DIOCLETIAN, and said unto him, "If thou dost not kill VICTOR and CLAUDIUS they will rise up against thee, and kill thee, and take thy kingdom." Therefore did the emperor send to Saint CLAUDIUS, and call him, and he came to him; and the emperor asked him to cast incense to his idols, and promised to give him his father's office, but

CLAUDIUS neither accepted his promise, nor submitted to his order. Now the emperor did not dare to speak to (*i.e.* threaten) CLAUDIUS in the city of Antioch, for Saint CLAUDIUS spake to him boldly and fearlessly and reviled him. And ROMANUS advised DIOCLETIAN to send Saint CLAUDIUS to the country of [fol. 81*a* 2] Egypt, and to kill him there, [saying,] "He is a heretic like my son VICTOR." And the emperor wrote a letter to the governor of ANTINOË, saying, "CLAUDIUS will accept [nothing] from us, and he will neither hearken to our words nor obey them. Do thou persuade him with all thy power to return to his allegiance to us, and if he will not do so cut off his head with the sword." When Saint CLAUDIUS heard that the emperor had ordered them to send him to Egypt, he commanded SÎDRÂKÔS, his sister's husband, [concerning her,] and committed her to his care, and he embraced him, and departed to the country of Egypt, together with the emperor's envoys. When he arrived in the presence of ARIANUS, the governor of ANTINOË, and the governor saw him, he rose up and kissed his hand, and he entreated him, saying, "O my lord CLAUDIUS, do not this thing, and do not transgress the emperor's command." And Saint CLAUDIUS answered and said unto him, "I was not sent hither to thee for thee to lead me astray by thy words, but that thou mightest fulfil what the emperor commanded." And they held converse together in this wise until ARIANUS became furious and filled with wrath, and he drove the spear which he had in his hand into the saint, who delivered up his spirit straightway, and received the crown of martyrdom in the kingdom of the heavens. And certain believers came and took the body of Saint CLAUDIUS, and swathed it with costly cloths, and laid it with the body of Saint VICTOR; and the bodies remained thus until the end of the days of persecution. And the mother of Saint VICTOR came to the city of ANTINOË, and she made the bodies [fol. 81*a* 3] ready for burial, and she carried them to the city of Antioch. They say, however, that the body of Saint CLAUDIUS resteth now in the city of ASYÛT. Salutation to CLAUDIUS. Salutation to the one and twenty and to the six and sixty members of the palace of CLAUDIUS who suffered martyrdom through him.

And on this day also is commemorated the consecration of the church of the Forty soldier-martyrs in the church of our Redeemer Jesus Christ, in the city of Alexandria, and KÎRÛ-BÂWEYÂNÛ, the archbishop. Salutation to the consecration of Thy Church, O Jesus the Redeemer.

XII. SANÊ

[fol. 81*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemoration of the glorious angel MICHAEL the archangel. Now the reason for the celebration of the festival is as follows: There was in the city of Alexandria a great temple which Queen CLEOPATRA, the daughter of PTOLEMY, King of Egypt, had built in the name of the star ZÛḤÂL (VENUS), and they celebrated a festival in its honour on the twelfth day of the month of Sanê. And there was in that temple a great brass idol which was exceedingly awesome, and its name was ZÛḤÂL (VENUS), and they used to offer up many sacrifices to it on the day of the festival; and they continued to celebrate the festival of that idol until the days of the archiepiscopate of Archbishop ALEXANDER, that is to say for three hundred years and more. When Abbâ ALEXANDER was appointed Archbishop of Alexandria, the righteous Emperor CONSTANTINE was reigning, and the True Christian Faith spread abroad. And Abbâ ALEXANDER wanted to smash that idol, but some worthless men of the city prevented him, and they said unto him, "We are in the habit of celebrating a festival in honour of this idol. And behold, fifteen archbishops have preceded thee [here], and they did not alter our custom." And Abbâ ALEXANDER rebuked them severely, and he explained the matter to them, and said, "This idol can do neither evil nor good, but those who celebrate the festivals of idols worship Satans." [fol. 81*b* 2] And Abbâ ALEXANDER also said unto them, "If ye will hearken unto my advice, let me arrange for you this festival as it ought to have been in olden times, that is to say, let us smash this idol, and [re]consecrate the temple,

and turn it into a church in the name of the glorious angel MICHAEL the archangel, and we will arrange this festival in his honour. And let the altar be [re-dedicated] to God Most High, and let the poor, and the needy, and the wretched, eat the oxen and sheep which the priests slay, and the glorious angel MICHAEL shall intercede on your behalf with our Lord Jesus Christ." And this good counsel pleased them, and they yielded to his wishes, and they made the temple a church in the name of the glorious angel MICHAEL the archangel. And that temple became known as the "Church of Caesarea," and it continued to stand until the Muslims reigned in Egypt, and then they destroyed it. And this festival was established by order, and all the people of the districts [in Egypt] celebrated it in honour of the glorious angel MICHAEL the archangel. And on this day God appointed MICHAEL the archangel to his grade, above all the angels, and to his greatness, and the archangel performed many miracles among which is the following: There was a certain man who feared God, and who used to celebrate the commemoration of the glorious angel MICHAEL on the twelfth day of each [fol. 81*b* 3] month, and especially during the months of Khĕdâr and Sanê. And there was among his neighbours a rich man who was without mercy, and he used to hate that God-fearing man when he celebrated the festival of the glorious angel, and to laugh at him. When the days of the God-fearing man had come to an end, and the time of his death, when he would rest from the labour of this fleeting world, drew nigh, he commanded his wife to be merciful, and to celebrate the commemoration of that glorious angel MICHAEL, and especially the festivals which fell on the twelfth day of Khĕdâr and on the twelfth day of Sanê. Now at the time of the death of the God-fearing man, his wife was with child. And after the man died his wife buried him. And at that time the woman was near her time to bring forth, and the pains of childbirth seized her, and she was in very great tribulation, and she said, "O MICHAEL, angel of God, have compassion upon me, and entreat God on my behalf so that He may deliver me from the tribulation in which I am, and which hath come upon me this day; for with thee there is great grace with God."

And when she had said these words, the house wherein she was became full of light, and forthwith she was relieved of her pains, and she brought forth a child whose appearance was goodly. And the angel of God, the glorious MICHAEL, came down from heaven, and he blessed the child, and said, "Thus saith God: This child shall inherit the goods of the rich man who hath no mercy, and all his possessions and all his lands." At that moment the rich man was looking out from the window of his house [fol. 82*a* 1] upon the house of the woman, and he heard the voice of MICHAEL, the angel of God, saying, "This child shall inherit the money of the rich man." Then great sorrow came upon him, and he sought for a pretext for killing the child, but God protected him through the intercession of the glorious angel MICHAEL. And when the days of the child were ten years, his mother's money came to an end, and the rich man, with small mercy in him, found his opportunity against the woman. And he said unto her, "Give me thy son, and let him minister unto me, and I will feed him and clothe him, and will give thee twenty *dînârs* in gold." When the woman heard these words from the rich man she rejoiced on account of her poverty, and the rich man gave her twenty *dînârs* in gold, and she gave him her son; and having taken him the rich man rejoiced with a great joy, and he said in his heart, "Behold what I have desired is fulfilled for me." Then he made a wooden box as long as the boy was tall, and he forced the boy into the box, and fastened the cover over him, and he carried the box to the river, and cast it into the water, and he also cast the key of the box into the river. And by the Will of God the box floated on the surface of the river until it came to the quay of a certain city which was not far from the river. And there was a certain shepherd who was watching and tending his flocks near the river, and when he saw the box in the river, he dragged it out, [fol. 82*a* 2] and carried it into his house, and he was thinking by what means he could open the box. And as he was thinking about this matter, God put the thought into his heart that he should go to the river, and straightway he went and found a man catching fish. And the shepherd said unto him, "Cast [thy] net into the river in my name, and

I will give thee the price of the fish which shall be caught"; and the fisherman did as the shepherd told him. And a great fish came out from the net, and the shepherd gave him the price thereof; and taking it he went to his house, and he killed the fish to broil it, that he and his household might eat. And having slit open the belly of the fish he found a key inside it, and he said within himself, "Perhaps this is the key of the box." And having inserted the key into the keyhole of the box, the box opened quickly, and the shepherd marvelled for he found inside it the boy whom the rich man wanted to kill. When he saw [the boy] he rejoiced in him with a great joy, and he called him "BÂḤRÂN" because he found him in the river; and the boy became to him as his son. Now the distance of the city wherein the boy was born, from that wherein the shepherd lived, was a journey of ten days. And after many days the rich man in whom there was no mercy wished to go and sojourn with the shepherd, and when the sun was about to set he said unto the shepherd, "Peradventure thou hast a place wherein we can lodge until to-morrow; if thou hast I will pay thee [fol. 82*a* 3] thy charge." And the shepherd brought the rich man into his house, and he called the young man by his name of "BÂḤRÂN." When the rich man heard this name he asked the shepherd, saying, "Is this thy son?" And the shepherd said unto him, "Yea, I found this young man when he was a little boy in a box in the river, and I took him and reared him as my son." When the rich man, in whom there was no mercy, heard this he was very sorry in his heart, and he knew that the young man was the boy whom he had thrown into the river to kill him. And on the morrow the rich man wished to depart, and he devised a device of Satan and said unto the shepherd, "I want thee to give me this thy son so that I may send him with a message to my house in the city which is called So-and-so, because I have forgotten something which is in my house; and the payment of twenty *dînârs* of gold which I should give to him I will give to thee." And the shepherd rejoiced because of the gold, and he called the young man and said unto him, "O my son BÂḤRÂN, come that this honourable man may send thee to his house on some business concerning his house, and return to my house in

peace"; and the young man said unto him, "Willingly, O my father, whatsoever thou commandest me I will do." Then straightway the rich man wrote a letter to his steward, saying, "When thou hast read this [fol. 82*b* 1] letter kill the bearer of it, whose name is 'BÂḤRÂN,' and cast his body into a pit. Let no one know about this until I come in peace"; and he wrote on the letter a certain sign which they had agreed upon, and which none but they two knew. And he sealed the letter and gave it to BÂḤRÂN, and he gave him what money was needful for the journey, and the young man departed. And as he was journeying along the road, he was about half-way between the two cities, behold one day the angel of God, MICHAEL, the archangel, came to him, riding upon a horse in the form of a soldier of the emperor; and he said unto BÂḤRÂN, "What hast thou with thee?" And he said unto him, "I have with me a letter from a rich man who hath sent me to his house in such and such a city." And the angel of God, the glorious MICHAEL, said unto him, "Shew me the letter," and BÂḤRÂN being afraid of him gave him the letter. And the angel blew on the paper, and obliterated everything which was written upon it. And the glorious angel, MICHAEL, the archangel, wrote with his own hand on the paper, saying, "Behold, I the rich man So-and-so have sent unto thee the bearer of this letter whose name is BÂḤRÂN. As soon as ye have read this letter marry my daughter So-and-so to him, for I have given him all the goods in my house, and all my lands. Do not wait until I come back, [fol. 82*b* 2] for I shall tarry on my journey. Let him do what he wisheth in my house, for I have given him authority over all my goods and over my house. Here is the sign which is between thee and me, O my steward, So-and-so." And the angel of God, the holy angel MICHAEL, the archangel, sealed the letter, and gave it to BÂḤRÂN, and said unto him, "Go to the house of the rich man, and when thou hast arrived at his house give this letter to his steward, and do not tell him that I met thee on the road, and that I have changed [the contents of] this letter." And BÂḤRÂN said unto him, "Yea, my lord, everything which thou hast commanded me I will do." And BÂḤRÂN went on until he arrived at that city, and he

enquired for the house of the rich man So-and-so, and one brought him to it, and he gave his letter to his steward. And when the steward had read it, and understood the contents thereof, he recognized the [private] mark, and knew that it was authentic. And forthwith they made a great marriage-feast for BÂḤRÂN and the daughter of the rich man, and they married them in the church, before the sanctuary of God; and they lived in the happiness of marriage for forty days. And towards the end of the marriage-feast the rich man returned to his city, and when he heard the sound of the music and singing, and the rejoicings, he asked, saying, "What is this sound which I hear?" [fol. 82*b* 3] And certain of the men said unto him, "Thy letter came by the hand of a young man called BÂḤRÂN, and as in it thou didst command that thy daughter should be married to him, they gave her to that young man whose name is BÂḤRÂN. And behold they have been rejoicing in the marriage-feast for forty days and forty nights. And they have given him all thy money, and thy house, and menservants and handmaidens, and all thy possessions, according to what thou didst command in thy letter." And when the rich man heard these words, he cried out at the top of his voice, and fell down and died; and straightway the Satans took his soul into the lowest Sheol. And the young man inherited all his money even as God the Most High had commanded. And the young man BÂḤRÂN celebrated the commemoration of the glorious angel of God, MICHAEL the archangel, on the twelfth day of each month, and he knew that it was he who had appeared unto him and breathed on the letter and obliterated what was written therein, and had written other matter in its place. And after this he built a beautiful church in the name of the glorious angel MICHAEL, the archangel, and he painted a picture of him in it in front of the sanctuary, and through this picture many signs and wonders were made manifest, and the sick were healed. [fol. 83*a* 1] And BÂḤRÂN was appointed priest of that church, and he ministered therein until the day of his death, and his mother and his son inherited everlasting life through the intercession of the glorious and holy angel, Saint MICHAEL the archangel. And on the day of the resurrection this glorious

angel bowed before the throne of God, and said, "I beg and entreat Thy compassion, O my God, I Thy servant and messenger, to make known to me all those who celebrate my commemoration upon earth, through Thy righteous promise, for Thou art merciful and compassionate." And God answered and said unto him, "O MICHAEL, chief of the faithful hosts of heaven, behold, I command thee to lift up upon thy wing of fire as many [men] as thou art able to carry upon it, three times." And when Saint MICHAEL heard this he rejoiced and was glad, and he lifted up upon his wing three times [as many as he could of] the men who celebrated his commemoration upon earth and made them to pass by the river of fire. And there were thousands of thousands and tens of thousands of tens of thousands, and no one could number them except God Himself. Therefore, O beloved, it is meet that we should strive, and should celebrate the commemoration of the glorious angel MICHAEL, the archangel, as well as we are able, even if it be only to give a cup of cold water in his name, even as our Lord saith in His Holy Gospel. And let us ask for mercy from God through the intercession of the glorious angel MICHAEL, [fol. 83*a* 2] that He may deliver us from the net of Satan, the accursed, and may put far away from us all pain (or, sickness) and the plague, and may increase the fruits of our lands in performing His mercy, and may forgive us our sins, and may give rest to the souls of our dead, and may bring back in safety those of our fathers and brethren who are on a journey, and may set peace in our midst, and may strengthen us in the True Faith to our last breath. And this glorious angel Saint MICHAEL the archangel performed many miracles. Salutation to MICHAEL.

And on this day also is commemorated the death and history of Saint EUPHEMIA. This holy woman was the wife of a man who feared God, and he gave much alms, and kept three festivals each month, that is to say, the festival of the glorious Saint MICHAEL, on the twelfth day of each month, and the festival of our holy Lady the Virgin MARY on the twenty-first day of each month, and the festival commemorating the birth of our Lord and Redeemer Jesus Christ on the twenty-ninth day of

each month. And when the day of his death drew nigh, he commanded the saint, his wife, never to fail [fol. 83*a* 3] in giving alms as he was wont to do, and especially to keep these three festivals. And she asked her husband to have painted a picture of the glorious angel Saint MICHAEL, the archangel, in her house, and to give it to her, and he did this for her; and when he died this saint continued to do as her husband had done. And Satan was jealous of her, and he came unto her disguised as a widow who was a nun, and he came to her and held converse with her, saying, "I am sorry for thee and pity thee. And now I advise you to marry, and to bring forth a son before thy money come to an end, and thou fallest into want at the last." And then he said unto her, "Behold, thy husband hath inherited the kingdom of heaven, and he hath no need of alms." And she answered and said unto him, "I have promised God that I will never consort with another man; even the doves and the ravens do not take second mates. How then can men who are created in the form and likeness of God do this?" And when she would not hearken unto his advice, he changed his form, and cried out against her, saying, "I will come to thee another day"; and she took the picture of the glorious Saint MICHAEL, and drove him away therewith. And when the twelfth day of Sanê had come, and she was occupied with the celebration of the festival according to her custom, Satan appeared unto her in the form of the glorious Saint MICHAEL, and he said unto her, "Peace be unto thee! I am MICHAEL, the archangel, God hath sent me to thee, and He commandeth thee to cease from these alms, and to marry a believing man. Know thou that a woman without a man is like a ship without a rudder"; [fol. 83*b* 1] and he began to bring to her proofs out of the Old Testament, and to shew her how ABRAHAM, and ISAAC, and JACOB, and DAVID, and others like unto them married wives and pleased God. And the saint answered and said unto him, "If thou art an angel of God, where is the symbol of the Cross on thee? The soldier of a king never goeth to another place without the symbol of the king on him." When Satan heard these words from her, he changed his form, and he began to choke her, and she prayed to the glorious Saint MICHAEL, and

he came unto her forthwith and delivered her from him. And he seized Satan and began to punish him, and Satan entreated him, saying, "God will bear with us until the end of the world. Have mercy upon me and do not torture me"; and the saint drove him away. And MICHAEL said unto Saint EUPHEMIA, "Go and arrange thine affairs, for thou shalt depart from the world this day. And behold God hath prepared for thee things the like of which eye hath not seen, nor the ear heard of, and which the heart of man hath never imagined"; and he gave her the salutation of peace and went up into heaven. And after she had finished the preparations for the feast in the proper manner, she sent to the bishop and the priests, and they came to her, and she gave them all her money to give to the poor, and the needy, [fol. 83*b* 2] and the destitute. And she took the picture of the glorious Saint MICHAEL, and prayed to it, and laid it upon her face and breast, and then she died in peace. Salutation to EUPHEMIA who conquered MASṬÊMÂ (*i.e.* Satan).

And on this day also died the holy father JUSTUS, the sixth Archbishop of the city of Alexandria. This saint was a learned and honourable man of Alexandria, and Saint MARK, the evangelist, baptized him, and his mother, and many others, with Christian baptism. Then ANIANUS, the perfect deacon, made him a reader, and on another occasion he made him a priest. And he grew up in the Law of the Church, and he knew all the Scriptures, and he frequently sat with Saint ANIANUS; and he taught the people, and confirmed them in the True Faith. And when Abbâ BARMĔYÛ died, they took him, and against his will made him Archbishop of the city of Alexandria. And he protected well the Church in all the land of Egypt, and he ruled them rightly and as was fitting. [fol. 83*b* 3] He sat upon the throne of MARK the evangelist for twelve years, and he died in peace, at a good old age, and pleased his God. Salutation to JUSTUS whom MARK baptized.

And on this day also died the holy father Abbâ CYRIL, the sixty-seventh Archbishop of the city of Alexandria. When the father Abbâ GABRA KRĔSTÔS (*i.e.* CHRISTODOULOS),

the archbishop who preceded him, died, the bishops and elders of the people agreed together, and went up to the monastery of Saint Abbâ MACARIUS, of the desert of SCETE, and they passed two months there in seeking to find out who was the most suitable man for this holy position. And there was in the monastery of Saint Abbâ JOHN KAMÂ a certain righteous man, whose name was GABRA KRĔSTÔS, who had the power of seeing the future by the Holy Ghost. And the angel of God appeared unto him, and said unto him, "Speak to the bishops and say unto them, 'Trouble not, for behold there is among you in the monastery of Saint Abbâ MACARIUS, a man who is fit for this honourable position; and his name is GA'ARGÎ.'" And straightway Saint GABRA KRĔSTÔS told them these words, and they took this father against his will, and made him Archbishop of the city of Alexandria. And the Church shone through him, and all the people of the Church in the country of Egypt rejoiced in that [fol. 84*a* 1] appointment. And he was exceedingly learned, and he appointed bishops, and priests, and deacons, and he restored many churches. During his period of office he appointed a second bishop to the country of Ethiopia, whose name was SÂWÎRÔS (SEVERUS ?). He was the brother of the Bishop of Ethiopia, and had been brought up in his house there [in Egypt]. And when Abbâ SÂWÎRÔS (SEVERUS ?) arrived in the country of Ethiopia the people rejoiced greatly in him because of his knowledge and his righteousness; and he converted very many from their evil deeds to repentance and the fear of God. And the king of Ethiopia had many wives, and his nobles also, and through the teaching of the bishop they all gave up their companies of wives and each man lived with one wife only. And when he had been in office for eleven years and three and a half months, after partaking of the Holy Mysteries, he died in peace. And they carried his body to the monastery of Abbâ MACARIUS, and laid it with the bodies of the archbishops. Salutation to CYRIL the archbishop.

And on this day also died the blessed and pure seer of the mysteries of heaven LÂLÎBALÂ [surnamed GABRA MASḲAL],

King of Ethiopia. The parents of this saint having begotten him, they brought him up in the fear of God. And when he had grown up, and had arrived at man's estate, the king his elder brother heard that [fol. 84*a* 2] he would inherit the kingdom, and sit upon his throne, and jealousy came upon him. And he sent and called him, and when he came, and stood up before him, he contrived a matter against him, and he commanded his servants to beat him, and they beat him with very many stripes, from the third hour of the day to the ninth hour; and after this he commanded them to set him before him. And when he stood up before him the king and all his soldiers marvelled when they saw that no injury had happened to him; now the angel of God had supported him. Then the king said unto him, "Forgive me, O my brother, for what I have done to thee"; and then they made peace and were reconciled to each other. And God saw the punishment which he suffered that day, and He made him to inherit the kingdom. And having become king he meditated on the things which would please God, and he made many gifts to the poor and needy. And when God saw the strength of his love, the angel of God appeared unto him in a dream, and he shewed him how he was to build ten churches together, but each being different from the other. And he did as God shewed him, and when he had finished the building of these churches, he made his brother's son to inherit the kingdom. Salutation to LÂLÎBALÂ, the builder of churches.

XIII. SANÊ

[fol. 84*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father JOHN, Bishop of Jerusalem. This saint became a monk in his early years in the monastery of Saint Abbâ HILARION the Great, with the father Abbâ EPIPHANIUS, and he devoted himself to the ascetic life and fought a great fight. And his knowledge and his virtues were noised abroad, and [the bishops and priests] chose him, and made him Bishop of Jerusalem, after he had been appointed

Bishop of Cyprus. And when this father had seated himself in his office, Satan led him astray through the love of money and possessions, and he gathered together much money, and he made vessels of silver for his table, and he used to eat out of them; and he never gave anything to the poor and needy, not even the broken bread-cakes. And Saint EPIPHANIUS heard the report of him, and then he remembered his spiritual fight, and how formerly he had rejected the world, and his devotion to God and the ascetic life, and his piety, and his mercy, and he had pity upon him from the depth of his heart, and he remembered his affection, for he was his brother in the Holy Spirit, and his friend of long ago. And Saint EPIPHANIUS rose up from Cyprus, and came to the city of Jerusalem, for the sake of this father Abbâ JOHN, (although he made it appear to men that he had come to worship in the Temple of Jerusalem,) that he might save him from his error. And when Abbâ EPIPHANIUS came to the city of Jerusalem, this father Abbâ JOHN invited him to his house, and he placed before him a table whereon were set the beautiful vessels of silver with pottage in them. And then Abbâ EPIPHANIUS saw that Abbâ JOHN had [fol. 84*b* 1] in him no mercy for the poor and needy; and he was very sorry for him, and his heart was in pain because of him. And after he had gone forth from him Abbâ EPIPHANIUS devised the following plan: He was dwelling in one of the monasteries of Jerusalem, and he sent to Saint Abbâ JOHN, saying, "Know, O my brother, that the elders of the city of Cyprus, and all the chiefs of the people, have come to visit me, and I wish thee to do me honour before them, and to send to me from your house the silver vessels of thy table that they may eat pottage from them"; and Abbâ JOHN sent the vessels to him. And Saint Abbâ EPIPHANIUS took them, and sold them, and received the price of them, and he gave away the money in alms to the poor and needy. And after a few days Saint Abbâ JOHN said unto the holy and blessed Abbâ EPIPHANIUS, "Give me back the vessels of my table which I sent unto thee"; and EPIPHANIUS said, "Yea, I will." And Abbâ JOHN demanded them from him a second, and a third time, and EPIPHANIUS said unto him, "Yea, I will." And when

he did not give them up, Abbâ JOHN seized him by the hem of his garment in the church, on [the day of] the Resurrection of our Lord Jesus Christ, and he said unto him, "I will not let thee go until thou givest me back my [silver] vessels." And Abbâ EPIPHANIUS prayed, and entreated God, and God made Abbâ JOHN blind. Then Abbâ JOHN wept and entreated EPIPHANIUS, who prayed to the Lord God our Lord Jesus Christ, and He opened for him one of his eyes. And EPIPHANIUS said unto him, "Behold, our Lord Jesus Christ [fol. 84*b* 2] hath left blind one of thine eyes so that thou mayest remember thy good spiritual fight, and thy strivings, and thy former good and willing deeds. Know thou that I have sold the vessels of thy table, and have given the price thereof in alms to the poor and needy on thine account. I only came to Jerusalem because I heard that thou wast a lover of money." And from that time Abbâ JOHN awoke from his dream of inertness, even as a man waketh up out of slumber, and he walked diligently in the path of charity, and more than any man he gave away in alms all his money, and all the clothes which he had. And he gave up the acquisition of money and the riches of this fleeting world, and at last, at the time of his death, there was not found with him one *dĕrkham* (*dirham*) of gold, or any smaller piece of money. And God gave him the great gift of healing, and he worked many miracles, and he used to heal all those who were sick or who had diseases by anointing them with holy oil from the Tomb of our Lord Jesus Christ, and he protected them by means of the sign of the Life-giving Cross. And having finished his spiritual fight and his divine excellences, and pleased God, he died in peace. Salutation to JOHN the Perfect, Bishop of Jerusalem.

And on this day also the Christian peoples [fol. 84*b* 3] of the land of Egypt are accustomed to celebrate the festival of the glorious angel, the Archangel GABRIEL, the captain of the hosts of heaven, who preached the new tidings. In the first place it was he who brought news to DANIEL, when he was praying and entreating God for the return of the children of Israel from captivity, and for their deliverance from Satan. And this great

angel appeared unto him, and announced to him the deliverance of the children of Israel from the captivity of Babylon, and the building of the sanctuary in Jerusalem; and he announced to them the coming of our Lord Jesus Christ. And he defined the number of years after the passing of which our Lord Jesus Christ would come, and he made him to know that He would be killed, and that afterwards the city of Jerusalem would be laid waste, and that no other Messiah would come after Him except the False Messiah. And when the years which he had defined were ended, and the time had come for the Redeemer to arrive, this glorious archangel, and captain of the hosts of heaven, Saint GABRIEL, came from God and announced to our holy Lady, the Virgin MARY, the God-bearer, the coming to her of the Son of the Living God, and His Incarnation through her. And GABRIEL appeared in the flesh because God loved him, and it was for this reason that He sent this angel on these two great missions. And our fathers, the doctors of the holy Church, have commanded us to celebrate a festival in his honour each year. Let us entreat [fol. 85*a* 1] him to intercede for us with our Lord and Redeemer Jesus Christ, that He may deliver us from our enemies, for he is nigh unto Him, and he standeth before His throne, so that by his intercession we may find grace before our God, to Whom are meet praise, and [ascription of] might, and laud, and the heartiest thanksgiving, and honour, [on] all days. Salutation to GABRIEL.

And on this day also is commemorated CAINAN, who lived nine hundred and ten hundred (*sic*) years; and he died on the fourth day of the week.

And on this day also are commemorated 'ABÛLÂG, the martyr, and two hundred martyrs, and our father MÂTYÂN, who was persecuted for righteousness' sake.

XIV. Sanê

[fol. 85*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the saints Abbâ 'AKRÂ, and JOHN, and 'ABṬELMÂ (PTOLEMY ?), and PHILIP. This Saint Abbâ 'AKRÂ was of the men of the city of DAMANHÛR, in the district of BÛṢÎR, in the north of Egypt, and west of the river of MĔSR (CAIRO); he had a brother, whose name was PHILIP, and he was exceedingly rich. And they made an agreement with their two priests, whose names were JOHN and 'ABṬELMÂ (PTOLEMY ?), and the four of them came to the city of ḲARṬES, and confessed our Lord Jesus Christ before the governor. And the governor commanded the soldiers to shoot them to death with arrows, and they shot at them, but the arrows never reached them. And after this the governor commanded them to cast them into a red-hot oven, and they did so, and they heaped up the fire upon them, but God sent His angel and delivered them from the fire. Then the governor commanded them to tie them to the tails of horses, and to drag them from the city of ḲARṬES to the city of DAMANHÛR; and they did all this to them, but no injury whatsoever came to them. And the governor commanded them to cut off their heads, and they took them outside the city of DAMANHÛR, and cut off their heads with the sword, and the saints received crowns of martyrdom. And men came from the city of ḌÂ and took the body of Saint Abbâ 'AKRÂ, and they built for him a beautiful church, and laid his body inside it, and many signs and wonders took place therein through him. [fol. 85*a* 3] And similarly, men of the city of DAMANHÛR came and took [the bodies] of the three saints PHILIP, and 'ABṬELMÂ (PTOLEMY ?), and JOHN, and wrapped them for burial in costly cloths, and they built them beautiful churches, and laid their bodies inside them, and countless very great signs and miracles took place therein. Salutation to 'ABṬELMÂ (PTOLEMY ?), and PHILIP, and JOHN, and 'AKRÂ.

XV. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the consecration of the church of the blessed, and holy, and victorious fighter, the soldier of heaven, our father MÎNÂS, in the city which is called MARYÛṬ (MAREOTIS), and his miracles were made manifest, and his body revealed. Now the body of the saint having been hidden in the earth, the glorious and Most High God wished to reveal it. And in those days there was a certain shepherd, who pastured his sheep near the hill wherein the body of Saint Abbâ MÎNÂS was hidden and buried, and this shepherd saw one of his sheep, which was sick of a grievous disease, dip itself in the water of the well which was near that place, and then roll itself in the dust [fol. 85*b* 1] of the hill, and it was healed straightway. And the shepherd marvelled, and he used to take all his sick sheep, and wash them in that water, and make them to roll themselves in the dust of that hill, and they were healed straightway. And this also the shepherd used to do with all the sick folk whom the people brought to him; he mixed the dust from the hill with the water and smeared them with the mixture, and they were healed straightway; now the shepherd knew the cause of the healing. And the report of this shepherd was heard by the Emperor of Rômê. And he had a daughter who was sick with running sores, and he sent her to the shepherd who healed her of her sickness, in the same way as he healed his sheep. And having been healed she wished to know the reasons why that place healed her, and Saint MÎNÂS appeared unto her in a vision, and told her that his body was hidden in that place, and said, "Behold, God hath commanded thee to dig, and to raise me up." When she awoke she did as the saint commanded, and raised up his glorious body, and she built over it a beautiful shrine, and they laid his honourable body inside it. And the emperor commanded his nobles and his officials to build their houses in that place, and a great city was built and it was called MARYÛṬ (MAREOTIS). And God

made manifest through the body of this Saint Abbâ MÎNÂS countless signs and miracles. And the archbishop [of Alexandria], and his bishops, came and consecrated the church, as it were this day. And the fame of the signs [fol. 85*b* 2] and wonders which appeared in that church through the intercession and entreaty of Saint MÎNÂS, the martyr, was noised abroad [everywhere]. Salutation to the consecration of thy house, O Saint MÎNÂS.

And on this day also is commemorated GABRA KRĔSTÔS, the pure deacon.

XVI. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died at a good old age the ascetic father and fighter, of a glorious memory, Abbâ NÂFER (or, 'ABUNÂFER), who was the first ascetic [to live] in the desert of Upper Egypt. Now the history of this saint is related unto us by PAPHNUTIUS, who was moved by the grace of God, and was sent to see the servants of God who lived in the desert. And he saw many of them, and wrote the histories of their strifes, and among these was Abbâ NÂFER. When this father came into the desert he found a well of water, and a palm tree, and he lived in that desert for eight years. And one day this saint PAPHNUTIUS saw Abbâ NÂFER coming to him, and he was [fol. 85*b* 3] naked, and the hair of his head and his beard covered his body. When he saw PAPHNUTIUS he was afraid of him, and he thought that he was an unclean spirit, and Saint Abbâ PAPHNUTIUS held him fast, and made the sign of the Cross before him, and he prayed and said, "Our Father which art in heaven." Then Saint Abbâ NÂFER said unto him, "Good is thy coming to me, O Abbâ PAPHNUTIUS." And when the saint had prayed before him, and had called upon him to put aside fear, the two prayed together, and held converse about the greatness of God. And PAPHNUTIUS asked Abbâ NÂFER to tell him how and

by what means his coming to that place happened, and how he lived. And Abbâ NÂFER answered and said unto him, "I was living in this desert wherein there are righteous and chosen monks, and I heard them talking about the greatness of those who live in the desert, and praising them for the good works of all kinds which they performed. And I said unto them, 'Are there here any who are better than you?' And they said unto me, 'Yea, those who live in the desert are held in honour by God. We live near the world and the men who are in it, and if we sorrow, or are sad, we find someone who will comfort us; if we are sick, we find someone to visit us; if we are naked, we find someone to clothe us; and if we desire any desirable object we find it; but those who live in the desert lack everything.' When I heard these words from them my heart burned like fire. When the night came I took a little bread and I went out from the monastery, and I prayed and asked the Lord [fol. 86*a* 1] Jesus Christ to guide me to the place wherein I was to live; and then I set out. And God prepared a certain righteous man for me, and I found [him] and I dwelt with him, until he guided me into the path of the desert monks. Then I came to this place, and I found this palm tree, which beareth twelve clusters of dates each year; one cluster of dates serveth as food for me each month, and I drink water from this well. And behold I have lived in this desert until this day, eight years, and I have never seen any man's face but thine." And whilst they were talking together the angel of God came down to them, and administered unto them the Holy Mysteries, the Body and Blood of our Lord and God and Redeemer Jesus Christ. And they ate a little food together, and then Saint Abbâ NÂFER transformed himself, and became like a fire, and then he bowed his knees and worshipped God, and he embraced Saint PAPHNUTIUS, and delivered up his soul into the hand of God. And the saint wrapped him in cloth made of sheep's wool, and buried him in that cave. And he thought within himself that he would live in that place instead of Abbâ NÂFER, but when he had buried him the palm tree fell down, and the well of water dried up, which happened by the Will of God. And when Saint PAPHNUTIUS came back into the world, he declared the histories

of the desert saints whom he had seen, and especially the history of this Saint Abbâ NÂFER, and [fol. 86*a* 2] the day on which he died. Salutation to Abbâ NÂFER.

Salutation to you, O ye who dwelt on the sand.

Salutation to thee, O ÎYÂSÛS-BÛRÛK, the faithful companion of YĔKÛNÔ-'AMLÂK, [King of Ethiopia, A.D. 1270–1285].

And on this day the angel of God appeared to JOSEPH in a dream, and told him to take the Child and His mother, and to return to the land of Israel.

XVII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LATṢÛN (BATṢÛN ?). This saint was a man of the city of BĔHNĔSÂ, and when he was a young man he heard the Holy Gospel which saith, "He who wisheth to save his soul [fol. 86*a* 3] let him throw it away. And he who hath cast away his soul, shall find everlasting life" (Matthew xvi, 25). When he heard this, his heart became hot like fire with the love of God, and having received the Holy Mysteries he departed to the monastery of 'ASNÔKHÂT, where he fought a great fight with ceaseless fastings and prayers; and he used to fast for a week at a time. And the angel of God appeared unto him, and told him to go to Saint ISIDORE, to be endued with the garb of the monastic life by him. And Abbâ LATṢÛN (BATṢÛN ?) went to Saint Abbâ ISIDORE, who prayed over the apparel, which is the garb of the angels and of the monastic life, for forty days, and endued him with the garb of the monastic life; and Abbâ LATṢÛN (BATṢÛN ?) devoted himself to God and to the spiritual fight. Then by the advice of his teacher he went out and dwelt by himself, and he kept vigil, and prayed, and fasted continually. And there was near

him a certain monastery, the monks of which he used to visit, and one day when he went to the monastery he found the abbot of the monastery sick and nigh to die; and all the monks were round about him weeping. And then Saint Abbâ LATṢÛN (BATṢÛN ?) saw the hosts of Satan surrounding him, and he asked the abbot, saying, "What hath happened to thee, O Father?" And the abbot commanded the monks to go forth from him, and he began and told Abbâ LATṢÛN (BATṢÛN ?) all the sins which he had committed during his youth, and they were very great indeed, and very many. And he said unto him, "Forgive me, O my brother, I have done many evil things, and there is no man [fol. 86*b* 1] before me who hath done the like, as for example: When I wanted to be made a priest, and they would not make me one, I departed to another place, and I said that the bishop had made me a priest, and I consecrated the Offering without fear. And I took the Holy Body and I worked magic therewith. And I lay with the mother who brought me forth ten times, and she conceived by me, and when she was near her time for bringing forth I made her drink medicine so that I might kill the child. My sin is very great indeed. And behold, the time of my death and of my departure from this world hath arrived, and I have no good deed which I can offer unto God. I beseech thee, O my father, and I bow to thee before God, that thou mayest remember me in thy holy prayers." And Abbâ LATṢÛN (BATṢÛN ?) wept, and he saw the Satans taking the soul of that man, and they tortured it with beatings with whips of fire; and it became black. And after he had made the body of the abbot ready for burial, and had buried him, Saint LATṢÛN (BATṢÛN ?) remembered the words of that wretched man, who said unto him, "For God's sake remember me in thy prayers." And he remembered the words of the Holy Gospel, "There is no greater love than this, that a man should give his life for his friend" (John xv, 13). And this saint continued to torture himself with every kind of torture, and he besought our Lord Jesus Christ on behalf of the soul of that sinner and to have mercy upon him. And he tortured himself and died five times; and Saint MICHAEL the archangel appeared unto him [fol. 86*b* 2] and said unto him, "Thou shalt

not kill thyself. It is not meet for Him to have mercy on that sinner. And his sin shall not be remitted unto him, for God is righteous and He doeth judgement and justice. He doth not shew grace unto him who is unworthy of grace, and He doth not punish the man who doth not deserve punishment." And having killed himself once in beseeching God on behalf of the soul of that sinner, MICHAEL the archangel came unto him, and said unto him, "Do not kill thyself, for God will not have mercy upon that sinner." Then Abbâ LAṬṢÛN (BAṬṢÛN ?) drowned himself in the sea (or, river) and died. And straightway there was a mighty peal of thunder, and our Lord Jesus Christ came down from heaven, and He sat on the shore and He commanded Saint MICHAEL, and he brought the saint up out of the water, and raised him up alive from the dead. And our Lord Jesus Christ said unto him, "Peace be unto thee, O My chosen one, LAṬṢÛN (BAṬṢÛN ?), why dost thou kill thyself time after time for the sake of that sinner? Mercy doth not befit him. His sins are very many, and they are most abominable; they are the very worst sins, and it is not right for a man to speak of them"; and Saint Abbâ LAṬṢÛN (BAṬṢÛN ?) did not answer. And he said unto Him, "I beseech Thee, O my Lord Jesus Christ, to shew mercy on that sinner in punishment; if Thou wilt not shew mercy to him then take my soul with him into punishment." And our Lord knew that the saint would kill himself many times for the sake of that sinner. And our Lord commanded and He touched his hands, and made him like the dust; and He said, [fol. 86*b* 3] "This soul shall not suffer punishment from this time forward, but it shall never find mercy, and shall be like the dust"; and Saint Abbâ LAṬṢÛN (BAṬṢÛN ?) glorified our Lord Jesus Christ because of the great compassion and mercy which He shewed to that wretched man, and because He had brought him out of punishment. And after this our Lord said unto Abbâ LAṬṢÛN (BAṬṢÛN ?), "Verily I say unto thee, O My chosen one LAṬṢÛN (BAṬṢÛN ?), whosoever shall celebrate thy commemoration, or shall give incense, or an offering, or oil, or wax, or shall satisfy the hungry, or give drink to the thirsty, or clothe the naked for thy name's sake on the day of thy commemoration, or shall write the history

of thy fight, I will write his name in the Book of Life in the heavens, and will blot out his sins." And when our Lord Jesus Christ had said these things unto him, He went up into heaven with great glory. And Abbâ LAṬṢÛN (BAṬṢÛN ?) rejoiced with a great joy, and returned to his cave, and dwelt there fighting the fight for many days; and having finished his fight and pleased God he died in peace. Salutation to Abbâ LAṬṢÛN (BAṬṢÛN ?).

And on this day also is celebrated the commemoration of Abbâ PALÂMÔN, the great pilgrim and anchorite, [fol. 87*a* 1] who rejected the world, and dwelt in a monastery. He devoted himself to God, and he fought so many fights that Satan became weary of fighting against him. This saint dwelt for very many days in silence and solitude; he never laughed, and he never spoke to anyone, but he wept for his sins by day and by night. Often Satan would come (?) to him to amuse himself with him, and to laugh at him, but he was not able to rejoice (?) over him wholly, for [the saint] was sad and clung to the Name of our Lord Jesus Christ; and because of this Satan was wroth with him. One day Saint PALÂMÔN rose up and departed to Egypt, in order to sell the things which he had made with his hands. And as he was going along the road, and was weeping so bitterly that his eyes were nearly washed out of his head by the abundance of his tears, Satan led him astray on the road, and would not let him know where he was going; and at the end of six days the old man, being well nigh [dead] through hunger and thirst, fell upon the earth. But God, the lover of man, did not allow His servant PALÂMÔN to be destroyed through Satan, and He drove away the unclean spirit, and set it afar off from him. And when the old man knew everything which had happened to him, he cried out, saying, "O my Lord Jesus Christ, help me." And straightway he heard a voice which said unto him, "Fear not, for the Enemy shall not prevail over thee. But rise up and go a little towards the north, and there thou shalt find a righteous man, an old monk, who dwelleth in the fastness of the mountain; his name is LAṬṢÛN (BAṬṢÛN ?), and he hath undertaken many labours for My

Name's sake. [fol. 87*a* 2] Tell him everything which hath happened unto thee from thy youth up, and how Satan hath tempted thee; he shall pray for thee that thy sin be forgiven thee." And straightway the holy and blessed PALÂMÔN rose up, and he took some of the things which his hands had made, and he departed to the mountain in the north, reciting as he went the psalm of DAVID which saith, "O Lord deliver me for Thy Name's sake"—to the end of the same (Psalm lxxix), and also the eighth psalm, and at length God guided him to the place where the old man Saint LAṬṢÛN (BAṬṢÛN?) was. When the old man Saint LAṬṢÛN (BAṬṢÛN?) saw him, he rejoiced and he embraced him and took him up to the top of the rock. After they had prayed, and sat down, Abbâ PALÂMÔN began to weep bitterly, and he told him all the sin which he had committed from his youth up, and begged earnestly for forgiveness; and he also told him how Satan had tempted him. And he said unto him, "One day when I was journeying in Egypt to sell the work of my hands, Satan came to me, and made my mind to go astray, and he would not allow me to call upon the Name of my Lord Jesus Christ. And he shewed me a city which had been builded like the city of a king, and in it were waters, and gardens, and trees. And as I was thinking how I should sell the work of my hands, he appeared unto me in the form of a woman, who was sorrowing for the death of her husband, who had left her much money. And she said unto me, 'I will buy from thee.' And she brought me into the upper room of her house, and she lifted down the basket from my head, and she made me to sit down and washed my feet. And she commanded her handmaidens to bring a table and wine, and she besought me frequently to eat with her; and we ate, and drank, and were drunken. And as we were talking together [fol. 87*a* 3] all the maidservants went out and we two were left together. And straightway mine eyes burned like fire with the lust of fornication, and I remembered not God Who is in the heavens, nor His angels who serve therein, and I was like one who lay with her often. Afterwards, when I woke up, I looked about me and I could find nothing. There was no woman, no house, no table, no people, no beasts, no waters, and no gardens; but

I found my head running round under the mountain of my abode, and I was as if I had neither eaten nor drunk. Then I wept much, and I saw Satan standing far from me, and laughing at me. And he said unto me, 'Woe be to thee PALÂMÔN, the pilgrim, who dost jest and laugh with me. Behold I can snare thee like a bird!' When I heard his words I made the sign of the Cross over him, and he fled from me. And now, O my father LAṬṢÛN (BAṬṢÛN?), I take refuge in thy holiness; pray to God to forgive me my sins and my error." And Abbâ LAṬṢÛN (BAṬṢÛN?), answered and said unto Abbâ PALÂMÔN, "Fear not, I believe on God that He will forgive thee thy sin." Then they rose up, and prayed three days and three nights, and there came unto them a voice which said, "Fear not, O My faithful servants, henceforward the Enemy shall not prevail over you. As for the sin which PALÂMÔN committed, I have placed it on the head of Satan, and not only the sin of PALÂMÔN have I placed there, but I will place upon him the sins of all those whom he hath tempted." [fol. 87*b* 1] After this Abbâ PALÂMÔN was blessed by Abbâ LAṬṢÛN (BAṬṢÛN?) and he departed to his abode praising God; and he died in peace. Salutation to Abbâ PALÂMÔN.

And on this day also is celebrated the commemoration of the blessed Saint Abbâ GARÎMÂ. The father of this saint was Emperor of Rômê, and his name was MASFĔYÂNÔS; the name of his mother was SĔFĔNGĔYÂ, and she was barren. And having besought our holy Lady, the Virgin MARY, the God-bearer, she gave her this son; and she called his name "ISAAC." When he had grown up she taught him the Books of the Church, and then ISAAC was appointed deacon. And the men of Rômê having made him emperor, he sat and judged justly and righteously for seven years. And when Saint Abbâ PANTALEON of the cell heard [of him], he sent to him, saying, "O my son ISAAC, let the dead bury their dead, and do thou come and seek the kingdom of my Lord Jesus Christ"; and Abbâ GARÎMÂ, having heard him, forsook the kingdom, and went forth by night. Then the angel Saint GABRIEL appeared, and he carried him on his shining wing [fol. 87*b* 2] and at the third

hour brought him into the hand of Abbâ PANTALEON. Now the length of the road was a journey of ten months and four days. The King of Ethiopia at that time was 'ALAMÊDÂ. When Abbâ PANTALEON saw Saint ISAAC he embraced him, and kissed him, and then he arrayed him in the garb of the monk; and the saint fasted and prayed so strenuously that his flesh congealed on his bones. Then he went to a place [in] MADRÂ (?) and he lived there for three and twenty years, working countless signs and wonders, and casting out devils, and healing the sick. One day he sowed wheat at dawn, and reaped it in the evening, and some of it he offered as an offering; and on the following day he took the remainder up to the threshing floor, and he trod out the sheaves of wheat, and obtained therefrom seventy-seven measures of grain. And he also planted a vine shoot on a rock, and it took root, and put forth leaves and bore fruit immediately. And once when he was writing a letter, and the sun was about to set, he adjured the sun to stand still and it did so until he had finished his letter. And the spittle which he spat out remaineth unto this day, and is a means for healing the sick; and once when a reed fell from his hand, it took root that very day. One day certain calumniators went to Abbâ PANTALEON and said, "The priest ISAAC consecrated the Offering after he had eaten." And Abbâ PANTALEON having gone to him caught him on the road, and he said unto him, "Wait, man, so that I may tell thee a secret." And Saint ISAAC said unto him, "Let men shut me in, and remove the stones from us"; and they turned aside for [fol. 87*b* 3] a distance of five stadia. And Abbâ PANTALEON said unto him, "O my son ISAAC, thou hast terrified me," and thereupon he was called Abbâ GARÎMÂ. And having finished his good course, our Redeemer appeared unto him, and promised him that [He would forgive the sins of] him that should call upon his name, and celebrate his commemoration. And straightway he was caught up in a shining cloud and disappeared. Salutation to Abbâ GARÎMÂ.

And on this day also is celebrated the commemoration of the saints of 'AKUÔRÊN..., and Abbâ PALÂMÔN, and BARTHOLOMEW, and ALEXANDRA, and ALEXANDER, the martyrs, and JOSEPH, and 'ARSÊMÂ.

XVIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ DAMIANUS, the thirty-fifth Archbishop of the city of Alexandria. This saint became a monk in his early years in the desert of SCETE, and he continued to fight, and to devote himself to God for seventeen [fol. 88*a* 1] years. He was appointed a deacon in the monastery of Saint Abbâ JOHN, and after this he went to the monastery of Saint Abbâ BATÂRÔN, that is to say, the "Monastery of the Fathers," which is to the west of Alexandria, wherein he devoted himself to God and fought a fight like unto that of the desert monks. When Abbâ PETER was made Archbishop of the city of Alexandria, he sought for a learned man to live with him in his house and to help him with the work of the archiepiscopate, and with whom he could take counsel concerning the work of the Church. And men praised DAMIANUS to him, and he had him brought to him, and asked him if he would live with him; and DAMIANUS agreed to this, and he dwelt in the archbishop's house; and he pursued a good course of life and all men loved him. When Abbâ PETER the archbishop died, the bishops and the doctors agreed with one consent, and against his will they made this Saint DAMIANUS Archbishop of the city of Alexandria. And his course of life was wholly good. Frequently he wrote Epistles and Discourses, and sent them to all the cities. Now there were in the desert of SCETE of the monastery of Saint Abbâ MACARIUS certain evil heretics of the following of MAṬLÎS, the heretic, and these men used to drink wine on the night of the day of their Eucharist, and on the following day they would receive the Holy Mysteries. As an excuse they said that our Lord gave to His disciples two cups. When He gave them the first cup He said unto them, "This is My Blood," and when He gave them the second cup He said, "This is My Blood." And Saint DAMIANUS shewed them their [fol. 88*a* 2]

error, and said unto them, "The first cup was a symbol of the joy of the Old Covenant which was, in the Law of the Old Covenant, an offering. As concerneth the Law of the New Covenant, the Canon of the Apostles banneth every one who tasteth anything before the Offering." Some of the heretics turned from their evil act and submitted to him, but some of them would not submit to him, and would not turn from their counsel; and these he excommunicated and drove them forth. In the days of this father died THEODORE, Archbishop of the city of Antioch, and there was appointed in his place a heretic who did not believe in the Holy Trinity, and who said that God was One Person only, and that Three Persons ought not to be mentioned. And he sent a letter [containing] his wicked Faith to Abbâ DAMIANUS who, when he had read it, was exceedingly sorry for him, because he did not find in his letter the name of the Holy Trinity; and because he said therein, "It is not meet that men should mention the Trinity, for God is One by Himself." Thus did he speak in his madness, and this father was sorry for him with a great sorrow. And he wrote to him a letter in which he explained the matter, and said unto him, "If God is without division, [He is] one in His Godhead and Self. But He is Three Aspects, Three Persons, and One Being, He is for ever, and [this] number [of Persons] can neither be added to nor diminished." And he wrote to him many testimonies [derived] from the words of the Holy Scriptures, and wise teachings, to make him understand. And he said unto him, [fol. 88*a* 3] "In God is life," and he proclaimed that He is for ever, and that there is no [god] besides Him. And when this letter, which was full of the grace of the Holy Spirit and the True Faith, reached this heretical Archbishop of the city of Antioch, the darkness of his heart (or, mind), and his little knowledge did not permit him to understand its meaning, but he continued in his infidelity. And this Abbâ DAMIANUS separated himself from communion with this heretic, and he did not allow any of his flock to mention him at the time of prayer, and at the time of the Offering, for twenty years, that is to say up to the time of his death. After this Abbâ DAMIANUS continued to protect his flock by means of his Epistles and Admonitions for

a period of three and thirty years; and he attained a good old age and pleased God, and died in peace. Salutation to Archbishop DAMIANUS.

And on this day also is celebrated the commemoration of ISIDORE, the martyr.

XIX. SANÊ

[fol. 88*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr the new Saint GEORGE, that is to say, MAZÂKHAM, which is, being interpreted, "Compeller," in the days of the Muslims. This saint had a father who was a Muslim [and was called] "BALAW," and he married a woman who was a Christian from the city of DEMÊRÂ, in the north of Egypt, and he begat her three sons, of whom this saint was one, and he called his name "ZÂKHAN (*sic*)." And he used to go with his mother to church, and he wished to become a Christian, and he begged his mother to be allowed to receive the Holy Mysteries. And she said unto him, "It is impossible for anyone to receive the Holy Mysteries unless he hath been baptized with Christian baptism, and is pure." Then she gave him a portion of the blessed *Eulogia* bread, and having swallowed it, the taste thereof became in his mouth like that of honey. And he meditated in his heart, and said, "If the taste of this portion of the bread of the Christians is like honey in my mouth, what will be the taste of the Offering?" And he wished to become a Christian, and he made it known that he intended to be a Christian, and intended to be baptized, and his mother advised him to go to another city of BARBÂYÂ (?). And his matter became known, and he was afraid and fled to the city of DAMIETTA, where he was baptized with Christian baptism, and changed his name to GEORGE. And the Muslims oppressed him, and seized him, and tortured him very severely. [fol. 88*b* 2] Then he escaped and fled to the city of SAFT ABÛ-TRÂB, and dwelt therein for three years. When his history became

known he departed to the city of ḲĔṬÛR, and ministered in the church of Saint GEORGE, the martyr, and then he returned to the city of DEMÊRÂ. And the Muslims of the city of DEMÊRÂ heard his history, and they seized him and delivered him to the governor. Now the wife of the governor was a Christian, and she said unto the governor, "Do not torture this holy man," and he shut him up in prison. And the Muslims assembled and smashed the door of the prison house, and they beat the saint very severely, and they split open his head, and they left him wellnigh dead, that is to say, between life and death. When the Christians came in the morning to bury him, for they thought that he was dead, they found him alive. After this the Muslims gathered together and formed a company, and they said unto the saint, "If thou dost not turn away from this counsel of thine we will torture thee very severely, and kill thee." And Saint GEORGE MAZÂKHAM said unto them, "Do what ye will. I will not deny my Lord Jesus Christ, the Son of the Living God, the Creator of the heavens and of the earth." And they were wroth with him, and they hung him up on the mast of a ship, and tortured him very severely; and after this the governor commanded the soldiers to take him down and shut him up in prison, and they did as he commanded. And his wife made him to bear patiently, and she strengthened him, and taught him that he must not think in his heart that the punishment which had come [upon him] was because of his sins; [fol. 88*b* 3] that Satan should not lead him astray, or destroy his toil; and that he must encourage himself in his heart with the thought that he was a counterpart of the martyrs. And then the angel of God appeared unto him, one night, and comforted him, and strengthened him, and promised him that he should be numbered with the martyrs; and he informed him that on the following day they would cut off his head. When the morning came the Muslims gathered together about the governor, and demanded from him [permission] to cut off his head; and the governor commanded them to take him, and to do what they wished with him. And they took him out of prison, and cut off his head with the sword, near the church of the glorious angel MICHAEL in the city of DĔMÊRÂ, and he

received the crown of martyrdom in the kingdom of the heavens. Then they lighted a fire on his body, and that fire burned all that day and all that night, but it neither consumed him nor touched him at all. After this the Muslims took him and laid him in a basket, and cast him into the river, and by the Will of God he came to the quay on the shore of an island, and his mother, who was waiting for him, took him and made him ready for burial, and laid him in her house for a few days. After this they built a church for him and laid him therein, and countless signs and wonders took place there through him. Salutation to GEORGE, [fol. 89*a* 1] and salutation to the woman his friend.

And on this day also became a martyr Saint BESÔY-NÔB, which name meaneth "fine gold." This saint came from a city the name of which is BÂNÔS, in the district of Damietta, and he was the son of noble and wealthy parents in that city. He was one of the soldiers of CYPRIANUS, the governor of Athribis, and he believed on the Name of the Lord Jesus Christ. [And the governor of Athribis commanded his soldiers to bring him] into the city of Athribis, and they took him to the city of ANTINOË; and he stood before ARIANUS, governor of the city of ANTINOË, who was angry with him, and said unto him, "Cast incense to the gods." And he would not obey him, and was not afraid of him, and ARIANUS tortured him severely. Then he commanded them to cut off his head with the sword, and they took him outside the city, and a crowd of men from the city followed him. And in it was the keeper of the lions of ARIANUS, the governor, and he had with him two lions bound with an iron chain; and one of them rushed forward and broke the chain [and attacked the saint]. And the angel of God came to the saint and raised him up above the lions, and he flew away with him until he brought him to the Fountain of the Sun (Heliopolis ?), and the saint, who had his eyes closed, did not know where he was going. And then they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. [fol. 89*a* 2] Salutation O NÛB-BĔSÔY (*sic*), which is being interpreted, "fine gold."

And on this day also became martyrs the five soldiers 'ARSÔNÔPHÎS, PETER, 'ASCARION, 'ARENGÎS, and BÊLFEYÔS, who lived in the Palace of Diospolis. When the governor urged them to sacrifice to the gods, the saints said unto him, "We will fulfil the commandment of our Lord Jesus Christ, and to Him only will we sacrifice." When the governor heard this he was wroth, and he commanded the soldiers to put them into a house, and not to give them bread or water for two days. Then he ordered them to bring them to him, and when they stood before him he said unto them, "Sacrifice ye to the gods." And the saints said unto him with one voice, "We are Christians, and we will not sacrifice to unclean devils." And the governor commanded the soldiers to chain them by their necks, and to take them to another governor. And 'ARENGÎS said unto his brethren, "I tell you truth. I heard the angel of God pronounce the names of the five of us." And when the soldiers had brought them to DÊSĔS, the governor, he took the first of them 'ARSÔNÔPHÎS, and said unto him, "Sacrifice to the gods"; and when he refused to do so the governor commanded them to fetter him, and to tie him to the tail of a horse, and drag him through the city. When they had brought him into the city, he commanded them to cast him into the furnace of the public baths. And they also tied him to a chariot to torture him, and [fol. 89*a* 3] hung him up head downwards; and he kept his Faith and delivered up his soul. Next they brought Saint PETER, and DÊSĔS said unto him, "Sacrifice." And when he refused to do so the governor commanded them to take him and fetter him, and to set up a post, and to hang him upon it, head downwards, and to tie him to it in this position. And they also dug a hole in the ground, and covered him up in it with earth, and made a mule to tread it down, but the saint bore this, God helping him. When they brought him out his body was crushed (?) by the excessive torture, and he was unable to speak; and then they tied him up in the hide of an animal [and left him] without bread and water. And they brought 'ARENGÎS before the governor, who said unto him, "Sacrifice," and when he refused to do so, DÊSĔS commanded them to bind him with fetters, and to scrape him, and to hang him up head downwards.

And having endured this, they tied him up in the hide of an animal [and left him] without food and drink. Then they brought 'ASCARION to the governor, who said unto him, "Sacrifice, and have pity on thyself." And when the saint refused to do so, DÊSĔS commanded them to take him, and bind him in fetters, and scrape him, [and they did so,] and they delivered him over to the keepers of the instruments of torture to torture him severely. And they set up a tree, and hung him upon it head downwards. And when he vanquished them by his endurance, they told the governor, and he commanded them to tie him up in the hide of an animal, and to shut him up in a chamber to die of hunger and thirst. And they brought to DÊSĔS BÊLFEYÔS, and the governor said unto him, "Sacrifice, so that thou mayest not die." When he refused to do so DÊSĔS commanded them to take him, and bind him in fetters, and scrape him, and to drag him round the city. And they set up a tree and hung him upon it, head downwards, and they tied a stone to his neck. And when he wavered not in his Faith, they tied him up in the [fol. 89*b* 1] hide of an animal to die of hunger and thirst; and they walled up the door of the house. And [the soul of] the blessed 'ARENGÎS was nigh to go forth from his body. And 'ARENGÎS departed on the fifth day of the month of Pôḥîn, and when they had brought him out they built up the door against the two that were left. And then the blessed 'ASCARION died, holding the Faith, on the eighteenth day of the month of Pôḥîn; and when they had taken him out they built up the door against BÊLFEYÔS. When the brethren visited the blessed man BÊLFEYÔS, he said unto them, "My brethren, wait for me this night; I am going forth," and then he delivered up his soul on the nineteenth day of the month of Pôḥîn. Salutation to 'ARSÔNÔPHÎS, and PETER, and 'ASCARION, and 'ARENGÎS, and BÊLFEYÔS.

And on this day also is celebrated the commemoration of the holy fathers of DABRA ṢÛÂ'ÂT.

XX. SANÊ

[fol. 89*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet ELISHA. This man came from a village of Israel, the name of which was 'ÂLAMÛT; and his father's name was YÔSÂFĚṬ, and he was born in Gilgal. And then he became the servant of ELIJAH, the prophet, and he was most obedient to ELIJAH before he went up into heaven. And he went with him to the Jordan, and when ELIJAH said unto him, "Ask of me what thou wilt," he did not ask him for any of the possessions and treasures of this world, but ELISHA said unto ELIJAH, "Let a double portion of the spirit which is upon thee be upon me." And ELIJAH said unto him, "Thou hast asked what is difficult, nevertheless if thou seest me when I go up from thee even thus shall it be." And as the two were going along together, chariots of fire came forth, and horse[s] of fire, and in this wise ELIJAH went up into heaven. And ELISHA the prophet saw him, and he said unto him, "My father, and father of the strength and might of Israel"; and he snatched at his garment and [rent it] in twain. And ELIJAH let fall his rough skin [cloak], and it fell upon the head of ELISHA the prophet; and the spirit of ELIJAH was doubled upon ELISHA. For ELIJAH divided the waters of the Jordan into two parts once, but ELISHA did so twice; and ELIJAH raised one person from the dead, and ELISHA raised two. And after this he divided the river and passed between the two parts thereof. And when [fol. 89*b* 3] he went to Jericho the men of the city asked him, saying, "Our water is bitter and the crops will not grow under it; [make it sweet for us]." And ELISHA took a pot, and put some salt therein, and cast it into the well of water, and the water became very sweet. And he willed to make manifest a great miracle when he cast the salt into the water; he changed what was bitter in the water by means of salt, he made sweet what was salt by means of salt. One day as he passed along the road the young boys of Israel mocked him, and he cursed them, and the wolves carried off

nine and forty youths in one day. And a certain woman of the wives of the prophets came unto him, and said unto him, "My husband died owing a debt, and behold they have seized my children for it." And ELISHA commanded her, saying, "Go and fill all the jars which are in thy house with water, and borrow other vessels from thy neighbours, and fill them all with water"; and by his prayer he changed the water in all the vessels into sweet oil. And the woman sold the oil, and extinguished the debt which was on her husband. And ELISHA blessed the barren woman and she bore a son. And when that child grew up he fell sick of a fever and died, and ELISHA prayed over him and restored him to life. And when NAAMAN the Syrian came to him he cured him of his leprosy, and though NAAMAN brought to him much money, and raiment of gold, he would accept nothing from him. And when GEYÂZĚ (GEHAZI), his servant, acted craftily and accepted some of those possessions, secretly and without ELISHA's permission, the prophet had knowledge about it through the Holy Spirit. [fol. 90*a* 1] And he cursed his servant, and GEYÂZĚ (GEHAZI) became a leper, and his sons and all his seed [were lepers]. And a great famine happened in those days, and by the prayer of this prophet in one night it changed into a great abundance; and besides this, the prophet wrought many signs and wonders. When he died and they were burying him in a grave, they brought at the same time another dead man and laid him down on the grave of the prophet; and that dead man came to life straightway, and he rose up and followed the people, and departed to his house. And the prophet ELISHA prophesied in the reigns of four kings, who were JORAM, and AHAZ, and GÔTÔLYÂ, the mother of AHAZ, and JOHN, the son of AHAZ; and all the days of his prophesying were fifty years and more. He prophesied before the coming of our Lord Jesus Christ six hundred years, and he died in peace. Salutation to ELISHA.

And on this day is celebrated the commemoration of 'ARSÂSTÂL (or, 'ARESTÔL), the martyr, and MÎNÂS of BÛSÂR.

XXI. Sanê

[fol. 90*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the commemoration of our Lady the pure and holy Virgin MARY, the God-bearer, through whom came the salvation of ADAM and his seed, and the building of churches in her name in all the world. Before all others and by itself [standeth] the Church that was built in the days of the Apostles, that is to say, when PAUL and BARNABAS preached among the Gentiles, who believed on our Lord Jesus Christ through them. The Apostles had no church wherein they could receive the Holy Mysteries, and they could only consecrate the Offering in houses; and the people sent to PETER and JOHN and asked them about the building of churches. And they answered and said unto them, "We will do nothing at all without the counsel of our Lord Jesus Christ." And they commanded the Gentiles to fast for a week, and to pray and to entreat God until He made known unto them what they should do; and the Gentiles fasted for a week, and prayed and made entreaty [to God]. And at the end of that week our Lord Jesus Christ came, and He brought all the Apostles with Him from every country upon a cloud, to the city of PÎLEPSĔYÔS, wherein were PAUL and BARNABAS. And our Lord blessed them, and informed them, saying, "In this day I will that churches be built in the name [fol. 90*a* 3] of My mother MARY." Then He took them out to the east of the city and marked out for them the plan for a church. And the power of God was with them, and they brought stones, and fashioned them with their hands, and at length the building was finished, and all the sacred furniture thereof, and its vestments, and the altar, and all that belonged thereto. Then our Lord Jesus Christ laid His hand upon the head of CYRIL, and He appointed ARSIANUS governor of all the ends of the earth, that is to say, head and archbishop of all the countries in all the world. And celestial and terrestrial beings cried out three times, saying, "Worthy, worthy, worthy is PETER, the chief

of the Apostles, to be the head and archbishop of the world." Then our Lord commanded them to offer up the Offering, and to administer to the Gentiles the Holy Mysteries; and He commanded them not to work with their hands on that day, which was the twenty-first of the month of Sanê. And after this our Lord Jesus Christ went up into heaven with great glory. From that day the Apostles began to build churches in the name of our holy Lady, the Virgin MARY, the God-bearer. And this took place likewise in the days of Saint BASIL, Bishop of the city of Caesarea, when he built the Church of our holy Lady MARY, the two-fold Virgin. [fol. 90*b* 1] The people told him about a beautiful tablet which a certain rich man possessed, and Saint BASIL sent to that rich man and asked him for it. And when the rich man, the owner of the tablet, heard this, he said, "This tablet belongeth to my sons," and then he cursed the Church of our holy Lady, the Virgin MARY; and before the words of abuse were ended in his mouth he fell down straightway and died. And his sons were afraid, and they took the tablet, and much gold, and stone of pearl, and brought them to Saint BASIL, and entreated him to let their father be forgiven. And Saint BASIL took the tablet, and gave it to an engraver, so that he might cut upon it a picture of our holy Lady, the Virgin MARY. And our holy Lady the Virgin MARY appeared unto Saint BASIL in a vision of the night, and she restrained him from cutting a picture of her upon the plate because he had taken it from a man who had been an oppressor. And she informed him of the place wherein was a very beautiful plate of red [gold], on which was an engraving of our holy Lady, the Virgin MARY, with one virgin on her right hand, and another on her left. And Saint BASIL went to the place of which our holy Lady, the Virgin MARY, had told him, and he found the plate and brought it to the church in great joy. Then our holy Lady, the Virgin MARY, informed Saint BASIL about a certain house of idols wherein there were two pillars, and told him [fol. 90*b* 2] to set them up before the sanctuary, and to place her picture upon them. And Saint BASIL went and brought them, and the magicians wanted to prevent him from getting them out, but the Lord destroyed their power, and the

saint set up the pillars before the church, and he placed the picture of our holy Lady, the Virgin MARY, upon them. And God made a well of water at the foot of the two pillars, and whosoever washed in the water was healed of his sickness, no matter what kind it was, and from the picture of our holy Lady, the Virgin MARY, there dripped oil which healed everyone who was sick, especially on the day of the consecration of her church, which was the twenty-first day of the month of Sanê. At that time a certain woman who had leprosy washed in that water, and they brought Saint BASIL and he questioned her about her history; and she told him that she had loved her sister's husband, and that she had killed her sister with poison and had married him. And Saint BASIL said unto her, "Thou hast committed other great sins; but repent, and peradventure God will forgive thee thy sins." And straightway the earth was rent and swallowed her up because she had dared to sacrifice in uncleanness in the Church of our holy Lady the Virgin MARY. This is the day of the commemoration of our holy Lady the Virgin MARY, the God-bearer, and it is meet for us to celebrate a spiritual festival, for through her came the salvation of ADAM and his seed. Blessed is the man who provideth carefully for the celebration of her festival by his own labour. [fol. 90*b* 3] Salutation to the building of thy house, O MARY. Salutation to thee, O MARY. Salutation to thy house, O MARY.

And on this day also Saint TIMOTHY, of the city of MĔSR (CAIRO), became a martyr. This saint was at first one of the soldiers of ARIANUS, governor of the city of ANTINOË. And when he read the Edict of the Emperor DIOCLETIAN, which commanded the people to worship idols, this soldier rose up among the people and, seizing the copy of the emperor's Edict, tore it up, saying, "There is no God except my Lord Jesus Christ, the Son of the Living God." And when the governor saw his boldness he stood up by him, and seized him by the hair of his head, and cast him down on the ground, and commanded the soldiers to beat him very severely, and the soldiers took him, and the governor commanded them to beat him until [fol. 91*a* 1] they had crushed all his body. And the saint cried

out, saying, "O my Lord Jesus Christ, help me for there is no god but Thee; Thou alone art the Son of the Living God." And God considered his endurance, and sent His angel, who healed his wounds, and he became [whole], as he was at first. And the saint drew nigh to the governor, and cried out, "O infidel, there is no god except my Lord Jesus Christ, the Son of the Living God." Then he seized him again and he tortured him with a saw, and hung him up upon a tree; and after this he boiled him in a cauldron. And when he had become like water, through his immersion in the cauldron, they cast him outside the city; and God raised him up whole and uninjured. And he returned to the governor, and cried out, saying, "Be ashamed, O infidel, there is no god except my Lord Jesus Christ, the Son of the Living God." And a countless multitude of people believed on our Lord Jesus Christ through him. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of everlasting life in the kingdom of the heavens, and in the habitation of light. Salutation to TIMOTHY.

[fol. 91*a* 2] And on this day also THOMAS worked miracles. Salutation to THOMAS who raised a woman to life.

And on this day also died Abbâ KERDYÂNÔS (CERDIANUS), the holy father, the fourth Archbishop of the city of Alexandria. This holy father was baptized with holy baptism by the hand of Saint MARK, the apostle and evangelist, and he made him a priest, and the saint learned the doctrine of the Church. And when Abbâ MELIUS died, they chose this father and made him Archbishop of the city of Alexandria. And having been appointed, he shepherded the rational flock of Christ and admonished them and taught them, and he continued to strengthen the people in the True Faith for a period of eleven years. And he pleased God and died in peace. Salutation to thee KERDYÂNÔS (CERDIANUS).

[fol. 91*a* 3] And on this day took place the boiling of MÊRÔN, and the finding of the bones of STEPHEN.

XXII. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemoration festival of the glorious Saints COSMAS and DAMIANUS, and their brethren, and their mother, and the consecration of their church, and the manifestation of their miracles. And behold we have written their histories in the section for the twenty-second day of the month of Khĕdâr. Salutation to the holy house which was built for the sons of THEODÂDÂ, after the period of apostasy had passed.

And on this day also died PAUL the Simple, the disciple of Abbâ ANTHONY. This PAUL was a peasant, and was very simple, and he married a woman who was beautiful in her person and evil in her actions, and he begot children by her. One day when he came in from his field he found her committing fornication; and when he saw her he laughed, and said unto the man, "Take her and her child. I shall not be sorry, and I will go and become a monk." [fol. 91*b* 1] And when he had come to Abbâ ANTHONY, he put on the garb of the monk, and he followed the footsteps of ANTHONY with prayer and fasting until the power [to cast out] Satans, and to heal, was given unto him. One day they brought a man who was possessed of an evil devil to ANTHONY to heal, and ANTHONY commanded PAUL to heal him. And PAUL said unto this devil, "Get thee out, ANTHONY saith unto thee"; and the Satan reviled him and ANTHONY. And PAUL said unto him, "If thou wilt not go out I will tell Christ, and thou shalt see how He will punish thee"; and thus saying he went out at noonday, and stood up on a stone which the sun had heated. And he said, "As God liveth, I will not come down from this rock, and I will neither eat nor drink until the demoniac is healed"; and straightway the devil cried out and went forth in the form of a great serpent, and entered the Red Sea. This PAUL considered the works of men, and wept for sinners, and made intercession for them up to a good old age; and he died in peace. Salutation to PAUL.

XXIII. Sanê

[fol. 91*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died SOLOMON, the king, the son of DAVID, who reigned in Jerusalem, over Judah and Israel; and the name of his mother was BÊRSÂBÊḤ (BATHSHEBA). And after God had rebuked DAVID for taking her from her husband, He slew his first child; and then DAVID lay with her, and she conceived and bore him a son, and he called his name "SOLOMON." And when he was twelve years old, and had grown up, and his father DAVID the king had become old, BÊRSÂBÊḤ (BATHSHEBA) went into the royal chamber and prostrated herself before the king; and he said unto her, "What hath befallen thee?" And she said unto him, "O my lord the king, thou didst swear to thine handmaid by thy God, saying, Thy son SOLOMON shall reign after me, and shall sit upon my throne." And the king swore, saying, "As God liveth, Who hath redeemed my soul from all my tribulation, according as I sware unto thee before the Lord God of Israel, saying, Thy son SOLOMON shall reign after me, [even so shall it be]." And BÊRSÂBÊḤ (BATHSHEBA) bowed before the face of the king, and said, "My lord the king, live for ever!" And DAVID said, "Call ZADOK the priest to me, and BENAIAH, the son of YÔDÂḤÊ (JEHOIADA), and NATHAN the prophet"; and they came to the king. And the king said unto them, "Take the servants of your lord with you, and set my son SOLOMON upon my mule, and take him down to Gihon, and anoint him there, and make him king over Israel (1 Kings i, 33). And blow the trumpet and say, '[Long] live the royal father SOLOMON'; and come up, and follow him. He shall rise up [fol. 91*b* 3] on my throne because I have commanded that he shall reign in my stead over Judah and Israel." And ZADOK the priest, and BENAIAH, the son of YÔDÂḤÊ (JEHOIADA), and NATHAN the prophet, and the Cherethite, and the Perethite, went down, and they set SOLOMON on the mule of King DAVID, and they took him into

Gihon. And ZADOK the priest took the horn of oil from the Tabernacle, and anointed SOLOMON, and he blew the horn, and all the people said, "[Long] live the royal father SOLOMON." And SOLOMON sat on the royal seat, and the servants of the king came and gave thanks to their lord DAVID, the king, and they said unto him, "May God make good [to rest] on the name of SOLOMON, and make his throne greater than thine!" And the king prostrated himself on his bed, and spake thus: "Blessed be the Lord God of Israel Who hath given me this day seed to sit upon my throne whilst mine eyes can see!" And DAVID told SOLOMON his son the path of righteousness, and he committed him to safe keeping, because of JOAB and SHIMEI, the son of GERA; and DAVID died. And the wisdom of SOLOMON was very much greater than that of the children of Israel who had been before him, and that of the wise men of Egypt; and he judged all kingdoms, and the peoples brought him gifts all the days of his life. And his provision for one day was thirty measures of fine flour, and sixty measures of crushed grain, and ten fat oxen and twenty unstalled oxen, and one hundred sheep, and harts, and roebucks, and fallow deer and fatted fowl. And he had forty thousand horses which drew chariots, and ten (twelve ?) thousand horsemen. [fol. 92*a* 1] And SOLOMON sacrificed in Gibeon ten hundred offerings. And God appeared unto him in a dream and said unto him, "Ask thou a petition." And SOLOMON said unto Him, "Thou, O God, didst shew mercy unto Thy servant DAVID, my father, since he walked righteously before Thee, and Thou hast made his son to sit on his throne. Now, I am a little child, and I know not my coming in or my going out, and Thy servant is among a great and innumerable people; and he hath no heart wherewith to hear and to administer righteous judgement to Thy people." And God said unto him, "Because thou hast asked Me for the power to understand judgement, and hast neither asked Me for many days [of life], nor for much riches, behold I have given thee a heart and wisdom the like of which no man before thee hath ever had, and none who shall rise up after thee shall ever have. And what thou didst not ask of Me I give thee, riches and glory (or, honour) so great that there shall be no

man in the kingdom like unto thee." After this SOLOMON went to Jerusalem and he stood up before the Ark of the Law of God, and offered the sacrifices of peace. That day there stood up before him two women who were harlots, and one of them said, "Hear me, O lord, I and this woman live in the same house, and we have brought forth children. On the third day whilst we were sleeping, she lay upon her son and killed him, and she took my child from my breast and said unto me, 'He is my child'; and the other woman said, 'It is my son who is alive.'" And the king said, "Bring a butcher's knife and cut the child in twain, and give one half of him to this woman, and one half of him to that." And the woman whose son was alive answered [fol. 92*a* 2] and said, "Give him to her alive, and do not kill him"; and SOLOMON said, "Give the living child unto her who said, Do not kill him." When Israel heard they were afraid before the face of the king, when they saw the wisdom of God which was upon him. And he spake three thousand proverbs and [wrote] five hundred songs. In the fourth year [of his reign] he founded the house of God, in the month of Sanê, in the second month, [and it was finished] in the eleventh year; and it was sixty cubits long, and twenty cubits wide, and thirty cubits high. When SOLOMON had finished the building of the house of God, he gathered together the elders of Israel and made them to bring the Ark of God from the city of DAVID into Zion, in the month of 'Atâmen (Ethanim). And the priests carried the Ark, and the tabernacle of witness, and the king and all Israel slaughtered countless sheep and oxen before the Ark. And the priests brought it into its place within the shrine of the holy of holies, under the wings of the Cherubim, which were spread out; and the wings of the Cherubim were over the place of the Ark. And SOLOMON stood up before the altar of God, before the companies of Israel, and he lifted up his hand to heaven, and prayed, and he made petitions to God in many prayers. And when he had finished his prayers God made the sun to appear in heaven, and the king blessed all the companies of Israel, and he slaughtered the peace offerings of God, four thousand oxen and one thousand sheep; [fol. 92*a* 3] and the king made provision for the house of God. And God appeared

unto SOLOMON a second time, even as He appeared unto him in Gibeon, and He said unto him, "I have heard thy prayer and the petition which thou hast made to Me, and I will do for thee according to thy prayer and petition." And SOLOMON reigned forty years, and [he lived] twelve years before he reigned; and all the days of his life were two and fifty years. And he died in peace. Salutation to SOLOMON.

And on this day also died the holy father Abbâ NÔB, the confessor. This saint was a devoted monk and fighter in one of the monasteries of Upper Egypt. And when many martyrs had shed their blood under the tortures of DIOCLETIAN, and [the people] had carried away their bodies, they remembered Saint Abbâ NÔB, and brought him to ARIANUS, governor of ANTINOË. And the governor said unto him, "Cast incense to APOLLO, and cast away this thy garb of the monk." And the saint answered and said unto him, "This shall never be done by me, and I will never abandon my Lord Jesus Christ, and I will not worship [fol. 92*b* 1] idols of stone." And the governor tortured him with every kind of torture, and the saint endured them by the might of our Lord Jesus Christ. Then the governor banished him to FIVE CITIES (PENTAPOLIS ?), and [the governor] cast him into a pit; and he lived therein for seven years, until God blotted out DIOCLETIAN and made CONSTANTINE, the righteous, emperor. And CONSTANTINE sent out an Edict into all countries ordering his officers to release all those who were in prison for the Name of our Lord Jesus Christ; and he commanded them to bring these prisoners to him, so that he might be blessed by them. And he said unto his messengers, "If ye cannot bring them all, bring to me their honoured ones, and those who are learned, and the elders among them, so that they may bless me, and lay their hands upon my head, and especially those who are well known, that is to say, Abbâ ZACHARIAS from the city of AḤNÂS, and MAXIMUS from the city of the FAYYÛM, and AGÂBIUS from the city of DÂKHNÎN, and Abbâ NÔB from the city of BALÂÔS." And the emperor's messenger went round about in all the countries,

and the officers brought out all those who were shut up in prison, and they rejoiced and glorified God and sang to Him. And the messenger of the emperor sought for Abbâ NÔB, but the holy man having been expelled from FIVE CITIES (PENTAPOLIS), had gone to the city of BASLÂ, opposite his city, where he lived and wore apparel of iron. And the [fol. 92*b* 2] messenger of the emperor found him, and took him with him, and he made him embark in a boat, and at length he arrived at the city of ANTINOË. And the Christians gathered together, and there were four bishops among them, and they made Abbâ NÔB a priest against his will; and he consecrated the Offering and administered to the people the Holy Mysteries. And when he had finished the Office he cried out and said, "Holiness to the holy ones! Let him that is holy receive holiness! God be with you all!" Then he saw our Lord Jesus Christ sitting upon the altar, and He forgave the sins of the people who were penitent. After this the saints followed the apostle to the emperor; now they were in number two and sixty. And they made ready for them two and sixty chariots, and each of them rode upon a chariot. And as they passed along the road, virgins came forth from the nunneries which were there, and welcomed them; and the virgins were in number seven hundred, and they sang to the saints until they were out of sight. And when the saints came to the Emperor CONSTANTINE, he commanded his servants to wash them with water, and to array them in new apparel, before they entered his presence; and they did as he commanded. Now Saint Abbâ NÔB did not wash himself with water, neither did he change his apparel. Then the saints entered the presence of the emperor, and he was blessed by them, and he kissed their wounds, and he paid them honour and gave them much money, but they would take nothing from him except sacred furniture and vestments [fol. 92*b* 3] for the churches. And after he had been blessed by them, and had embraced them, he set them on their way and said farewell to them; and they returned to their country in peace. And Saint Abbâ NÔB went to his monastery and finished his fight nobly, and he departed to Christ, Whom he loved. Salutation to Abbâ NÔB.

And on this day also is celebrated the commemoration of MARḲÔRÂ, and THOMAS, and PHILIP.

XXIV. Sanê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ MOSES the Black became a martyr. Men have marvelled at the spiritual fight of this man, for he seized the kingdom of heaven by force, even as the Holy Gospel saith (Matthew xi, 12). This saint was strong in body, and a mighty man in all his deeds. He ate, he drank, he killed, he fornicated, and no man could stand up before him. It is said of him that he could eat a whole sheep, and drink a skinful of wine at a sitting; he was the slave of a man who worshipped [fol. 93*a* 1] the sun, and he himself, on several occasions, lifted up his eyes to the sun and said, "O sun, if thou art God, make me to know it." And he used to say in his heart, "O thou God Whom I know not, make me to know Thee." And he heard some men saying that the monks of the desert of SCETE knew God, and then he rose up, and girded on his sword, and went and came to the desert of SCETE. And he found Saint Abbâ ISIDORE the priest, and when he saw him, he was afraid of him. And Abbâ MOSES said, "I am MOSES the Black, and I have come to you that ye may tell me about God, and make me to know Him." And ISIDORE took him to Abbâ MACARIUS, who admonished him, and taught him the Prayer of Faith (*i.e.* the Belief), and baptized him with Christian baptism. And he became a monk and lived in the desert, and he fought a fight which was greater than that fought by many saints; and Satan warred upon him because formerly he used to eat to excess, and commit fornication. And he informed Abbâ ISIDORE about everything which came upon him in his fight with the Enemy; and Abbâ ISIDORE comforted him, and taught him what to do. And in addition to his great fight he used, when the holy old men were asleep, to go round to their cells, and take their water-pots out of them, and go and fill them with water,

and put them back in their cells; now the water was a long way off. And he continued his fight for many years. [fol. 93*a* 2] And Satan was envious of him, and he smote him severely with a severe disease in his foot, and he became very ill and lay down sick. And when he knew that Satan had smitten him, he increased his ascetic practices and spiritual fight, and his body became dried up like wood which has been scorched with fire. And God saw his endurance, and healed him of his disease, and removed the sickness and the attacks of Satan; and the grace of the Holy Spirit descended upon him. And five hundred brethren gathered together to him, and he became their abbot, and they chose him to make him a priest. And when they set him in the sanctuary, the archbishop wished to try him, and to get knowledge of his spiritual fight. And the archbishop said unto the holy old men, "Why have ye brought this black man here? Take him away." And MOSES went out reproaching himself, and he said, "They have treated thee rightly, O black man, O thou whose face is horrible," and after this the archbishop called him and laid his hand upon him, and made him a priest. And the archbishop said unto him, "Behold, thou hast become white, all of thee, within and without." One day the holy old men came to him, and he had no water with him, and they saw him go out and come in many times; and after this it rained a great rain which filled the skins in their cells. And the holy old men asked him, saying, "Why didst thou go out and come in many times?" And he said [fol. 93*a* 3] unto them, "I said unto God, If Thou dost not give me water wherewith to give Thy servants to drink, where am I to obtain water to give them to drink?" And in His mercy He sent us water. At that time Abbâ MOSES went with the old men to Saint Abbâ MACARIUS, and Abbâ MACARIUS said unto them, "Behold, I see among you one to whom belongeth the crown of martyrdom." And Abbâ MOSES answered and said unto him, "Peradventure I am he, O my father. For it is written, He who hath slain with the knife shall die by the knife" (Matthew xxvi, 52). And when the Barbarians came, Abbâ MOSES said unto the brethren who were there with him, "Behold the Barbarians have come; let him among you who wisheth to flee,

let him flee"; and they answered and said unto him, "And wilt not thou, O our father, flee?" And he said unto them, "Behold, I have for many years been waiting for this day, because of the word of our Lord Who said, He who hath killed with the knife shall die by the knife"; and the Barbarians came and killed him. And with him were seven brethren who did not wish to flee, but one of them hid himself behind a bed, and he saw the angel of God, with a crown in his hand, standing waiting for him; and he went out to the Barbarians, and they killed him. Observe, O our brethren, the power of repentance and what it doth. It changed a man who was an infidel, and a murderer, and a fornicator, and a thief, and made him a father, and a teacher, [fol. 93*b* 1] and a comforter, and a priest, and one who laid down the Rule and Canon of the monks, and one who is mentioned at the altar in all the churches. And his body abideth to this day in DABRA BADRĔMÔS (BARAMÛS ?) in the desert of SCETE, and many signs and miracles are made manifest through it. Salutation to MOSES the Black. Salutation to the six brethren who died with him, and were slain by the Barbarians.

XXV. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JUDAH (JUDE), the apostle and martyr, became a martyr; he was the son of JOSEPH the carpenter and was one of the Seventy-two disciples. This saint preached in many cities, and he came into the island and preached therein, and built a church there. And he went to the city of Edessa and healed ABGAR, the King of Edessa, of his illness, and he baptized him with Christian [fol. 93*b* 2] baptism. After this he went to 'ARÂZ and preached therein, and baptized many of the people thereof with Christian baptism. And the governor of that city seized him and tortured him with many tortures; he nailed iron cases on his feet, like sandals, and made him run in them for the distance of a stade, and he hung him

up, and shot arrows at him, and the saint delivered up his soul. Before they tortured him he sent an Epistle to the believers, and that Epistle is the seventh in the Book of the Apostles. It is full of wisdom and grace, and by its means he converted many of the pagans and brought them into the Faith of our Lord Christ during his lifetime and before his death. Salutation to JUDAH (JUDE), whose feet had red-hot iron cases nailed on them.

And on this day also died the holy father and fighter Abbâ PETER, the thirty-fourth Archbishop of the city of Alexandria. This father was made archbishop when the Emperor 'ASBÂSYÂNÔS (VESPASIAN) drove out Archbishop THEODÔS (*sic*) who would not agree with his opinion, [fol. 93*b* 3] and he sat on the throne of MARK the evangelist without bishops for many years. And the emperor would neither permit the bishops, nor his nobles who were in the city of Alexandria, to appoint an archbishop. And after a few days there was appointed over the city of Alexandria a good, and excellent, and orthodox governor, and the elders and the believers gathered together to him, and informed him of their grief because they had no archbishop. And he commanded them to go out to DABRA ZĔGÂG, that is to say DABRA MÂHEW, under the pretence of [going to] pray, and to appoint for themselves an archbishop. Then they rejoiced at this counsel and they took Abbâ PETER, who was a priest, and they went out forthwith to ZĔGÂG, and they appointed him archbishop, and rejoiced in him. Before this Saint SEVERUS, the holy man, died, and the city of Antioch remained without an archbishop. When the believers of the city of Antioch heard that Abbâ PETER had been appointed archbishop, they also appointed to be their archbishop a certain believer whose name was THEOPHANIUS, and he and father Abbâ PETER were of one accord in the matter of the True Faith. And they wrote letters to each other on theological matters, and each preached the doctrine of his friend, and mentioned him at the time of prayer and at the Offering, but they were unable to enter each other's city, for Abbâ PETER lived in DABRA 'ANÂBÂNYÂ, which was to the south

of DABRA ZĔGÂG, and Abbâ THEOPHANIUS lived in DABRA 'AFTÔNYÂS, which was outside the city of Antioch. In those days there were [fol. 94*a* 1] in the city of Alexandria six hundred monasteries, and two and thirty villages, and all their inhabitants belonged to the True Faith (except the [so-called] Christians of the city of Alexandria), and all the districts of MĔSR (CAIRO) and Upper Egypt, and all the monks of the monasteries of the desert of SCETE, and Ethiopia, and NÔBÂ. All these were of the True Faith, and they accepted the appointment of father Abbâ PETER as archbishop, and they walked in his commands; and he never ceased to write to them Epistles, and he sent them to all believers and strengthened them in the True Faith. And he used to go round to all the monasteries of the city of Alexandria and the villages thereof, and teach the people, and admonish them, and strengthen them. And he had a certain holy and learned disciple whose name was DAMIANUS, and who became archbishop after him, and he used to help him in all the work and in directing the people. And this father Abbâ PETER once came into the city of Alexandria, and saw the works of its people, and inspected them and strengthened them. And thus he remained in his office, and travelled about like the Apostles, and shepherded his flock for a period of two years; and he was strong in the True Faith and died in peace. Salutation to PETER who was made archbishop at ZĔGÂG.

[fol. 94*a* 2] On this day also died PILATE, the confessor. Salutation to PILATE who washed his hands of the Blood of Jesus Christ. [Wanting in the Bodleian MS.]

And the doctors of the Church had decreed that on this day Christians shall celebrate the festival of PETER and PAUL, that they may bless the entrance of the winter season. Salutation to PETER and to PAUL, [and to] the sequence of the winter. [Wanting in the Bodleian MS.]

XXVI. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative festival of the glorious angel GABRIEL, [fol. 94*a* 3] the archangel, and of the consecration of his church, in DABRA NAḲLÔN, in the desert of the FAYYÛM, and of the manifestation of his miracles therein. And the wood of the roof inside the church [gave] indications concerning the rise of the river of Egypt, for during the Offering water used to appear upon it like sweat. If there was to be abundance that year, many drops of water would drop from it, but if there was to be hunger, the water would appear on it only in the form of sweat. And the glorious angel, the Archangel MICHAEL, performed many miracles. Salutation to the consecration of thy house, O GABRIEL.

And on this day also died the great prophet JOSHUA, the son of NUN, the disciple of MOSES, the chief of the prophets. This prophet was obedient, and humble, and perfect and lowly before MOSES the prophet, and for this reason the spirit of MOSES the prophet dwelt upon him, and he prophesied in the days of MOSES the prophet. When MOSES the prophet died, JOSHUA received the people by the command of God, and God said unto him, "As I was with MOSES My servant even so will I be with thee. Be strong and mighty, and keep the Law which I commanded MOSES My servant to keep. Go not far from it, and turn not aside from it, neither to the right hand nor the left. [fol. 94*b* 1] Let not thy mouth cease from reading the Book of the Law, but meditate therein by day and by night, so that thou mayest keep and hold fast to, and do everything which is written therein." And the heart of JOSHUA was strong and he sent spies to Jericho, and they came and examined the land, and they hid with RAHAB the harlot, and they made a covenant with her and with all the men of her house, that they would not kill her, and she sent them away. And JOSHUA likewise divided the JORDAN for them, and the

children of Israel passed through it, and he made the river for them like a wall. And he opened (*i.e.* conquered) Jericho, going round the walls thereof seven times, and he slew all that were therein, both man and beast. And he opened many cities, now they were two and thirty in number, and he slew two and thirty kings. And all the peoples feared the children of Israel, and because of the greatness of their fear of him (*i.e.* JOSHUA), the men of the city of Gibeon made a pretence to him. They dressed themselves in ragged raiment and they carried with them old sackcloth of hair, and old shoes, and dried and mouldy bread. And they went to JOSHUA, and said unto him, "Behold, we have come from a far country, and we want you to give us a promise that thou wilt not kill us." And JOSHUA, and the Rabbis of the children of Israel, answered and said unto them, "Tell us truly whether ye dwell in this land." And they answered and said unto them, "Verily we have come from a far country"; and then they shewed them their dried and mouldy food, and their old garments, and JOSHUA believed them and swore to them that [fol. 94*b* 2] he would not kill them. And when JOSHUA heard that those people lived nigh unto them, he said unto them, "Why did ye come with deceit?" and then he made them servants of the house of God. And when the five kings of the Amorites heard [this], they rose up against the men of Gibeon, and the [Israelites] helped the people of Gibeon, and made a great slaughter of them. And on those of them who fled God cast hailstones from heaven, and He blotted them out. And when the sun was nigh to set JOSHUA said before the children of Israel, "O sun, stand still over the city of Gibeon, and thou moon also over the city of 'ABÂKÔN (AJALON?)." And the sun stood still, and the moon stayed firm, until God was avenged on His enemies. And JOSHUA divided the land of their inheritance among the children of Israel, and he gave the priests cities to dwell in, and land for their beasts. And he set apart six cities of refuge wherein all those who had committed a murder unwittingly might dwell, according as God commanded him. And when the days of JOSHUA were one hundred and ten years, and he had arrived at a good old age, he gathered together the children of Israel, and commanded

them to keep the commandment of the Law of the Tôrâh, and not to transgress it, and to be strong in the worship of God. And he told them, saying, "The Lord God is jealous, and if ye worship other [gods] He will blot you out quickly." And after this he died in peace and was buried in the grave which JACOB bought from the children of AMER for a hundred [fol. 94*b* 3] sheep in the land of NABLÔS; and the children of Israel mourned for him with a great mourning for thirty days. Salutation to JOSHUA, who was devoted to MOSES and at length received a double portion of his spirit.

XXVII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ANANIAS the apostle. The apostles appointed this saint Bishop of the city of Damascus, and he preached in the districts round about the preaching of the life-giving Gospel. And he preached in the house of GABRIEL also and converted many of the men thereof to the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and illumined them with the light of the True Faith. And he baptized PAUL the apostle, when God sent him to him, and he laid his hand upon him, and upon his eyes, and God wrought great miracles by his hands; and many of the Jews and Gentiles believed through his preaching. And after this LUCIANUS the governor seized him, and tortured him with divers kinds of severe tortures, and he cut open his sides with knives, and burned him with fiery torches. [fol. 95*a* 1] And after this they took him outside the city, and the governor commanded the soldiers to stone him with stones, and they stoned him; and he delivered up his soul into the hands of our Lord Jesus Christ, for Whose Name he died. Salutation to ANANIAS.

And on this day also Saint THOMAS, of the city of SANDALÂT, became a martyr. When the days of this saint from the city of SANDALÂT were eleven years, MICHAEL, the angel of God,

appeared unto him when he was asleep in a field; now he was a swineherd, and he commanded him to go and to confess our Lord Jesus Christ; and he rose up, and taking with him only a whip of string, he departed to the city of Alexandria, and confessed our Lord Jesus Christ before its governor. And the governor said unto him, "Worship the idols," and he promised to make him his scribe if he did so; and Saint THOMAS was wroth with him, and he shook out that whip of string, and beat the governor severely with it. And the governor had him seized, and tortured very severely, and he cut his body with iron saws; and the saint begged for help from [fol. 95*a* 2] our Lord Jesus Christ, Who sent His angel to him, and healed his wounds. And the governor having shut him up in prison, the keeper of the prison asked him to heal his son who was sick, and the saint gave him the whip of string, and said unto him, "Lay this upon thy son, and by the might of God he shall recover straightway"; and the keeper of the prison did as the saint commanded him, and his son recovered forthwith. When the governor heard of this he had the saint brought before him, and he said unto him, "Sacrifice to the idols"; and, laughing at him, the saint said [that he would do so]. And the governor rejoiced exceedingly, and took him with him, and carried him to the house of idols. And the saint asked our Lord Jesus Christ to destroy the idols, and straightway they were smashed in pieces. And the Satan who was over them leaped upon the governor, and choked him until he confessed, saying, "There is no god except the Lord Jesus Christ, the Son of the Living God." When the people saw this, they marvelled exceedingly and they cried out, saying, "There is no god except the Lord Jesus Christ." And after this those who had not believed shut the saint up in a dark cave, wherein he remained for fifteen days without food and drink; and the angel of God used to visit him. Then they hung him up, head downwards, until much blood ran down out of his mouth; and the angel of God came down and delivered him. And a certain woman had a [fol. 95*a* 3] blind son, and she took some of the blood, and smeared it upon the eyes of her son, and he received his sight straightway. And after this the governor shut the saint up in prison for a few days. Then he

had him brought out, and the soldiers set a lioness at him, and she came to him and licked his feet; and they also smote him upon his mouth with iron goads. Now there were with him under the torture Saint BABNÛDÂ, of the city of BANDÂRÂ, and Saint MOSES from the city of BALKÎM, and they encouraged each other to endure. And after this they boiled oil and pitch together, and poured it over the head of Saint THOMAS, and no injury happened to him. And they also mutilated him, and made him put on the iron boots, and hung a large stone from his neck. When they were tired of torturing him, ARIANUS the governor took him with him to bring him to the city of ANTINOË. And when they arrived at ṬÂW, they cut off the head of Saint THOMAS, and he received the crown of martyrdom in the kingdom of the heavens. And those who were tortured with him during the days of his torture were six (or, seven) hundred men and nine women. Salutation to THOMAS, and salutation to those who were tortured with him; [fol. 95*b* 1] [and these were in number] three thousand (*sic*) men and nine women.

And on this day also are commemorated four and twenty martyrs, and MÂMÂS, and SÎLÂS, and LAZARUS, the beggar, who is mentioned in the Gospel of LUKE (chapter xvi, verse 20).

XXVIII. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ THEODOSIUS, the thirty-third Archbishop of the city of Alexandria; it is after him that Christians in the land of Egypt were called "THEODOSIANS." After this father was appointed archbishop, certain evil men rose up against him, and drove him forth from his office on the advice of the emperor, and they appointed in his place a certain man whose name was ACACIANUS, Archdeacon of the city of Alexandria. This man was of the number of those who subscribed the statement that this father was [not] worthy of the office of the archiepiscopate. And they drove out this father to

the city of GERMÂNÔS, and he dwelt there for three months. And Abbâ SEVERUS was ordained in the country of Egypt in those days, and he comforted this father, and reminded him that tribulation came upon the apostles, and also on JOHN, the Mouth of Gold. [fol. 95*b* 2] Then this father went to the city of MALÎG, and dwelt there for two years. And the men of the city of Alexandria rose up against the governor, and demanded their shepherd, and he brought back this father THEODOSIUS to his office, and expelled ACACIANUS. And the story of him was heard by the Emperor JUSTINIAN from the God-loving Empress THEODORA; and she wrote a letter, saying, "He who was first appointed shall sit in his office." And one hundred and twenty priests formed themselves into a General Council, and they subscribed a statement, saying, "Abbâ THEODOSIUS was first appointed." And straightway ACACIANUS rose up before the people, and said, "I have transgressed; evil men forced me." And then the people asked this father to remove the ban of excommunication from ACACIANUS provided that he would promise never again to minister as priest or deacon; and ACACIANUS agreed to this, and THEODOSIUS removed the ban of excommunication from him. Now the emperor was corrupt in his faith, and he imagined that Archbishop Abbâ THEODOSIUS agreed with him in his evil faith. And he wrote a letter to his officers who were in the city of Alexandria, and said unto them, "If the Archbishop THEODOSIUS is at one with us in our belief, let another office be added to his archiepiscopate, and let him be governor of the city of Alexandria; but if he be not at one with us in belief, he shall go forth from his office." And when this father heard these words he said, "Thus said Satan to our Lord Christ [fol. 95*b* 3] in the desert, I will give thee all the kingdom of the world and the glory thereof, if thou wilt worship me" (Matthew iv, 9). And Saint Abbâ THEODOSIUS rose up and went forth from the city of Alexandria, and departed into Upper Egypt, and he dwelt there for a few days, strengthening the believing people in the True Faith. And the emperor heard that the saint had gone forth from the city of Alexandria, and he sent him a letter to persuade him, saying, "I want to meet you, and

I want thee to bless me and to give me counsel." And Abbâ THEODOSIUS went to Constantinia, and the archbishop, and all the people, and the soldiers went forth to welcome him; and they set him upon a high throne, and disputed concerning the True Faith. And the emperor continued to persuade the saint for many days, but the saint vanquished him with the words of the Holy Scriptures, and with the words of the Fathers. And when he would not agree with him, the emperor expelled him from his throne and sent him to Upper Egypt; and he appointed in his place another man whose name was PAUL. And when that PAUL came to the city of Alexandria, the people would not receive him, and he remained for a whole year, but only a very few people received the Offering from his hands. When the emperor heard of this he commanded the soldiers to shut the churches until the people submitted to PAUL the archbishop, and the believers used to go outside the city to the church of Saint MARK the evangelist, and to the church [fol. 96*a* 1] of COSMAS and DAMIAN, and partake of the Offering, and have their children baptized with Christian baptism; and when the emperor heard this he had the churches opened. When Abbâ THEODOSIUS heard this he was afraid that the emperor would lead them astray, and he wrote a letter to the people which was full of every kind of consolation, and he sent it to them, and strengthened them in the True Faith, saying, "Take good heed and submit not yourselves to that heretic PAUL." And THEODOSIUS remained in exile in Upper Egypt for eight and twenty years, and he lived in the city of Alexandria four years; and all the days of his life (*sic*) were two and thirty years. And this father composed many Homilies and Treatises on Doctrine, and the believers in the country of Egypt continued to be called "THEODOSIANS" until the days of Abbâ JACOB, [when] they were called "JACOBITES." And having finished his good course he died in peace. Salutation to THEODOSIUS.

And on this day also BASIL and BIFANTIUS became martyrs.

[fol. 96*a* 2] And on this day also took place the consecration

of the house (church ?) of Abbâ TIMOTHY in the city of DAMANḤÛR. Salutation to the consecration of thy house. [Omitted in the Bodleian MS.]

And on this day also are commemorated ABRAHAM, ISAAC, and JACOB. Salutation to ABRAHAM, ISAAC, and ISRAEL-JACOB. [Omitted in the Bodleian MS.]

XXIX. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is a festival of our Lord Jesus Christ; to Him be glory! Salutation to Thy Birth, [fol. 96*a* 3] O God Most High!

And on this day also nine fighters of the spiritual fight from DABRA TÔNÂ (or, ṢÔNÂ) became holy martyrs; these were Abbâ BASÂDÎ ('ABSÂDÎ), and Abbâ COTOLUS, and Abbâ 'ARDÂMÂ, and Abbâ MÛSÊ (MOSES), and Abbâ 'ESÊY (JOSHUA ?), and Abbâ NÎKÂLES (MÎKALÂS), and Abbâ KÂL, the monk, whose name is COTOLUS, and Abbâ BÂSÔDÎSÂ, and COTOLUS; and they were priests. And the angel of God appeared unto them, and commanded them, saying, "Proclaim boldly our Lord Jesus Christ." And they rose up straightway to go to the governor, and they found a ship, and having embarked therein, these five (*sic*) fighters made an agreement together and went to the governor; and Saint Abbâ BASÂDÎ (*sic*) ('ABSÂDÎ) spake to the governor boldly and without fear. And the governor asked him about his city, and Abbâ BASÂDÎ ('ABSÂDÎ) told him that he was from the city of TÔNÂ, and his companions also, and the governor commanded the soldiers to shut them up in prison. And after this he brought them out, and tortured them very severely, and he commanded them to hang stones from their necks, and to shut them up in prison again. And our Lord Jesus Christ appeared unto them in the prison house and made them strong to endure... in the kingdom of heaven. And after this the emperor sent them to the city

of Alexandria, and they were tortured there [fol. 96*b* 1] very severely. And then he threw them into two cauldrons full of sulphur and pitch, and they lighted so great a fire under them that the flames rose up to a height of twenty cubits. And after this he had them taken out of the cauldrons, and the soldiers cast them into a red-hot oven; and our Lord Jesus Christ appeared unto them, and raised them up, whole and uninjured, and made them strong and restored them. And then they came to the governor and confessed our Lord Jesus Christ before him; and when the people saw this one hundred and thirty of them believed, and became martyrs. And after this the governor tortured the saints severely. And he had the idol APOLLO, seated upon his throne, brought to them, and commanded them to worship him, but they kicked him with their feet, and he fell down from his throne, and was smashed in pieces; and the governor commanded the soldiers and they cut off their feet. And they cut off the head of Abbâ BASÂDÎ ('ABSÂDÎ) with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And after him they cut off the heads of the five (*sic*) others, and they burnt Saint COTOLUS in the fire, and they all received the crown of martyrdom in the kingdom of the heavens. Salutation to the company of one hundred and thirty saints, the devoted followers of the seven (*sic*) martyrs.

[fol. 96*b* 2] And on this day also Abbâ ḤÔR, and Abbâ BĚSÔI, and DAYDARÂ (YEDRÂ) their mother became martyrs. Abbâ ḤÔRSA (*sic*) was a soldier in the army of Antioch, and he confessed our Lord Jesus Christ. And the governor commanded the soldiers, and they cut off his right hand, and they tied a rope to him, and an ox dragged him through the city. And they made flat pieces of iron red-hot in the fire, and laid them upon his body, and they cut off his left hand, and boiled some lead and poured it into his mouth. After this they thrust him into a skin filled with vipers, and snakes, and scorpions, and then they beat him with rods. And he cried out, saying, "O Jesus Christ, help me in all this torture"; and our Lord Jesus Christ came down to him, and strengthened him, and raised him up sound and uninjured, even as he was at first. And then his mother

came and comforted him, and she rejoiced in his strife; and one told the governor about her. And he had the mother of the saint brought, and he said unto her, "Sacrifice to the idols," and he raged at her, and [tried] to frighten her; but she was not afraid of his raging, and she would not obey him. And he commanded the soldiers to make iron rods red-hot in the fire, and to lay them on her sides, and when they did so she rejoiced, and sang hymns to the Living God, and she ascribed holiness to Him, and glorified Him because He had held her to be [fol. 96*b* 3] worthy to suffer for His Holy Name. And after this she delivered up her soul, whilst she was under torture, and she received the crown of martyrdom. And as for Saint Abbâ ḤÔR they boiled him in a cauldron of oil and bitumen, and whilst he was in the cauldron he praised God and was without pain. And they informed the governor of this, and he marvelled exceedingly, and he was frightened and became filled with wrath. And he rose up and came to the cauldron, having a spear in his hand, and he drove his spear into the breast of the holy man, who delivered up his soul into the hand of God, and received the crown of martyrdom in the kingdom of the heavens. And they also tortured his brother Abbâ BĔSÔI very severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to thee O BĔSÔI, the soldier, and to thy brother ḤÔR.

And on this day also died MARK, Emperor (*sic*) of Rômê. This saint reigned in his virginity for five years, and he ruled his people justly and righteously. And then when the people forced him to marry a wife, he went by night into the church, and stood up before the picture of the holy two-fold Virgin [fol. 97*a* 1] MARY, and he said unto her, "O my Lady, guide thou me in the way wherein I should walk"; and she said unto him, "Go in peace, and God shall be with thee." And then, without a ship he passed over the sea of Jericho (?) and came to DABRA TÔRMÂṢ in a desert region, and he lived there fighting devils for sixty years; and when he died the angels buried him with praise. Salutation to MARK.

And on this day also died THEODORE, the son of DAVID, King of Ethiopia. This saint was brought up from his earliest years with wisdom and admonition, and he learned all the Books of the Church, and then he practised horsemanship and shooting with the bow until he was a strong and full-grown man. From his youth up he was bound with the love of God and he used to give away all his possessions to the poor and the beggars; and he used to visit the churches. He fought the spiritual fight with fasting and prayer, he married only one wife, and he neither oppressed nor defrauded any man. When he meditated going to Jerusalem, he consulted Abbâ MARK, and he said unto him, "It is not thy portion"; now he knew this by the Holy Spirit. When he was dead, and they were taking him [to the tomb] in a month of winter, [fol. 97*a* 2] the waters of a full river were divided on this side and on that, and where they buried him a fountain of water appeared, and it existeth to this day. Salutation to THEODORE, the son of the Lion.

XXX. SANÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was born Saint JOHN the Baptist, than whom none born of women was greater. He it was whom our Lord Jesus Christ praised, and he it was who bowed to Him when He was in his mother's womb, and it was meet for him to lay his hand upon the head of the Son of the Living God. And the Holy Gospel saith: When the days of the conception [fol. 97*a* 3] of ELISABETH were fulfilled that she should bring forth, she brought forth a son. And her neighbours and kinsfolk heard that God had multiplied His mercy to her and they rejoiced with her. And when the eighth day came one arrived to circumcise the boy, and he called him by the name of his father ZACHARIAS, but his mother said, "Nay, he shall be called 'JOHN.'" And they said unto her, "None of thy kinsfolk is called by this name," and they made a sign to his father and said unto him, "What dost thou wish him to be called?" And he wrote, saying, "His name is JOHN," and his father's

mouth was opened, and his tongue was loosed from his dumbness. And he praised God, and prophesied concerning his son, that he should be called the "Prophet of the Highest," and that "he should go before the face of the Lord to prepare His way." And when his second year was completed, the star-gazers came, and HEROD killed the children; and one informed HEROD about this prophet, and his soldiers searched for him to kill him. And his father ZACHARIAS took him, and carried him on his shoulders, and he asked the soldiers to come with him into the place where he lived. Then he took JOHN, and the soldiers came with him, until he went into the sanctuary, and then he laid him upon the horn of the altar, and said unto them, "Take him from here." And the angel of God caught up the child, and carried him to a desert, the name of which is ZÎPÂṬÂ. And when the soldiers could not find him they became very angry, because the father and the child's mother had made them to lose him; and they killed ZACHARIAS [fol. 97*b* 1] his father. And JOHN the Baptist dwelt in the desert until God commanded him to come to the desert of the Jordan, and to preach the baptism of our Lord Jesus Christ, and to reveal himself to the people of Israel, even as MALACHI the prophet prophesied concerning him, saying, "That preacher is an angel before the Redeemer, and is in truth the similitude of the angels." He was full of the Holy Spirit when he was in the womb of his mother, and of him it was said, "he shall dwell in the desert, and he shall neither eat bread, nor drink wine, all the days of his life." And our Lord Jesus Christ was a witness concerning him, and he knew not a woman, and he committed no sin, neither great nor little. And he preached our Lord Jesus Christ, and he saw the Holy Spirit descending upon Him from heaven, and he received the crown of martyrdom which, in truth, is incorruptible in the kingdom of the heavens. Our Lord Jesus Christ saith, "Among those born of the offspring of women there is none greater than JOHN the Baptist" (Matthew xi, 11). Salutation to thy birth, O JOHN the Baptist.

[fol. 97*b* 2] And on this day also MARTHA and MARY became martyrs, and GABRA KRĚSTÔS, the monk, is commemorated.

And on this day also died Abbâ GĚRÂN, the fighter, who dwelt in an island of India. This saint feared God greatly, and he loved giving alms and prayer, and God heard every petition he made to Him; and by his prayers he removed from that country pestilence, and scarcity, and captivity, and the shedding of blood, and the sinking of ships; whatsoever he asked from Him he obtained. And when Satan saw that heavenly grace was given unto him, he became jealous of him, and he came to him in the form of a beautiful woman, who was arrayed in the apparel of kings, and was bedecked with precious stones and pearls; now she was walking by herself. And when he saw her he went to her and asked her concerning her business, and she said unto him, "I am the daughter of SERSEBÂN, the king. My sister having committed folly with her father's slaves, my father wished to kill all of us. Because of this I came forth by night and arrived in this desert, and praise be unto God that a holy man hath found me, that is to say, thyself." And he said unto her, "Get thee into a rock so that those who come unto me may not see thee." And during the night she came to him, pretending that she was frightened of wild animals, and she cried out to him to open unto her the doors of his cell. And having opened unto her she came in to him, and slept by his side, and she embraced his body, and she spake unto him with [fol. 97*b* 3] words of endearment until his heart inclined to love for her. And straightway grace was taken from him, and his eye became black, and he did not look at her again. Then having roused himself from the drunken stupor of error, he knew at once that he had sinned, and that the woman was one of the deceits of Satan, the accursed Adversary, by whom he had been overcome. Then he wrote down what had befallen him, and everything which he had done in the body, and he took one of the stones on the island, and he beat his breast therewith continually until he died. And his soul departed to everlasting life. And then the people of that district came, according to their wont, to be blessed by him, and when they found him not, they went through his habitation, and found him lying prostrate; and it seemed to them that he was sleeping, but when they tried to wake him they found that he was dead. Then they kissed

him, and prepared him for burial, and they buried him in the earth. And they found the writing wherein he had written what had happened unto him through the operations of Satan, and what were the reasons for his death. Salutation to Abbâ GĔRÂN.

Here endeth the section for the blessed month of Sanê. Glory be to God, and may mercy be shewn unto us for ever and ever.

THE ELEVENTH MONTH—ḤAMLÊ
(JULY 5–AUGUST 3)

[fol. 99*a* 1] The first day of the blessed month Ḥamlê [containeth] fourteen hours, and then its length diminisheth.

I. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy virgin CEPHRONIA became a martyr. This fighter of the spiritual fight gave herself to our Lord Jesus Christ. She was the sister of the abbess of a nunnery (wherein there were fifty virgins, now the nunnery lay between two rivers) whose name was 'ARIÂNÂ, and she brought her up in the fear of God, and taught her to read the Divine Books. And she fought a good fight, and devoted herself to God, and she fasted for two days at a time, and she prayed many prayers. Now this holy woman 'ARIÂNÂ was exceedingly beautiful. When DIOCLETIAN, the infidel, commanded his officers to make men worship idols, they seized many Christians and they became martyrs. When the virgins heard this they went forth from the nunnery and hid themselves, and there was no one left in the nunnery except the abbess 'ARIÂNÂ, and this Saint CEPHRONIA, and another sister. And on the following day the envoys of the emperor came to the nunnery, and they seized the abbess and bound her with fetters, and then searched for the other virgins. And Saint CEPHRONIA said unto them, "Come, take me, and set free this old woman"; and they took her, and bound her with fetters of iron, and carried her to the city; now at that time her days were twelve years; and the abbess followed her weeping. And when they brought her to the governor he asked her saying, "Wilt thou worship the idols?" And he promised her many things [if she would do so]. But she refused to obey him, and she spurned his promises.

And he commanded the soldiers to beat her with rods, and they did so. And he commanded them to rip up her clothes, and they ripped them up so that her body became visible. [fol. 99*a* 2] And the abbess cried out at him, saying, "May God rip thee up, O wicked infidel, even as thou wishest to put to shame this little girl." And the governor was wroth, and he commanded them to bind Saint CEPHRONIA, and to torture her on the wheel and to cut her body with iron saws; and they did this to her until all her body was sawn in pieces. And she prayed to God, and sought for help from Him, and no injury happened to her. After this they cut out her tongue, and smashed her teeth, and they cut off her limbs and burnt her body with fire; and our Lord Jesus Christ raised her up without suffering. When the governor was tired of torturing her he commanded them to cut off her head with the sword, and then she received the crown of martyrdom in the kingdom of the heavens. And a certain rich man, who was a believer, came and took her body, and wrapped it up in beautiful silk wrappings, and laid it in a coffin of gold, and many signs and miracles took place through her. Salutation to CEPHRONIA.

And on this day also died the holy fighters KALYÔS, Archbishop of Rômê, and BARTHOLOMEW, and GABRA MADKHAN, the monk and righteous man.

[fol. 99*a* 3] And on this day also died the saints and fighters, the two priests, who were brothers, BĔYÛS (BEYÔK ?) and BENJAMIN. These saints were priests in the church of the city of ṬÛNÂ, in the district of TÎDÂ, in Lower Egypt, and they were brothers. Their father was steward of the church, and he was an excellent and meek man. His two sons were perfect in holiness, and God wrought great signs and wonders by their hands. And they healed the sick, for they used to wash the sick in water from the well of the church, and they were healed of their sicknesses straightway. And at the time when death was drawing nigh to their father, the priest BENJAMIN was putting on the priestly vestments in order to go up into the sanctuary, to consecrate the Offering; and one told him saying,

"Thy father is nigh unto death and he is asking for thee." And Saint BENJAMIN said, "I cannot take off the priestly vestments until I have finished the Office; if God willeth me to see him before his death, [good and well,] and if not, God's Will be done." And whilst he was speaking thus his father sent a messenger, asking for him a third time. And when he had finished the Office he found that his father was dead, and he was exceedingly sorry, because the money and the sacred possessions of the church were deposited with him, and he did not know where his father had laid them. And his brother BĔYÛS (BEYÔK ?) counselled him to go to the desert of SCETE, and to ask the holy old men there about the sacred [fol. 99*b* 1] possessions of the church. And when Saint BENJAMIN had gone to the desert of SCETE, he went and held converse with Saint Abbâ DANIEL, Abbot of the desert of SCETE, and Abbâ DANIEL told him about everything which had happened, and he commanded him to go to a certain righteous man, who would make him to know everything that had happened to the property. And BENJAMIN went to him, and he revealed to him where the sacred money was, and he took it away with him. And after this the saint and his brother devoted themselves to every kind of good and noble and perfect spiritual fight, and they became believers. In those days, what was left of the holy Body (*i.e.* the sacramental bread) they laid up [in a coffer] for [use in] sickness, and when any one was nigh to die, they gave him some of it. And Satan, in the form of a serpent, came and moved the coffer, and made a hole in it, and went in and ate the Body which rested therein; and the serpent was in the habit of going into that box, and eating the holy Body which was therein. And when the saints knew this they wept, and BENJAMIN, who was exceedingly sorrowful, killed the serpent; and then they took counsel together as to whether they should eat the serpent, because the holy Body [was inside it]. And they asked God to inform them if this was His good pleasure, and the angel of God appeared unto them, and commanded them to eat the serpent; and they ate it. And after this they died, and God revealed their work and their strife to a certain holy virgin, and she told the people how the saints had lived. And

they built for them a beautiful church, and many signs and miracles were made manifest by their bodies, [fol. 99*b* 2] and these are mentioned in [the story of] their fight. Salutation to BENJAMIN and to BĚYÛS (BEYÔK ?).

And on this day also [took place] the testimony of 'ANÂGEṬYÔS (IGNATIUS ?), the archbishop.

And on this day also THOMAS the apostle worked a miracle for the woman who was killed in a tavern. There was a certain young man who used to do an unseemly thing, and he took a piece of the sacramental bread to put into his mouth; and his two hands withered, and he was unable to put [the bread] into his mouth. And the men who saw him told the holy apostle what had taken place, and the apostle called him. And he said unto him, "Tell me, my son, what thou didst do. Be not ashamed, for the grace of God hath admonished thee." And the man bowed down at his feet, and he said unto him, "I have done an abominable thing, though I thought I was doing a good one. I loved a certain woman who served in a tavern, and I said unto her, 'Remain pure, even as thou hast taught me that thou art pure.' And when she refused I took a sword and killed her." And the apostle said unto him, "How couldst thou let anger make thee to commit the act of the Serpent?" And straightway the holy apostle commanded one to bring him water, and he prayed over the water, and said unto the man, "Dost thou believe in our Lord Jesus Christ? Wash [fol. 99*b* 3] thy hand"; and the man washed his hand and it was healed and became as it was before. Then the apostle said unto him, "Come, lead me to the dead body." And the young man went with the apostle, and brought him unto the place where he had stabbed the woman. And when the apostle saw her he was very sorry, for she was very beautiful; and he commanded the young man to bring her out, and to lay her on a bed, and the people did as he commanded. And he laid his hand upon her, and prayed, and having finished his prayer he said unto the young man, "Go and say unto her, holding her hand, 'I with my hand killed thee, and with my hand Christ raiseth thee up, through Faith.'" And the

young man drew nigh unto her, and he said to her, "I believe in our Lord Christ," and as he did so he drew the woman's hand [to him], and she leaped up and sat down, and many people who were there saw her. And she looked at the holy apostle, and left her bed, and bowed down at his feet. And she took the hem of his garment, and said unto him, "Where is the other one who was with thee, and who committed me to thee?" And the apostle said unto her, "Where didst thou arrive? Tell me." And she answered and said unto him, "A man who was wholly black, and wearing foul raiment, took me and carried me into a place of darkness, wherein there were many pits; and there was a horrible smell there. And I saw a pit of fire which blazed, and a wheel of fire, and souls were bound to that wheel. And I also saw another pit of fire which was filled with boiling filth and worms, and there were souls which were being rolled therein. And some were hung up by their tongues, and some by their hair, and some by their hands, and some by their feet, and the heads of some were under a layer of smoke and they were being smoked with sulphur. And I also saw a place of darkness, which was very dense. And he who was guiding me said unto me, 'These are the souls of fornicators, and calumniators, and liars, and plunderers, and stealers, and murderers, and of those who never visited the sick, [fol. 100*a* 1] and who did not remember the Law of God; therefore they are rewarded according to their works.'" And the apostle said unto those men who were there, "Do ye hear what this woman saith? This is not the only punishment which God hath in store for the wicked, but there is worse than this. And turn ye to God, and forsake the working of sin, and the evil mind, and dwell in Faith, and with a meek spirit and with holiness, and ye shall receive grace from Him." And all the people believed in God, and they collected much gold in order that he might give alms to the poor, for the apostle was wont to give alms. And the fame of him arrived in all countries and cities, and the people took up all those who were sick or diseased, and those who were possessed of evil spirits, and those who were lunatics, and those who were tormented as they lay on their beds, and brought them and laid them down in the place where

the apostle was. And he healed them all by the might of our Lord Jesus Christ. Salutation to THOMAS.

II. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint THADDEUS the apostle, who was one of the Twelve Great Apostles. This blessed apostle our Lord chose, and he was of the number of the Twelve Apostles. When the Holy Spirit Paraclete had descended upon him, he departed into all the cities, and preached the preaching of the Holy Gospel, and he turned many of the Jews and pagans to the knowledge of their Creator, and he baptized them with [fol. 100*a* 2] Christian baptism. One day as he was journeying in the country of Syria our Lord Jesus Christ appeared unto him in the form of a young man with a goodly presence, and He said unto him, "Peace be unto thee O My beloved THADDEUS, the apostle! Fear not, I will be with thee." And the apostle said unto Him, "May Thy grace be with me." And then He gave him the salutation of "Peace," and went up into heaven. When the apostle drew nigh unto the city, he saw an old man ploughing the fields, and he went to him and said unto him, "Peace be unto thee." And he also said unto him, "O old man, give me bread to eat"; and the old man said unto him, "I have none here. But stay with the oxen, and I will go and fetch some for thee to eat." And he said unto him, "Go in peace," and when the old man went the apostle remained with the oxen, [and said,] "The man hath gone to do me a kindness." And he rose up, and seized the plough, and he cried out to the oxen so that he might plough. And PETER, the chief of the Apostles, sowed for him, for he was with him then, and he blessed the seed in the Name of our Lord and Redeemer Jesus Christ. And THADDEUS ploughed three furrows, and the seed germinated that day, and became ears filled with wheat. When the old man returned to the fields, and saw what the apostle had done, he fell down at his feet and said, "Art thou God

Who hath come down from heaven?" And THADDEUS said unto him, "I am not God, but a servant of God." And that [old] man said unto him, "In return for the good which thou hast done for me I will follow thee whithersoever thou goest." And the apostle said unto him, "It is unnecessary for thee to do this, but take thine oxen and lead them back to their master, and make known to thy wife that I am here, and let her prepare supper in [fol. 100*a* 3] your house, that I may eat; for I want to go into this city and tarry [there] this day for the Lord Jesus Christ hath called me." And the man took the ears of corn from the fields which the apostles had sown, and he came unto the city with his oxen. And when he came unto the city the men saw him carrying ears of corn, and they said unto him, "Where didst thou get these ears of corn this day? Is it not the time for sowing?" And he answered them never a word, and took back the oxen to their owner; and he came unto his dwelling, and they made ready a good [meal] for the apostle. And the story of the man came to the nobles of the city, and they sent to him, saying, "Where didst thou get these ears of corn? Tell us, that thou mayest not die an evil death." And he answered and said unto them, "A certain man passed whilst I was ploughing"; and he told them the whole story to the end. And the nobles said unto him, "Go and bring him to us," and the man said unto them, "Wait a little; he is coming to my house, and when he cometh ye can see him." And Satan corrupted the hearts of the nobles, and they said, "Woe be unto us if this man be one of the Twelve Men who are magicians! Rise up, let us go out to kill him." And other men answered and said, "We cannot kill him, for we have heard that Jesus their God doeth what they want; but let us take a woman, and set her naked outside the city; and when the apostle wisheth to come into the city and seeth her, he will not enter." And they brought a woman who was a harlot, and stripped her naked, and set her by the gates, and when [fol. 100*b* 1] the apostle had come to the gates of the city he saw the naked woman, and she perceived the wickedness of her deed. And the apostle prayed and said, "O my Lord Jesus Christ, send MICHAEL the archangel, and let him hang up this woman by the hair of her head in the air

whilst I enter the city"; and forthwith she was hung up by the hair of her head, and all the nobles saw her hanging, but they could not perceive what held her. And she cried out and said, "God will judge the nobles of the city," but none of the men of the city believed her, because Satan had hardened their hearts. And the apostle prayed to God and said, "O Lord, strengthen me to fight Satan, who hath risen up against me." And the apostle prayed, and MICHAEL the archangel came down and drove away the evil spirits which vexed the souls of the men of the city. And the apostle went about in the city, and preached in the Name of our Lord Jesus Christ, and the men of the city believed; and straightway they took down the woman who was hanging in the air. And after this THADDEUS appointed bishops and priests over them, and he baptized them in the Name of the Father and the Son and the Holy Spirit. And he appointed the woman who had been suspended in the air to minister in the church, and he healed the sick, and opened the eyes of the blind, and the dumb spake, and the lame walked, and devils were driven out, and he raised the dead, and at length all the people of the city believed. And Satan was wroth, and he entered into the heart of a rich young man who loved money, and he sent him to the apostle. And he came [fol. 100*b* 2] and bowed down before him, and said unto him, "O servant of God, I have much money, what am I to do that I may live?" And the apostle said unto the young man, "Love the Lord thy God with all thy heart, and with all thy soul. Slay not, steal not, fornicate not. What thou wouldst not that men should do unto thee, that do not to others; and sell thy possessions, and give [the price thereof] to the poor of this city." And when the young man heard these words, his wrath against the apostle increased, and he seized him by the neck, wishing to kill him, but this did not take place for God strengthened him; and his eyes did not go forth from his head under the tribulation of the choking. And the apostle said unto him, "Our Lord saith, 'It is as easy for a camel to go through the eye of a needle as for a rich man to go into the kingdom of heaven'" (Matthew xix, 24). And the young man said unto him, "These words of thine are not true; a camel cannot go

through the eye of a needle." And at that moment a man who had with him a camel passed before him, and the apostle seized him and made him stand still. And the apostle asked a certain tailor for a needle, and the tailor, wishing to help the apostle, brought him a needle with a large eye. And the apostle thanked [him] and said unto him, "Bring a needle with a small eye, so that the glory of God may be manifest in this city"; and the tailor did as he commanded him, and brought him a needle with a small eye. And straightway the apostle stretched out his hands and prayed to the Lord Jesus Christ, and he said, "Come thou and thy camel into the eye of this needle"; and the man and his camel came into the eye of the needle. And the apostle said, "Do it again so that all the people may know"; and when the people saw this [fol. 100*b* 3] wonderful thing, they lifted up their voices and said, "There is no god except the Lord God of THADDEUS, the apostle." And when the young man saw this, he bowed down with his face to the ground, and he asked the apostle to forgive him his sin, and to take all his possessions and distribute them among the poor. And the apostle did as he asked him, and taught him the Law of the Faith, and he baptized him in the Name of the Father and of the Son and of the Holy Ghost, and likewise all the men of the city; and he administered unto them the Holy Mysteries, the Body of our Lord and His precious Blood. And the apostle went forth from them, and they set him on his way and bade him farewell in peace. After this he came to the country of Syria, and he preached therein, and many men believed through him. And much tribulation and punishment came upon him from the Jews and the Gentiles; and then he died in peace. Salutation to THADDEUS.

III. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, CYRIL, the pillar of the Faith, the lamp of the Holy Church, the twenty-fourth Archbishop of the city of Alexandria. This saint was brought up

by his mother's brother, THEOPHILUS, Archbishop [fol. 101*a* 1] of the city of Alexandria, his predecessor, and he sent him to the monastery of Saint Abbâ MACARIUS, and he learned from him all divine doctrine; in one year he learned by heart all the Holy Books. And God gave him grace and intelligence to such a degree that when he had once read a book he knew it by heart. And then the archbishop handed him over to the honourable father Abbâ SARAPAMON, the bishop, and his wisdom and knowledge increased, and he learned how to do all good and honourable works. And when he had finished learning all the good works, Abbâ SARAPAMON sent him to Abbâ THEOPHILUS, the archbishop, who rejoiced in him with a great joy, and thanked God Who had given him such a son. And he gave him a place in the archiepiscopal palace to read the Scriptures to the people at all times. And it came to pass that when he was reading the Scriptures no man wished him to hold his peace, because of the sweetness of his voice. When Abbâ THEOPHILUS died, they made this father Abbâ CYRIL archbishop in his stead, and the church shone with his doctrine. And when NESTORIUS, Archbishop of the city of Constantinople, denied God, a General Council of four (*sic*) hundred bishops assembled because of him in the city of Ephesus, in the days of the Emperor THEODOSIUS. And this father was the President of the Council, and he disputed with NESTORIUS, and resisted him successfully, and overcame him, and made manifest his denial of God. And when NESTORIUS would not turn from [his error], CYRIL cursed him, and excommunicated him, and drove him from his throne. And this saint composed Twelve Discourses wherein he explained the True Faith, and after them he wrote many Homilies, and Admonitions, and "Characters," [fol. 101*a* 2] which are in the hands of believers to the present day. And this father affirmed that God, the Word, is One Nature, and One Being in His Incarnation, and he cursed all those who separated Christ, or who differed from this good opinion, and from this True Faith. And having finished his good fight, and pleased God, he became a little sick, and died in peace after he had sat on the throne of MARK the evangelist for two and thirty years. Salutation to CYRIL.

Salutation to you, O SERAPHIM and CHERUBIM, who praise God ceaselessly.

Salutation to the HOLY ANGELS.

And on this day also died the holy and honourable father, Abbâ COELESTINUS, Archbishop of the city of Rômê, who was the disciple of YÔNÂKNÎDÔS (INNOCENTIUS), the archbishop, his predecessor. At the time of his death the archbishop commanded that [fol. 101*a* 3] this father should succeed him as archbishop, and then he commanded him, saying, "Take good heed, O my son, for there are ravening wolves in the city of Rômê." And when YÔNÂKENDÎS (*sic*) (INNOCENTIUS) died, they appointed this father COELESTINUS archbishop in his stead. Now ARSONIUS (*sic*) was Emperor of the city of Rômê in those days. And when HONORIUS died, JULIAN, the infidel, reigned in his stead, and JULIAN, the infidel, wanted to appoint NESTORIUS Archbishop of Rômê, and to expel this father COELESTINUS, but the men of the city expelled NESTORIUS; and there was in the heart of that infidel emperor great vindictiveness against Saint COELESTINUS. And the saint went forth, and departed to a monastery which was near PENTAPOLIS, and he dwelt therein, and God wrought many signs and miracles by his hands. And the Emperor JULIAN, the infidel, went forth to war. And RAPHAEL, the angel of God, appeared unto Saint COELESTINUS in a vision of the night, and gave him [the salutation of] peace, and said unto him, "Rise up and depart to the city of Antioch to Saint DIMITRIANUS, the Archbishop of Antioch, and abide with him, for the emperor hath decided in his heart, if he returneth from the war, to kill thee." And when he woke up from his dream, he went forth from that monastery, and he had two brethren with him, and he came to the city of Antioch. And he found DIMITRIANUS ill, and he told him everything which had happened to the emperor; and COELESTINUS tarried with him in one of the monasteries of the city of Antioch. And Saint IGNATIUS, [fol. 101*b* 1] and NÂKENDÎNÔS (*sic*) (INNOCENTIUS), the Archbishop of the city of Rômê, appeared before the Emperor

JULIAN, the infidel. And with them was one who was exceedingly awesome and terrifying, and he said unto him, "Why hast thou left the city of these men without an archbishop? Behold, God will remove thy soul from thee, and thou shalt die in the hands of thine enemies." And the emperor said unto him, "O my lord, what shall I do?" And they answered and said unto him, "Dost thou believe in the Passion of the Son of God?" And he answered and said unto them, "I do believe." And they answered and said unto him, "Send and fetch our son COELESTINUS, and restore him to his throne." When the emperor awoke from his dream he was afraid, and he wrote a letter, and sent it to DIMITRIANUS, saying, "Be not angry with me on account of COELESTINUS. Instruct my messengers and cause them to come to the place where he liveth, so that they may restore him to his office." And when the messengers of the emperor went they found Saint COELESTINUS, and they restored him to the city of Rômê with great honour, and the people welcomed him with great joy. And in those days the emperor returned from the war victorious, and the Church was in a state of quietness and peace. When NESTORIUS denied God, and the General Council assembled [to deal] with him, COELESTINUS was unable to attend the Council, because of his illness, but he sent two priests, who carried an epistle wherein he cursed NESTORIUS, and excommunicated him. Now the emperor believed in the words of NESTORIUS, and would have nominated him [archbishop], but he was afraid of the archbishops. [fol. 101*b* 2] And when God willed to give COELESTINUS rest from the labour of this world YÔNÂKNÎDÔS (INNOCENTIUS) and ATHANASIUS appeared to him, and said unto him, "Direct the people, for behold, thou shalt come to us; our Lord Jesus Christ calleth thee." And when he woke up he commanded the people, and said unto them, "Take good heed to yourselves, for behold ravening wolves shall come into this city." And having said this he added, "Let us rise up and depart, for behold the saints are seeking for me and for two others, and we must go out from this world." And at that moment the two others were CYRIL, Archbishop of Alexandria, and LUCIUS, Bishop of the city of ṢÂN

(TANIS); and having said this he died in peace. Salutation to COELESTINUS.

IV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the translation of the bodies of the honourable saints 'ABÛḲÎR and JOHN. When these saints became martyrs on the sixth day of the month Yakâtît, certain believing men carried away their bodies secretly, and laid them in the church of Saint MARK the evangelist, which is to the south of the city of Alexandria, and there they remained until [fol. 101*b* 3] the days of Saint CYRIL, Archbishop of the city of Alexandria. And the angel of God appeared unto him, and commanded him to go to the church of Saint MARK the evangelist, and carry away the bodies of Saints 'ABÛḲÎR and JOHN, and many people went with him. And they prayed, and dug in the ground, and a coffer was revealed to them wherein were the bodies of the saints, and they took them up with great honour, and they brought them to the other church of Saint MARK which is on the sea-shore, and they laid them in it, and there they built a church; and they made a great festival as it were this day, and very many pagans gathered together to it. And when they saw the many signs and wonders which appeared through the bodies of Saints 'ABÛḲÎR and JOHN, they forsook their house of idols, and denied them, and became Christians; and the sand heaped itself up over the house of idols in a large heap, until the place became a great hill. And many signs and miracles appeared through the bodies of the saints, and a great healing of the sick took place. Salutation to 'ABÛḲÎR and JOHN.

And on this day also died SOPHONIAS (ZEPHANIAH), the son of KUĔS, the son of KHADLEYÂ, the son of 'AMÔRYÂ, the son of SÊDÊḲYÂ (ZEDEKIAH), and he prophesied in the days of ÎYÔSYÂ (JOSIAH), the son of AMOS, the King of Judah.

[fol. 102*a* 1] He prophesied concerning the captivity of Israel, and he said, "They shall certainly perish from the face of the earth, saith God, man and beast shall perish, and the birds of the heavens shall perish and the fish of the sea." And he also prophesied concerning Moab and said, "Moab shall become like Sodom, and the children of Moab like Gomorrah" (Zeph. ii, 9). And Damascus shall come to an end like a heap of food, and those cities shall be blotted out in the captivity of NEBUCHADNEZZAR. And he prophesied also concerning Persia and Nineveh, saying, "I will destroy Persia, and I will make it to be laid waste, and Nineveh shall become like a desert wherein there is no water, and flocks shall pasture in the midst thereof" (Zeph. ii, 13, 14). And he destroyed that city by the hand of ALEXANDER, the Macedonian. And he also prophesied concerning Christ, saying, "In that day I will bring back their tongues to all nations, so that they all may call upon the Name of God, and may all serve Him under one yoke (?)." And he said, "From the rivers of Ethiopia they shall bring him offerings." Salutation to SAPHÔNYÂS (*sic*) (ZEPHANIAH).

And on this day also is celebrated the commemoration of the Twelve Little Children of the Prophets, who prophesied concerning Christ. [fol. 102*a* 2] Salutation to you, O all ye PROPHETS OF ISRAEL.

V. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the martyrdom of the two great apostles, the chiefs of the apostles, PETER and PAUL. PETER was from Bethsaida, and he was a fisherman. Our Lord chose him on the second day following that whereon He was baptized, and He chose ANDREW his brother before him. And having chosen Saint PETER, He made him chief of the apostles, and he continued to minister to our Redeemer until the time of His death and Passion. And in him there were faith, and zeal,

and love for God, and because of this our Lord made him the chief of the apostles. Now the apostles were divided about the matter of our Redeemer, and some of them said that He was ELIAS, and some that He was JEREMIAH, or one of the other prophets, and he confessed before them all, saying, "Thou art Christ, the Son of the Living God." Thereupon our Lord proclaimed him blessed, and He made him the Rock of the Church, and gave him the keys of the kingdom of heaven. After this he received the grace of the Holy Spirit Paraclete, and he went in among the rational wolves of this world, and preached among them in the Name of our Lord Jesus Christ, Who was crucified, and he converted [fol. 102*a* 3] a countless number of the people, and brought them into the Faith of our Lord Jesus Christ; and God wrought great and innumerable signs and wonders by his hands. And he wrote two Epistles and sent them to the believers, and he spake to MARK and translated for him the Gospel which is known as his. Then he came into the city of Rômê, and he went up into the great theatre wherein all the nobles were gathered together, and he cried out with a loud voice, saying, "Blessed are the merciful, for one shall have mercy on them," and what followeth (Matthew v). And when the four stone pillars which formed the four corners of the tribune heard his words, they said "Amen"; and the multitudes heard this voice. And there was a certain man in whom a Satan had lived for seventy years, and the Satan cast him down at that moment, and went forth from him, because of his hearing the voice from the pillars of stone. And when the nobles heard that voice they feared with a great fear, and they came to their dwelling places wondering in their minds. And one of the nobles whose name was CAUSTUS (?) came to a woman whose name was 'AKRÔSYÂ, and told her what had happened, and how PETER had taught concerning the forsaking of this world, and [on shewing] mercy to the poor. And when this woman heard his voice, she woke up in her heart, and said, "This is a hard matter." And then they promised each other that they would do everything which Saint PETER taught, and they distributed all their riches among the poor and destitute folk. And after those days the emperor sent to CAUSTUS, and

told him to come and consult with him concerning an imperial matter. And when CAUSTUS heard this he was sorry, because he had no money to give [fol. 102*b* 1] to the emperor, and because he had no money for the necessary expenses of the journey. And he took counsel with his wife, [saying,] "He maketh a pretence to me with many words." And his wife said unto him, "Go, only the God of Saint PETER can make [matters] good for thee"; and he came to the emperor who received him with great joy. And after a year he returned to his house, and behold, his two sons were dead; and his wife was afraid to tell him the truth. And she made a pretence to him, with much speaking, but at length she told him, and on hearing it he sorrowed. And she also said unto him, "O my lord, let us pray to God," and they prayed to God with a whole heart and there came a voice which said, "O CAUSTUS, O wife of CAUSTUS, because ye have received the words of PETER, My disciple, I will give you back your sons alive"; and straightway their sons rose from the dead, and all those who heard [of this] glorified God. Now one of those who rose was CLEMENT, who became a disciple of this apostle. And Saint PETER told him all the mysteries which he had seen, and how he had seen our Lord Jesus Christ going up into heaven in the flesh, and he delivered to him the secret books which it is not meet that men should see; and this CLEMENT he made a bishop, and his brother he made a deacon. And moreover, Saint PETER saw a great and honourable similitude of the Lady of us all, MARY, the Pure, the God-bearer. He saw a cloud which was like unto a bow, and in the cloud which appeared upon it a tabernacle of light, and in the innermost part thereof sat, in the flesh, our holy Lady, the two-fold Virgin MARY, the mother of our Lord in the flesh. And angels surrounded her, having [fol. 102*b* 2] swords and spears of fire in their hands, and they said, "O blessed woman, thou art the vineyard, the beautiful one wherefrom grew the grapes of salvation. Blessed art thou, O Upper Chamber, for thou didst carry in thy womb the Lamb of God, and the Lord of Lords. Rejoice, O Mother of light, Mother of mercy. Rejoice, O Throne of salvation, on whom sat the God of Gods. Rejoice, O Lady of all men." And when the angels

had finished saluting her, our Lord Jesus Christ appeared, and spake with her, and none knew what He said unto her except MARY; and straightway there was an earthquake. And PETER also saw mysteries which are ineffable. And after this our Lord commanded PETER to preach in all the cities, and he preached the preaching of the Holy Gospel. And he went to the sea-coast and came to the border of a city which was called ÎYÔPÊ (JOPPA), and to the city of ÎMÂKHÛS (EMMAUS ?), and LĔDYÂ (LYDDA). And one day whilst he was praying in the city of ÎYÔPÊ (JOPPA) a cloud of light enveloped him, and there came down a sheet which was spread out from heaven to earth, and there were in it all kinds of four-footed creatures, and all kinds of birds, and the similitudes of swine. And a voice cried to him from heaven, saying, "Arise, PETER, kill and eat." And he said unto Him, "O my Lord, I cannot kill and eat what is unclean." And again a voice called him, saying, "What God hath cleansed let not man hold to be unclean"; and he heard this voice three times. And each time the voice called him, a finger made a sign to him and pointed to the beast which was like unto a pig. And that sheet went up and was withdrawn into heaven, and he marvelled [fol. 102*b* 3] at what he had seen and he understood that [it signified] the reception of the Gentiles who were to turn to God, and he told the holy Apostles his brethren this. And then Saint PETER came with Saint JOHN to the city of Antioch, as our Lord Jesus Christ had commanded them; and PETER sent JOHN on to the gates of the city, so that he might learn the affairs of the city, and he asked concerning the report of Antioch. And he found outside the city certain evil men, who spake words of insult to him and wanted to kill him. And he returned weeping and angry, and said unto Saint PETER, "If these common folk are as bad as this, what shall we do before the kings of this city, and the nobles thereof? Even if we come into it and preach in the Name of the Lord Jesus Christ, how shall we teach the Faith?" And PETER said unto him, "O my beloved, be not dismayed by the words of these men, and be not sorrowful, for He Who hath brought us from Jerusalem hither in one night, that is to say a journey of twenty days on horses, will

prosper our work." And after that they came into the city, and preached in the Name of our Lord Jesus Christ, and the men of the city and the priests of the idols gathered together and beat them severely, and treated them with ignominy, and made a mock of them, and cut off one half of the hair of their heads, and tied them up in a tower and shut the doors on them; and they prayed to God to help them. And our Lord Jesus Christ, who was surrounded with the Cherubim and the Seraphim, appeared unto them, and said unto them, "O PETER and JOHN, fear ye not and be not sorrowful, for [fol. 103*a* 1] I will be with you to the end of the world. And marvel not because they have shaved the centre of your heads to make sport of you, for this shall be unto you a sign of which to boast, and for hair of honour. And it shall be a sign of priesthood to every man who shall follow you in the Church, and who shall offer My Body, even as ye do now. To the priest who dieth with this crown upon his head I will give remission of sins"; and having said this to them He went up into heaven with [great] glory. Then by the commandment of God, Saint PAUL arrived, and the saints met and talked together. And when he saw Saint JOHN he said unto them, "What have the men of this city done to thee?" And Saint JOHN said unto him, "Marvel not at me, for the chief of the Apostles also [hath] this symbol." And Saint PAUL went to the city of Antioch, and held converse with the men as he wished, and he pretended that he would worship the idols; and he released the saints and took them away. And he asked them about their work, and he told them that he also was a disciple of our Lord Christ. And they worked miracles there, and they opened the eyes of those who had been blind from their mothers' wombs. And they also made to live the king's son who had been dead for three months, and whose body had decayed and become corruption; and the king and his wife held converse with Saint PETER and believed. And Saint PETER smote the ground and water flowed forth, and he baptized the king and all the men of Antioch in the Name of the Father and the Son and the Holy Spirit, and they built a church there. And after this the believing men who were in Laodicea sent to him [a messenger to say] that the river

KÎSÂRÔS had drowned many men, and flooded their villages, and their flocks; [fol. 103*a* 2] and PETER and PAUL sent him to Saint JOHN, the beloved. And as the saint was going along the road, he found a sheep which had become separated from its flock, and he sent it on, saying, "Go to the river KÎSÂRÔS, and say unto it, 'The disciple of the Lord Jesus Christ hath sent me to thee, and he telleth thee to become fettered by the word of God.'" And the sheep went and did as the saint commanded it, and the river became quiet (*i.e.* subsided). And when the infidels saw this miracle a countless multitude of them believed. And then he passed on to the city of Rômê, and he preached therein and performed many signs and wonders, and he conquered SIMON, the magician, who had resisted him, and he cast him down from his rule over the souls of men. And at this miracle many men believed, and the concubines of 'AKRĔPÔS, the legate of the city, believed through him, and preserved [their] purity, and many women withdrew from their husbands. And because of this the people took counsel to kill him, and the wife of ALTABIUS, a friend of the king, sent a message to Saint PETER advising him to go forth from the city of Rômyâ, and the believing brethren likewise told him to do this, and he went forth from the city alone, and he disguised himself so that no one might know him. And he found our Lord coming into the city in the form in which he had first known Him, and he bowed low before Him, and said unto Him, "Whither goest thou, [my] Lord?" And He said unto him, "To Rômyâ, that I may be crucified." And Saint PETER said unto Him, "Lord, wilt Thou be crucified a second time?" And Saint PETER remembered that He had said unto him, "When thou art grown up, another shall gird thee and take thee whither thou wouldst not go." And straightway he returned to [fol. 103*a* 3] the city, and told the brethren everything which had taken place between our Lord Christ [and himself], and they were very sad. And when the Emperor NERO heard the report of him, he seized him and commanded the soldiers to crucify him. And PETER begged and entreated that they would crucify him head downwards, saying, "My Lord Jesus Christ was crucified standing upright, and it is meet for me to

be crucified head downwards." And when they crucified him he spake unto the believers the word of life, and he strengthened them in the True Faith, and after this he delivered up his soul into the hand of God. Salutation to thee, O PETER.

And on this day also became a martyr Saint PAUL, the tongue of oil, the tongue of Christ, the tongue of sweet perfume, the lamp of Christians, the fountain of life, and the well of wisdom, whose name being interpreted is "leader, commander, he who is praised," or according to another interpretation, "haven, tranquillity, quietness and keeping silent." This Saint PAUL was a Jew, of the tribe of BENJAMIN, a Pharisee, the son of a Pharisee; and his kinsfolk called his name "SAUL," the well-known interpretation of which is, "given." He was a young man of handsome appearance, upright in stature, and ruddy, like the rind of a pomegranate. His face was open, his nose was large, [fol. 103*b* 1] above his eyes was *koḥl*, his cheeks were [like] an open rose, and his beard was full. He was learned in the Law of the Tôrâh, and he was jealous for the same. And the disciples, who believed through the holy Apostles, were exceedingly afraid of him, because he had received authority from the high priest, who wrote to him an order, with his own hand, commanding him to bind with fetters all those who preached in the Name of our Lord Jesus Christ. And as SAUL and those who were with him were journeying along the road from the city of Jerusalem to the city of Damascus, a light from heaven shone upon him, and he fell upon his face on the ground, and he heard a voice which said unto him, "SAUL, SAUL, why dost thou persecute Me? It is bad for thee to kick against sharp goads." And he said unto Him, "Who art thou, Lord?" And He answered and said unto him, "I am that Jesus, the Nazarene, Whom thou persecutest. But rise up, and come into the city of Damascus, and there they will tell thee what thou must do." And the men of Jerusalem who were with him stood up, and they heard His voice but there was none whom they saw. And SAUL rose up from the earth, and though his eyes were open he saw nothing, and leading him they brought him to Damascus, where he remained for three

days, not eating, not drinking, and not seeing. And there was a certain man in the city of Damascus, who was one of the holy apostles and whose name was ḤANÂNYÂ (ANANIAS), and our Lord appeared unto him and said unto him, "ḤANÂNYÂ (ANANIAS)," and he said, "Behold me, my Lord." And the Lord said unto him, "Rise up, and go to the street which is called 'Straight' and enquire there in the house of SÂYDÂ [for a man] whose name is SAUL, of the [fol. 103*b* 2] city of Tarsus." And ḤANÂNYÂ (ANANIAS) said unto him, "My Lord, I have heard about that man and of all the evil which he hath done to the saints in Jerusalem, and having obtained authority from the high-priest, he hath come hither to imprison all those who bear Thy Name." And our Lord said unto him, "I have set him to be a chosen vessel for Me, and he shall go and carry My Name among the peoples and kings of Israel. And I will shew him how great things he must suffer for My Name." And Saint ḤANÂNYÂ (ANANIAS) went and came to his house, and found him praying, and he laid his hand upon him, and he prayed over him that he might see. And he said unto him, "SAUL, my brother, my Lord Jesus Christ, Who appeared unto thee on the road as thou camest hither, hath sent me unto thee that thou mayest see, and be filled with the Holy Spirit." And straightway there went out of PAUL'S eyes as it were scales, and he could see, and he rose up, and was baptized, and ate food, and became strong; and he remained in Damascus a few days with the holy apostles, and preached in their Synagogues. And he taught concerning our Lord Jesus Christ, saying, "He is the Son of God," and all those who heard him marvelled, saying, "Is not this the man who killed those who were called by this name in Jerusalem and here also?" And this Saint PAUL the apostle was filled with the grace of the Holy Spirit Paraclete, and he proclaimed boldly the Faith of righteousness. And his jealousy for the Law of our Lord Jesus Christ was double that which he had had for the Law of the Tôrâh. And he went unto all the ends of the world, and preached the Name of our Lord Who was crucified, [fol. 103*b* 3] and a multitude of people which could not be numbered believed through him. And great tribulation came [upon him], and many beatings. And

the Jews shut him up in prison, and bound him with fetters, and sunk him in the sea, and took him into deserts, and tortured him with every kind of torture. And behold, it is written in his Epistles, and in the Book of the Acts of the Apostles, saying, "The Holy Spirit separated SAUL and BARNABAS for the work which He required of them." And for this reason they went into the land of the Greeks and performed many miracles, some of them took place when they went round the island of KUĔLÂ (CRETE ?). And they came to a city, the name of which is YÂFÛS (PAPHOS), and they found a certain Jewish magician whose name was ELYMAS, who withstood them, and wished to keep the deputy of the city from them and from the Faith. And Saint PAUL rebuked him and said unto him, "Behold, the hand of God is upon thee. Thou shalt become blind, and shalt not see the sun until the time when the appointed time shall have come"; and straightway the eyes of ELYMAS clouded over, and became sightless, and he enquired for some one to lead him. And when the governor of the city saw him, he marvelled and believed in God. And then they went to the district of LÛḲÂNYÂ (LYCANIA) and LESṬRÂN (LYSTRA), and DARBÊN (DERBE), and taught there. And there was in the city of LESṬRÂN (LYSTRA) a certain man with twisted feet, and he was born thus from his mother's womb, and he had never walked; and he heard Saint PAUL speaking. And Saint PAUL knew that the man had in him the faith whereby he would be healed, and he said unto him, "In the Name of our Lord Jesus Christ rise up and stand upon thy feet"; and straightway he rose up and walked, and when the people saw him they believed. And whilst he was there, certain Jews from Antioch and Iconium came and stoned the blessed Saint PAUL, and they dragged him [fol. 104*a* 1] outside the city, for they thought that he was dead. And on the following day, when Saint BARNABAS was near the city, he appointed a priest to each of the churches there. And then he went to Phrygia and Galatia and on towards ṬÎRÔ'ADÂ (TROAD), and they passed over into Macedonia. And they found there a girl who was under the power of a demon, and she brought to her owners her earnings, which were much, and she followed after them

crying out and saying, "These servants of God shall teach us the way of life"; and she pressed upon Saint PAUL. And Saint PAUL turned, and rebuked the unclean spirit which was on her, in the Name of our Lord Jesus Christ, and the girl was healed. And after this he went out to the city of ḤALAB, and he made to live the mother of TIMOTHY, whose name was BADREMÂN, who had been dead. There the people wished him to sacrifice to the god of the city, [but he refused to do so]. And they cast him into a furnace, and he stretched out his arms in the form of the Cross, and the men of the city saw the sign of the Cross with their own eyes; and they entreated him to come out, and he went forth, being injured in no wise, and they prostrated themselves before him. And all the people believed through them, and even ANESṬUS, the governor of the city, believed; and the priests of the seventy idols fled and hid themselves. And Saint PAUL called the figure of gold which was in the form of a *gûzâ*, and it came and stood up in the form of a lion in the middle of the temple. And Saint PAUL said unto it, "Where are the priests who worship thee?" And the lion answered and said unto him, "Wait, O my lord, until I am able to tell thee where they are." And the lion went to where they were hidden, and brought out [fol. 104*a* 2] one of the priests, holding him by his neck, which was in his mouth, and he dragged him along like a dead man, and cast him down among the people; and thus he did to the seventy of them. And when the people saw [this] they wanted to kill the priests. And Saint PAUL said, "This day life and not death is seemly in this city," and he baptized them all. And he said unto the image of the *gûzâ*, which was a lion, "Fear not, O lion, because thou hast ministered unto me, thy existence shall be in the desert until I want thee"; and he dwelt in the desert of the lion. And Saint PAUL went...and came into the city. And the Jews heard of the report of him, and they gathered together against him, and seized him, and tortured him. And they also brought two oxen, and they lifted up the feet of Saint PAUL, and tied him between two oxen, with 'ANṬEKÔS his disciple, and they dragged them through the streets of the city, over the sharp stones, until their blood flowed like water, and their

bodies were torn and cut, and their bones were visible. And the disciples prayed to God, and the two oxen, and the man who was driving them, turned into stone in the midst of the city, where they stood still, and they are there until this day. And the people having seen this told the governor, and he became wroth, and commanded the soldiers to bring them before him, and they brought them, [the people] stoning them as they did so. And the governor was wroth with Saint PAUL, and he said unto him, "O man, behold, I will torture thee." And he commanded them to bring two brass bulls, and they brought bitumen, and pitch, and sulphur, and fat and mixed them together, and they smeared the outside and the inside of the two brass bulls therewith, [fol. 104*a* 3] and they cast the disciples into them. Then they took them into a furnace, and they lighted a fire therein, and kept it burning for three days and three nights. And our Lord Jesus Christ came, with His angels, and He made the furnace to move from its place into the grounds of the offices of the government, and the flames blew backwards, and consumed the men of the city. And a voice from heaven called those who remained, and bade them to gather together to the furnace (?). And the lion, which PAUL had sent into the desert, came and cried out with [his] voice, saying, "Believe ye in the Lord Jesus Christ, [the God] of Saint PAUL." And the lion came back, and said unto Saint PAUL and SEKANṬES (?), "Get forth from the fire, so that the men of this city may not know"; and they went forth from the red-hot furnace alive, and the hair of their heads was not singed, and there was no smell of fire upon them. And straightway all the people cried out, saying, "We believe in our Lord Jesus Christ, the Nazarene," and PAUL baptized them in the Name of the Father, and of the Son, and of the Holy Ghost. And he made SEKANṬES a priest, and having built there a church, he departed to the city of Athens. Then he went to other cities with Saint PHILIP the apostle and preached therein, and the elders of the city seized them, and bound them hand and foot, and put chains about their necks, and they made iron helmets to put over their heads. And they also made figures of the hand, with palms and fingers of iron, and they

thrust them over their hands and along their arms, until [fol. 104*b* 1] each hand and arm was covered with iron, and then they drove nails through them. And they also made figures of the shoulders in iron, which reached up to the neck and they drove nails into them, back and front; and they made plates of iron to envelop their limbs and to cover their bodies in such a way that no part of the body was visible. And they nailed plates of iron over their sides, and they made shoes of iron for their feet, and they drove nails through their hands, and the soles of their feet, and their thighs; and they made plates (?) in the form of a covering. And men who prepared roots and drugs came, and brought a talent of lead, and a huge vessel of brass, and seven pounds of refined fat. And they mixed with it grease, and wax, and ox-fat, and many roots for burning in the fire, and bitumen, and pitch, and sulphur, and tar, and seven pounds of *colophonia* resin, and glue (?), and clematis wood (*i.e.* brushwood), and charcoal, and very much wood. And they brought bitumen, which had been prepared, and melted it in the [brass] vessel, and they daubed it on the iron plates which were on the bodies of the saints, until they took the shape of their bodies. And they poured over the iron plates, inside which were the saints, the lead which they had melted, until it reached from their feet to their heads. And they set them up by the side of a bushy pine tree, which was five cubits high from the ground to the top thereof, and they lighted a fire about the apostles with the leaves and branches of vines from which the fruit had been plucked, and the flames rose up over their bodies. And the apostles prayed to God, [fol. 104*b* 2] and He put mercy into the heart of one of the nobles, who said unto the soldiers, "Release them." And when they had released them, they removed the plates of iron from their bodies and their skin peeled off, and came away like flakes of iron, and the blood of the apostles dripped down upon the ground. And Satan entered into the hearts of the men of the city, and they put the apostles back again into the fire, but an angel came down, and extinguished the fire on them, and a bright cloud came and rained on them and enshrouded the bodies of the saints. And when the people of this city saw this, they all believed. Now

the saints were tortured by stoning and by being shot at with arrows. [And the apostles] raised many from the dead. And after this Saint PAUL departed to another city, and preached the preaching of the Holy Gospel. And our Lord Jesus Christ appeared unto him, and said unto him, "Peace be unto thee, O PAUL, My chosen one. Whosoever shall celebrate thy commemoration, and call upon thy name, and build a church in thy name, and shall visit the church and pray therein, and make votive offerings to it, and shall perform mercy on the day of thy commemoration in any way whatsoever, all these I will stablish with thee in the kingdom of My Father, which is in the heavens. And whosoever shall build churches in thy name, I will see that My angels have them under their protection." And He promised him many things, and gave him a salute with His holy mouth, and went up into heaven. And then they journeyed about to many cities. And he came into the great city of ṬÂRÎḴÔN, and he saw our Lady MARY, the mother of light, and she commanded him to teach in that city; and she told him many things, and she gave him "Peace," and went up into [fol. 104*b* 3] heaven. And then Saint PAUL came into the city of Rômê, and preached therein, and many of the men thereof believed through him, and he baptized them with holy Christian baptism; and he wrote to them twelve Epistles, and that [to the Romans] is the first of his Epistles. And after this the Emperor NERO seized him and tortured him severely, and delivered him up that the soldiers might cut off his head. And as he was passing along with the executioner, a certain maiden who was a kinswoman of the Emperor NERO, and who had believed through him on our Lord Jesus Christ, met him, and when she saw him with the executioner she wept. And he comforted her, and said unto her, "Give me thy cloak, and I will return [it] to thee soon"; and she gave him her cloak. And Saint PAUL went with the executioner to the place where they cut off heads, and having bowed his head to the executioner, he covered his face with the cloak of the maiden, and the executioner cut off the holy head of Saint PAUL and left it wrapped in the cloak of the maiden. And the maiden said [to the executioner], "Where is PAUL?" And he said, "Behold, he

is lying in the place where they cut off heads, and his head is covered up in thy cloak." And she answered and said unto him, "Thou liest. Behold the saints PETER and PAUL have this moment left me, and they were arrayed in the apparel of kings, and they had decorated crowns on their heads, and they gave me my cloak. And behold, this is it as thou canst see"; and she shewed it to the executioner, and to those who were with him, and they marvelled thereat and believed on our Lord Jesus Christ. And God wrought by the hands of PAUL the apostle signs [fol. 105*a* 1] and wonders which cannot be counted; and the people used to lay the sick folk in their beds by the road on which Saint PAUL passed, and when his shadow fell upon them they recovered from their sicknesses immediately. Salutation to PAUL. Salutation to PETER and PAUL.

Salutation to CAUSTUS and to 'AKRÔSIA. [Wanting in the Bodleian MS.]

Salutation to AGRIPPA, and to ANESTIA (?), and to DÊWERES, and to ḲÂRIA, and to 'AḲRÂMÂ, and to 'AḲRÂBÂNIA, and to 'AKESTIANA, and to the wife of ALTABIUS of Rômîâ. [Wanting in the Bodleian MS.]

And on this day also are commemorated the SEVENTY-TWO martyrs (*i.e.* Disciples), and ISAAC who lived in the city of GÂZÂ, and the righteous men who were in DABRA 'ÂSH.

[fol. 105*a* 2] Salutation to the SEVENTY-TWO DISCIPLES.
Salutation to ISAAC.
Salutation to the FATHERS OF DABRA 'ÂSH.

And on this day also is commemorated the festival of SÂḲUĔ'ÊL, the Archangel. Salutation to SÂḲUĔ'ÊL.
Salutation to the sainted woman MASḲAL KABRÂ.
Salutation to MARCELLUS, the son of YÔNÂ, the disciple of PAUL.

VI. Ḥamlê

[fol. 105*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the ascension of the body of EZRA BĔḤÊR, who was also called the "scribe of the commands of God." This saint was of the house of LEVI. And he began to speak words of awe with the Highest, and he said, "Thou didst create the earth, and Thou didst command the dust and it produced ADAM." And again he spake saying how the waters of the Flood went forth at the appointed time and destroyed everyone, and how NOAH, and ABRAHAM, and DAVID, and SOLOMON were chosen. And he mentioneth in his Book that the soul doth not go forth from its body and wander about for seven days, and is then redeemed according to its work. And then he speaketh about the Day of Judgement, how there will be neither sun nor moon nor stars, [but] the splendour of the lightning of the glory of God. And then he saw Zion in the form of a beautiful woman, whose soul was suffering grievously, and her garments were rent, and she was covered with ashes, and she told him that her son had died on the day he came into his palace. And whilst he was talking to her her face lighted up greatly, and her appearance was like that of the lightning. And he saw the place of her foundations. And he saw in the night how, as it were, an eagle ascended from the sea, and he had twelve wings and three heads, and how the heads went forth from his wings and how they were punished and blotted out through them. And he prophesied concerning the birth of Christ, and he said, "A lion rose up roaring out of the desert, [fol. 105*b* 1] and I heard him speak with the voice of the children of men, and he reviled the eagle." And again he prophesied concerning the birth of Christ, and said, "I saw in the night a great wind which went forth from the sea, and it troubled all the waves thereof. And I saw that that wind which went forth from the sea was like the figure of a man, and he saw that the appearance thereof was like a cloud of heaven, and there was power and many praises with him, and his position was at

the right hand of the Father. And [he saw], as it were, seven tribes gather together to him, and he set them on the other side of the Takazê." And then when he hath mentioned the blotting out and destruction of the Books of the Prophets, he saith that the offspring of the Fathers went out into the desert, and made himself to shrink by means of fasting and prayer. And he took with him five wise men, who were scribes, and a voice called unto him from the tree opposite, and said unto him, "EZRA, EZRA, EZRA, open thy mouth." And he gave him a cup full of water with which there was, as it were, fire, and he took it and drank it, and wisdom welled up in his heart, and understanding was weighty in his breast. And his spirit took good heed, and his mouth was opened, and it closed not again, and the Highest gave wisdom unto these five men, and they wrote down everything which happened, and the miracles, but they did not know what followed each of them. And they dwelt there forty days, and he spake by day, and did not keep silence by night, and in those forty days nine and ninety Books were written. And then the Highest spake unto him and said unto him, "Observe this: give these [Books] to the wise men of the people in whom is the lamp of light"; and wisdom sprung up and knowledge flowed forth [like a spring]. And he did this for four years of the Sabbaths of the years. And after the [fol. 105*b* 2] judgement (or, punishment), in the five thousand and twelfth year of the darkness, in the third month, on the ninth day of the month, on that day they took EZRA BĔḤÊR and all those scribes who were with him. Salutation to thee SÛTÛÊL, the remaining [one] of the Prophets.

And on this day also died the holy woman SATURNINA. This saint was of the people of Jerusalem, and aforetime she was a sinner. And then she repented and turned to God, with burning of heart and bitter weeping; and she rejected the lust of the flesh and at length became an abbess. And she excelled in performing works of ascetic virtue, and when one looked at her behold one saw that her body had dwindled away through her excessive spiritual fighting, and through her renunciation of food. And the nuns said unto her, "Eat a small amount of

lentils that thou mayest help thy body," and when they set them before her she said unto them, "O my daughters, I will not trouble myself for the sake of a few lentils, for I should return to penitence for my former sins, and because of this I should increase greatly my eating." And then she died in peace. Salutation to SATURNINA.

[fol. 105*b* 3] And on this day also the holy Apostle 'ALEMPEYÂS (OLYMPIUS), who was called PAUL, became a martyr. This saint was of the number of the Seventy-Two disciples, and he followed the Apostles and went with them to the preaching. And he carried the Epistles of the Apostle PETER, and ministered unto him at the time of his tribulation, and he suffered with him, and came with him into the city of Rômê. And he preached the preaching of the Holy Gospel, and he taught and converted many of the pagans to the Faith of our Lord Jesus Christ. And when Saint PETER the apostle became a martyr, this apostle came and took him down from the honourable Cross, and he wrapped him in fine and costly cloths and laid him in the house of one of the believers. And certain men informed the Emperor NERO that he was a disciple of Saint PETER, and the emperor had him brought, and he questioned him about it, and the saint confessed that he was a disciple of Saint PETER the apostle, and he confessed that our Lord Jesus Christ was God indeed. And NERO tortured him severely, and beat him, and crucified him, and he burned the lower part of him as he was hanging. And after this the emperor said unto him, "How dost thou wish to die?" so that I may kill thee. And the saint answered and said unto him, "I wish to die for the Name of my Lord Jesus Christ, kill me any way thou wishest, and bring me speedily to my desire." And NERO commanded the soldiers to beat him and to crucify him, head downwards, like his master Saint PETER; and they did thus to him, [fol. 106*a* 1] and he received the crown of the apostles and martyrs. Salutation to 'ALMÎNÂS (*sic*) (OLYMPIUS), who was called PAUL.

And on this day also are commemorated BARTHOLOMEW

of DARASA (RASHÎD, or ROSETTA?), and one thousand martyrs, and seventy little ones, and KALÂDYÂNÛ (CLAUDIAN) the archbishop, the ninth from MARK.

And on this day also the holy woman and fighter of the spiritual fight THEODOSIA, the mother of 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS) became a martyr, and two prefects, and twelve women, became martyrs with her. And this happened because this holy woman heard that certain men had laid information against her son 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS), and informed [the governor] that he was a Christian, and the governor tortured him very severely and 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS) was nigh to die. And our Lord Jesus Christ appeared unto him that night, and healed him, and raised him up whole and uninjured. And when the two prefects, and the twelve women, and his mother also, saw him, they marvelled and cried out, saying, "We believe in the God of this saint 'ABRÔKÔRÔNADEYÔS (PROCHORONDIUS)." And the governor commanded the soldiers to cut off their heads with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODOSIA and to the six (*sic*) women, and to the two prefects.

VII. ḤAMLÊ

[fol. 106*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the devoted ascetic and fighter Abbâ SÎNÔDÂ 'ARSÊMATADÂS (or, 'ARSÎMATRADÂS, *i.e.* Archimandrite), that is to say, "head of the solitaries." This saint was of the men of a city the name of which is SANSAL, which is in the neighbourhood of the city of 'AKMÎM in Upper Egypt, and Saint ARSESIUS, who was like the angels, prophesied concerning him. This ARSESIUS was going along the road on certain business of the monastery, and there were monks with him, and he met the mother of this Saint SÎNÔDÂ

as she was going out to draw water. And he went up to her, and saluted her thrice saying, "God shall bless the good fruit of thy womb! It shall be sweet-smelling, and his name shall be fragrant like perfumery, and his fame shall be in all countries for ever." And when the monks saw him they marvelled, and they said unto him, "O our father, Didst thou not wish [never] to see the face of a woman at all? What hath happened to thee now?" And he said unto them, "As God liveth, O my son, there shall go forth from this woman a grain of salt wherewith all the world shall be salted, and [all] those who hope for the mercy of God." And a certain monk, [fol. 106*a* 3] who was a righteous man, and a spiritual fighter, answered and said unto Abbâ ARSESIUS, "As God liveth, O my father, when thou didst draw nigh this woman to salute her, I saw the angel of God, and in his hands was a sharp sword of fire which turned about every way. And the angel said unto thee, 'Having saluted her, peace be unto thee, O friend of our Lord Jesus Christ. Know thou that he who shall be born of this woman shall rejoice the hearts of all the holy elect ones; and the Son of God shall hold converse with him many times.'" And when the seventh day of the month of Genbôt arrived, this saint Abbâ SÎNÔDÂ was born. Now his father had flocks of sheep, and when SÎNÔDÂ was grown up, he handed them over to his son to tend; and Saint SÎNÔDÂ used to give the shepherds their food. And he would go down to the well in the cold winter season, and stand up in it, and pray from evening until dawn, all the time. And a certain righteous old man testified concerning him, saying, that he saw the fingers of Saint SÎNÔDÂ like ten lighted lamps. And his father took him, and carried him to Saint Abbâ 'ABSÂL his mother's brother, that he might bless him. And Abbâ 'ABSÂL laid [his hands] on the boy's head, and said unto him, "My blessing, O SÎNÔDÂ, for assuredly thou shalt become the great father of many peoples"; and his father left him with Abbâ 'ABSÂL. And one day Abbâ 'ABSÂL heard a voice from heaven, saying, [fol. 106*b* 1] "Behold, appoint Saint SÎNÔDÂ 'ARSÎMATRADÂS over all the world." And he fought a great spiritual fight, and devoted himself to the works of piety, with fasting and prayer, and prostrations,

and frequent and ceaseless vigils; and he became the light of all the ends of the world. And he composed many Homilies, and Admonitions, and profitable Sayings. One night the angel of God appeared to Abbâ 'ABSÂL, and brought him the apparel of ELIJAH the prophet, and the headcloths of the Three Children, and the girdle of Saint JOHN the Baptist, and he said unto him, "God saith unto thee: Pray over SÎNÔDÂ, and array him in this apparel of the ascetic life." And straightway Abbâ 'ABSÂL rose up, and prayed over Abbâ SÎNÔDÂ, and arrayed him in the garb of the ascetic life. And after this he fought a great fight, and he drew up a Canon for monks, and nuns, and the laity, and women, and all [classes of] men. And when the General Council of two hundred Bishops assembled in the city of Ephesus, he went with father Abbâ CYRIL, the Archbishop to the Council; and he overcame the infidel NESTORIUS and anathematized him and excommunicated him. And when they were coming back the sailors would not allow Abbâ SÎNÔDÂ to travel in the ship with the Archbishop, and straightway he prayed and entreated God, and a cloud took him up. And as he was travelling on the cloud he looked down from above on Saint Abbâ CYRIL, who was in the ship, and he saluted him, saying, "Peace be unto thee, O my Father, and unto those who are with thee"; and [CYRIL] said unto him, [fol. 106*b* 2] "And on thee also, and on those who are with thee [be peace]; forget me [not] in thy prayer." And they marvelled at him exceedingly, and they glorified God Who giveth such grace unto those who fear Him. And he came to his monastery, and joined in the midnight prayer with his sons the monks. And our Lord Jesus Christ was wont to visit him often, and to converse with him, and he washed the feet of our Lord, and drank the water wherein His feet were washed, and our Lord revealed unto him many mysteries, and he prophesied prophecies. And after this he grew old in his days and he lay down [sick] on the seventh day of the month Ḥamlê. And our Lord Jesus Christ came and sat by him and comforted him, and Abbâ SÎNÔDÂ said unto him, "O my Lord and God, make Thou me as strong as I was formerly, so that I may go to the Council, for the Archbishop hath sent [saying] that they summon me because of the

infidels, who blaspheme against the Holy Trinity and would take from Thee Thy Godhead." And our Lord and God and Redeemer with great grace, and with a sweet voice, answered and said unto him, "O My chosen one SÎNÔDÂ, dost thou wish for more days? Behold, thy days are one hundred and twenty years and two months! Thou didst put on the garb of the ascetic life when thy days were nine years, and from the time when thou didst put on the garb of the ascetic life until to-day is one hundred and eleven years and two months. The toil is sufficient for thee." And when our Lord had said this He went up into heaven in great glory. And when it was the seventh day of the month Ḥamlê, the Company of the Saints came to him, and he saw our Lord Jesus Christ. And he said unto his sons, "Hold me, [fol. 106*b* 3] so that I may worship my Lord Jesus Christ"; and they lifted him up and he worshipped Him. And then he said unto his sons, "I commit you to God. Behold, the Will of God hath reached me that my soul must be separated from my exhausted body, and I command you to submit yourselves to your father WÎDÂ, for he shall be your shepherd after me." And having said this our Lord Jesus Christ said unto him, "Blessed art thou, O My chosen one SÎNÔDÂ, and excellence shall be unto thee for My sake, because thou hast performed My good pleasure all the days of thy life. And now, come with Me so that I may make thee to rest in the joy which is for ever." And when He had said this unto him, SÎNÔDÂ delivered up his soul into the hand of God, and he died in peace. Salutation to Abbâ SÎNÔDÂ, to whom was given the apparel of ELIJAH the prophet.

And on this day also died the holy father Abbâ MAḲÂBÎS (MACCABAEUS), who fought the fight in the desert of ḤÛR and pleased God.

And on this day also became a martyr Saint Abbâ IGNATIUS, Archbishop of the city of Rome; he succeeded PETER in the days of the Emperor ṬARÂBĔYÂNÔS (TRAJAN?). [fol. 107*a* 1] When the emperor heard that this father was teaching all the people, and bringing them into the Faith of our Lord Jesus

Christ, and that they were renouncing the worship of idols, he had IGNATIUS brought before him and he said unto him, "Sacrifice to the gods." And [though] he would neither obey him, nor submit to him, he promised him many things, and was not angry with him; but IGNATIUS would not accept his promised gifts, and he was not afraid of his wrath. And when there had been much speech between them, and IGNATIUS would not agree with the emperor in his infidelity, straightway the emperor gave him to the lions. And Saint IGNATIUS gave commands to the people, and made them strong in the True Faith. And one of the lions drew nigh to him, and seized him by the head, and the saint delivered up his soul into the hand of God; and after this the lion did not come near him at all. And they carried away his body in great honour, and laid it in the good place which God had prepared for it. Salutation to IGNATIUS who inherited the throne of PETER.

Salutation to him that became a pilgrim.

[fol. 107*a* 2] Salutation to GEORGE the priest, whom the Virgin taught to pray.

VIII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ BĔSÔY, possessor of a fair memorial, the star of the desert in the monastery of Saint Abbâ MACARIUS. This saint was from the city the name of which is SANASÂ, in the country of Egypt, and he had six brethren. And his mother saw a vision, wherein it seemed that the angel of God said unto her, "Thus saith God: Give me one of thy seven sons to serve Me." And she said unto him, "My lord, take whichever pleaseth thee, for they all belong to God." And the angel stretched out his hand and touched the head of Saint Abbâ BĔSÔY, the righteous man, and he said, "This is he whom the Son of God hath chosen, and who shall serve his Lord well"; now Saint Abbâ BĔSÔY was thin

and slight of body. And the mother of Abbâ BĔSÔY said unto the angel, who had touched his head, "O my lord, do thou take of them one who is strong to serve God." And the angel answered and said unto her, "This is he whom God hath chosen"; and after the angel had said this he disappeared from her. And having grown up, Abbâ BĔSÔY longed to wear the garb of the ascetic life, and he went to the desert of SCETE and became a monk with Saint Abbâ BÂMÔY, who arrayed him in the apparel of Saint Abbâ JOHN the Short. And he fought an exceedingly great fight, and he fasted three times for forty days at a time, and ate nothing whatsoever until the end of the forty days [on each occasion]. [fol. 107*a* 3] And he read the Holy Books frequently, and he gave his soul to drink of the words of the Holy Spirit continually, and he fasted and kept vigil by day and by night; and he loved the word of God very much more than honey and sugar. And he was like unto a tree which is planted by a spring of running water, and our Lord Jesus Christ made Himself visible to him and appeared unto him on many occasions. He washed His feet with water in a bowl, and drank one half of the water, and left the other half for his disciple to drink. And after our Lord had gone up from him into heaven, the saint said unto his disciple, "Rise up and drink that water in the bowl." And the disciple said within himself, "Why doth he not give me to drink of the clean water which is in the water-pot?" And he neither rose up nor drank that water as BĔSÔY had commanded. And again Abbâ BĔSÔY said unto his disciple, "Rise up, O my son, and drink that water which is in the bowl." And having urged him the disciple rose up and went to that bowl, and he found in it no water whatsoever; and the saint informed him how he had washed the feet of our Lord, and had drunk one half of the water himself and left the other half for him. Now the disciple did not know that it was the water from the feet of our Lord. And when the saint told him this, he was very sorry, and was greatly terrified and dismayed. And the saint sent his disciple to a certain righteous man in the city of 'AKMÎM, pretending that he was mad, and that righteous man comforted him, and sent him back to his father Abbâ BĔSÔY. And when his

disciple became terrified a second time he sent him again to that righteous man, who had died [meanwhile]. And Abbâ BĔSÔY said unto his disciple, "Place in his hand this staff, and say unto him, My father telleth thee to rise up, and to hold converse with me." [fol. 107*b* 1] And when his disciple went, and laid the staff of Abbâ BĔSÔY upon him, that righteous man rose up straightway, and comforted him, and admonished him, saying, "Hear and obey thy father, for this terror hath only come upon thee because thou didst transgress the word of the command of thy father, he having spoken to thee, saying, 'Drink that water which is in the bowl'"; and when the righteous man had said these words he lay down again as before. One day one of the disciples of Abbâ BĔSÔY came to him and, before he went into his presence, he heard Abbâ BĔSÔY talking with another person, but when he entered into the place where the saint was he found that there was no one with him. And he asked Abbâ BĔSÔY, and said unto him, "Who was he who was talking with thee?" And Saint Abbâ BĔSÔY said unto him, "The Emperor CONSTANTINE came unto me in the spirit this day, and he said unto me, 'Had I known how great was the glory which attendeth monks, I should have abandoned my kingdom and become a monk.' And I said unto him, 'Thou hast set up the horn of the True Faith of our Lord Jesus Christ, and hath destroyed the worship of idols, and hath not our Lord Jesus Christ given unto thee anything?' And CONSTANTINE said unto Abbâ BĔSÔY, 'God hath given unto me many gifts, but none of them is like unto the glory which attendeth the monks, for I have seen among them a wing of fire as they were flying into the heavenly Jerusalem.' And I said unto him, 'Verily, God hath given unto them that glory because of their great toil. Thou hast [fol. 107*b* 2] a wife, and sons, and riches, and dost gain consolation therefrom, whereas the monks are poor, and hungry, and thirsty, and afflicted, and it is for this reason that God hath given them the glory they have.'" And one day God spake unto Abbâ BĔSÔY, saying, "I will make this desert like the habitation of doves, and I will fill it with monks." And the saint said unto Him, "My Lord, if there be many people, where

will they find food to eat?" And God said, "I will care for them, and will not allow them to want anything." And it was said concerning a certain old monk who lived in the desert of the city of ANTINOË, and to whom many people gathered together because of their confidence in him, that he fell into serious error, and said, "There is no Holy Spirit," and many men followed him. And when Abbâ BĔSÔY heard this report about that desert monk, he was very sad, and he placed three ears on his place of hearing. And he came to the desert of ANTINOË, and when he visited that desert monk he found many people with him, and he saluted the saint and asked him about the three ears which he had fixed on his place of hearing. And he said unto them, "I have a Holy Trinity, and everything I have is like the Trinity." And he said unto him, "Doth the Holy Spirit exist?" And the saint began, and interpreted to the people the Books of the Old and the New Testaments, and he made manifest to them that the Holy Spirit is One of the Three Holy Beings; and those people returned to the True Faith, and that old man, who had fallen into error, and had led them into error, also returned to the True Faith. [fol. 107*b* 3] And Abbâ BĔSÔY had a disciple who was a simple man, and when he went to sell what they had made with their hands, one of that multitude met him, and led him so far astray from the path of righteousness that he uttered the word of blasphemy against our Lord Jesus Christ. And when that disciple returned to Abbâ BĔSÔY, the saint saw that the grace of the Holy Spirit [which had been upon him], through Christian baptism, was removed from him. And Abbâ BĔSÔY said unto his disciple, "What hath come to thee, O my son?" And the disciple told him how the old man had led him into error. And the saint continued to pray for him for seven days, and at the end of that time the grace of the Holy Spirit of Christian baptism, in the form of a dove, descended upon his head, and entered his mouth. And the saint thanked our Lord Jesus Christ, and he commanded his disciple to keep the True Faith, and to take good heed to himself that from this time onwards he never uttered a word in simplicity without his knowledge. And when the Barbarians came to the desert of SCETE, Abbâ BĔSÔY

went and took up his abode in the desert of ANTINOË, and there he died. And when the time of tribulation was ended [the monks] brought the body of Abbâ BĔSÔY, and the body of Abbâ BÛLÂ, of the city of ṬAMÔWÂ, to the monastery of Saint Abbâ BĔSÔY, in the desert of SCETE, and many signs and miracles took place through his holy body; and his body is "living," and hath not suffered corruption until this day. And he dwelt in the desert of SCETE seven and twenty years, and he fought the fight and devoted himself to God in the desert of ANTINOË for ten years, and he lived in the world before he became a monk twenty years; and all the days of his life were seven and fifty years. [fol. 108*a* 1] Salutation to Abbâ BĔSÔY.

And on this day also 'ABÊRÔKH and 'ATÔM, his brother, became holy martyrs. These saints were of the men of the city of GAMNÛDÎ, and their parents were believers, and God-fearing folk, who gave much alms; the name of their father was "JOHN," and that of their mother was "MARY." When their parents died they were grown-up men, and the days of 'ABÊRÔKH were thirty years, and the days of 'ATÔM were seven and twenty years. They were devoted in their attendance in the church, and they were compassionate folk, and they received pilgrims in love, and they were perfect in all excellences, and in the practice of righteousness. And at the time of the persecution, when many became martyrs, the saints rose up and departed to the city of FARÎMÂ, in order to trade and gain money. And they found there the soldiers of the king, who had with them the body of a certain learned priest who had been martyred, and whose name was ANIANUS. And they gave the soldiers much money, and they took the body from the soldiers and brought it into their house, and they laid it in a fine stone coffer, and they hung up before it a lamp which burned continually; and great signs and wonders took place through it. And the saints meditated upon the end of this fleeting world, and upon the happy life of the kingdom of the heavens, and they agreed together and departed [fol. 108*a* 2] to the city of Alexandria, and confessed our Lord Jesus Christ before the governor of the city of Alexandria. And he commanded the

soldiers to torture them, and to beat them, and they beat them with whips of bulls' hide until their blood ran down upon the ground. Then they drove long sharp iron nails into their bodies, and lighted a fire under them, but God sent His angel who saved them from the fire. And after this the governor commanded the soldiers to hang them up upon a high tree, with their feet in the air and their heads towards the ground, and they hung them up and at length their blood ran out of their nostrils and mouths; and the angel of God descended and delivered them from crucifixion. And the governor commanded the soldiers to shut them up in prison, and after this he sent them to the city of FÂRMÂ (*sic*). And when they stood before the governor he marvelled exceedingly at their strength, and at the goodliness of their appearance, and he said unto them, "Cast incense to the gods," but they hearkened not to his command, and refused to do his will. And he mixed together salt, and dust of tiles, and pepper, and vinegar and poured them into their nostrils, and they endured patiently all this suffering. And after this they stripped them and laid them on a bed of iron, and lighted a fire under them, and plucked out the nails of their hands and feet; and they beat them severely with iron rods upon their mouths. Now at that time the wife of the governor died, and the king asked them to forgive him for the torture which he had inflicted upon them, and to raise up for him his wife from [fol. 108*a* 3] the dead. And the saints besought our Lord Jesus Christ, and they raised up the governor's wife from death, and the governor and all his people believed on the Lord Jesus Christ, and he sent away the saints, and they departed to their city GAMNÛDÎ. And they gave to the poor and needy what was left of their possessions, and they gave the body of Saint ANIANUS to a righteous man whose name was SARABÂMÔN, and commanded him to keep the lamp burning continually before him as before; and then they went into the city of SARABÂMÔN, and confessed our Lord Jesus Christ before the governor. And he commanded the soldiers to beat them severely, and they dragged them all round the city, and their blood flowed upon the ground. And a certain deaf and dumb woman came and took some of their blood, and she smeared

it on her mouth and ears, and she heard and talked straightway. And the governor commanded the soldiers to shut them up in prison, and they did so, and when he was tired of torturing them, he commanded them to cut off their heads, now SARABÂMÔN was with them, and they cut off their heads and the saints received the crown of martyrdom in the kingdom of the heavens. And SARABÂMÔN took the bodies of the saints, and there were with him two other men from the city of GAMNÛDÎ, and they wrapped them up in fine linen, and in costly cloths, and they anointed them with sweet-smelling unguents, and carried them to their city GAMNÛDÎ. And when they came to the outer part of the city [fol. 108*b* 1] the beasts that were drawing their bodies on a waggon stood still, and would not move, and although they beat them to make them go on they would not move. And they heard a voice which said, "This is the place which God hath chosen for our bodies to rest in"; and they laid the bodies there until they had built a church, and then they placed them inside it, together with the body of Saint ANIANUS, the physician. And there they have remained until now in the city of GAMNÛDÎ, and many signs and wonders have appeared through them. And Saint 'ABÊRÔKH was very ruddy of countenance, and tall of stature, and the pupils of his eyes were blue like *nîl* (indigo?). And Saint 'ATÔM was tall of stature, and the colour of the pupils of his eyes was like antimony, and his beard was black. And our Lord Jesus Christ promised them in the time of their tribulation that He would blot out the sins of everyone who should mention their names, or should celebrate their commemoration, to the best of his ability, and that he should never see the Judgement. Salutation to 'ABÊRÔKH and to his brother 'ATÔM.

And on this day also Saint Abbâ BELÂNÊ, of the city of BÂRÎ, which was [fol. 108*b* 2] on the border of the city of SAKÂ, in Lower Egypt, became a martyr. This saint was a priest, and when he heard of the tribulations of the believers, and the killing of the martyrs, he gave all his goods to the poor and needy, and went to the city of ANTINOË, and confessed the Name of the Lord Jesus Christ before the governor. And

the governor tortured him with divers kinds of severe tortures for many days, and he delivered up his soul into the hand of God and received the crown of martyrdom in the kingdom of the heavens. Salutation to the blessed BÛLÂNÂ (*sic*).

And on this day also died Abbâ MÊSÂÊL, whom Abbâ KÎRÔS (CYRUS), the beggar, buried. And this is his history: When Saint Abbâ KÎRÔS (CYRUS) had by the commandment of God gone into the mountain of BÂSÂT, he arrived in the monastery of the monks, and saluted the church. And he saw therein a figure of our holy Lady, the two-fold Virgin, MARY, the God-bearer, and tears were flowing from her eyes. And he said unto her, "O my Lady, remember me in thy prayer." And the figure spake and said unto him, "O KÎRÔS (CYRUS), thy path is fair, inhabit not this place. Go back to thy habitation to protect the bones of thy father"; and when [fol. 108*b* 3] Abbâ KÎRÔS (CYRUS) heard this, he made seven hundred bowings at the feet of the figure, and he heard a voice which spake unto him, in Hebrew, saying, "This is enough for thee, for thou art a pilgrim; thou shalt lay up treasure for thyself in the treasury of mercy." And when he went out of that place, the monks saw how goodly his countenance was, and that his whole person was pleasant, and they said among themselves, "It would seem that this monk hath come from the country of Egypt, for his body is not emaciated by fasting and prayer"; and they hated him exceedingly, and they brought him to his abode. And he found there a poor beggar lying upon the ground, and he was sick with the *masfares* sickness, wherewith he had been stricken many days before, and he was nigh unto death. And Abbâ KÎRÔS (CYRUS) saw Saint MICHAEL by his head, and Saint GABRIEL by his feet, and Saint RAPHAEL on his right hand, and Saint SADÂKYÂL (ZADKIEL) on his left, and they were covering him with their wings, but none of the men saw them doing this with the exception of Saint Abbâ KÎRÔS (CYRUS). And the angels saluted him, and said unto him, "Hail, strong man, who fearest not death by the slayers." And Abbâ KÎRÔS (CYRUS) marvelled and said unto the holy angels, "What would ye do with me?" And they said unto

him, "There is a command laid on us by God that we protect this beggar." And Abbâ KÎRÔS (CYRUS) said unto them, "Until when?" And they said unto him, "Until God commandeth us to take him up." And Abbâ KÎRÔS (CYRUS) went back, and said unto the monk, "How many years hast thou dwelt in this place?" And the monk said unto him, "Five and twenty years." And Abbâ KÎRÔS (CYRUS) said unto him, also, "How many years hast thou been sick?" And the monk said unto him, "Twenty years." And Abbâ KÎRÔS (CYRUS) said unto him, "Can it be [fol. 109*a* 1] then that the abbot and the monks did not visit thee?" And the monk said unto him, "They did not; as thou seest me. For fifteen years I never saw their faces, nor ate of their food nor drank of their water." And Abbâ KÎRÔS (CYRUS) said unto him, "Tell me now; who was thy father, and who was thy mother?" And he said unto him, "My father was the King of CHALCEDONIA, and my mother was the daughter of RÂKHRÂKHA; I speak unto thee truly, O Abbâ KÎRÔS (CYRUS). I was dressed in gold, and silver, and fine linen in my father's house." And Abbâ KÎRÔS (CYRUS) said unto him, "Who then was it that brought thee into this city?" And the monk said unto him, "Two men, who were like unto thee, came to my father's house, and they passed the night there. And at midnight a shining man came unto me, and called me, and he said unto me, 'MÎSÂÊL, MÎSÂÊL, MÎSÂÊL, at dawn rise up, and depart with these saints. For this thing have I come, and I will be with thee if they do not what is good.'" And Abbâ KÎRÔS (CYRUS) said unto him, "Listen, for I will comfort thee. There is a certain monk whose name was BABNÛDÎ; he was exceedingly poor, and his place of abode was the desert. And the Hater of good deeds (*i.e.* Satan) came unto him, and seduced him, and God gave the flesh of that poor man of whom I speak to the lions, and to the birds of the heavens. Now, that man was the son of King KÊFÂZ, who was of honourable family, and ruled under the authority of the Emperor of Rômyâ. And I also tell thee that there was a certain poor man, who was the son of the Emperor of Rômyâ, who went forth from his father's house suddenly, without taking anything whatsoever with him, except a staff. And I knew that

man very well. And he travelled about from one desert [fol. 109*a* 2] to another, and from one monastery to another; whether he is dead I know not, or whether he is alive I know not. And there was another poor man, the son of a king, and he kept vigil by day and by night, and dressed in sackcloth, and he ate and drank only on Sabbath days; and he continued to practise these things, and died in honour. And the angels of light took his soul, and placed it in the kingdom of the heavens. And now hearken, O my brother, unto what I shall say unto thee: pretend not that thou hast been harshly entreated before God, Thy Creator, for he whom He loveth, He chasteneth." And the monk said unto Abbâ KÎRÔS (CYRUS), "Rightly hath it happened to me that I have been punished according to my deserts"; and having said this he held his peace and passed that night [in silence]. And Abbâ KÎRÔS (CYRUS) prayed to God that He would visit that sick man, and straightway our Lord Jesus Christ came, and with Him were thousands of thousands, and tens of thousands of tens of thousands of angels, and they sang praises to Him, and glorified Him, saying, "Hallelujah to our God. Hallelujah to the King, the Bestower of favours on the righteous. Hallelujah to the Hope of the saints who have toiled on this earth. Let them rejoice." When Abbâ KÎRÔS (CYRUS) saw this he bowed low upon the ground, and he said unto Him, "O my Lord and God, what is it that hath brought Thee hither?" And our Lord said unto him, "I came unto thee because thou didst call Me." And Abbâ KÎRÔS (CYRUS) said unto Him, "Let this poor man die, for he is grievously afflicted." And He said unto him, "Take thee and place in his hand a flower of *'apîlyânôs*." And he said unto Him, "Lay Thy hand on the face of this poor man, so that Thy hosts [fol. 109*a* 3] of angels may see how greatly Thou hast loved him." And Abbâ KÎRÔS (CYRUS) did as He commanded him, and his soul departed quickly without pain or suffering. And our Lord took it into His hand, and kissed it, and laid it on the chariot with Him; and He took it up towards *'awkîyânôs* (the Ocean), and placed it in the kingdom of heaven. And Abbâ KÎRÔS (CYRUS) wept, and the matter was difficult for him, and he went to the abbot and told him that the monk was dead.

And the abbot said unto him, "What is that to me?" And Abbâ KÎRÔS (CYRUS) looked at him, and the abbot said, "This was not a man, but Satan." And Abbâ KÎRÔS (CYRUS) asked him that he might [be allowed] to bury his body, and grudgingly the abbot commanded seven saints [to help him]. And they brought censers, but Abbâ KÎRÔS (CYRUS) adjured them in the Name of the Lord Jesus Christ, saying, "Bring not your unclean censers. Leave him in his place, for there are others who will cense him; bury ye him." And these saints said among themselves, "Where doth this monk come from?" And they went into the church murmuring against him. And the four archangels rose up, and censed his body with myrrh, and stacte, and almonds, and juniper gum, and cummin, and *ṭefâḥ*, and honey, and the whole place was filled with the smoke thereof. And the monks said, "Is he then acquainted with magic? Whence hath he this incense?" Now they did not see the angels. Then they took his body, and buried it in the tomb for pilgrims in the monastery, and a spring of clear water burst forth, and it became a means of healing for those who were sick and suffering. [fol. 109*b* 1] Salutation to MÎSÂÊL.

And on this day also became martyrs the company of ÊSDRÔS (ISIDORE), and PETER, and his wife and son, and nine and forty of his servants.

And on this day also Abbâ BÎMÂ, from the city of BĔHĔNSÂ in Upper Egypt, became a martyr. This saint was a rich man, and a very good one, and a lover of the poor; and he was set over the city. And he saw our Lord Jesus Christ in a vision, and He was shining with a light which was far brighter than that of the sun, and He embraced him and said unto him, "Rise up, and go to the governor, and confess My Name [before him], for behold a crown of joy is prepared for thee." And when he awoke from his dream he rose up and gave all his goods to the poor and needy, and then he went forth from the city of BĔHĔNSÂ, and confessed the Lord Jesus Christ before the governor. And when the governor knew that he was the prefect of the city, and the *ḳenkĕlâwôs* (*i.e.* Chancellor), he demanded

from him the sacred moneys of the churches of his city, and said unto him, "Sacrifice to the gods." And the saint answered and said unto him, "Of sacred moneys there is nothing whatsoever left, [fol. 109*b* 2] and as for the worship of unclean idols I will neither submit to thee, nor obey them, for I worship the Lord Jesus Christ, the Son of the Living God, the Creator of heaven and of earth and of everything which is in them." And the governor was wroth with him, and commanded the soldiers to cut out his tongue with the sword, and they did so; but God restored to him his tongue whole and uninjured as it was at first. And then they crushed him with iron implements, and nailed him upon a bed of iron, and lighted a fire under him, but God delivered him from his torture, and raised him up whole and uninjured. Then the governor sent him to the city of Alexandria, and our Lord Jesus Christ appeared unto him and strengthened him. And the governor cast him into prison where the saint worked great signs and wonders. Now the sister of JULIUS, who was from the city of 'AḲFÂḤAS, was ridden by a devil, and the saint cast out the devil from her; and the report of the saint was heard in all the city, and many believed on our Lord Jesus Christ through him and became martyrs. And the governor was wroth, and tortured him with divers kinds of tortures, and [broke him] on the wheel, and they plucked out the nails of his hands and feet, and they dragged him about in iron chains which had been made red-hot, and they cast him into the furnace of the public baths; and after this they hung a large stone about his neck and cast him into the river. And God caused him to be delivered from all these tortures and raised him up sound and uninjured. And then [fol. 109*b* 3] they cast him into the fire, but he was saved from it, and stood up and prayed. And when the governor was tired of torturing him he sent him to Upper Egypt, where they tortured him and hung him up head downwards. And then they cast him into a cauldron, and lighted a fire under him, and God appeared unto him and delivered him, and promised him that He would write in the Book of Life the name of every man who celebrated his commemoration, or who wrote the history of his fight, or who had it read. And when the governor was tired of torturing

him he commanded the soldiers to cut off his head, and they cut it off with the sword, and the saint received the crown of martyrdom in the kingdom of the heavens. And the servants of JULIUS, who were from the city of 'AḲFÂḤAS, took the body of Abbâ BÎMÂ, and carried it to his city, and laid it in a good place until the end of the days of persecution. And they built a fine church and a monastery and laid his body therein, and many signs and miracles took place through it. And his body healeth to this day all the sick who come to it, and salute it in faith. Salutation to BÂYMÂ (*sic*).

And on this day also died the holy father Abbâ KÎRÔS, who dwelt in the desert of the West, near the SA'ÎD (Upper Egypt); [fol. 110*a* 1] he was the brother of THEODOSIUS the Great. And when this saint saw the oppression which was in the world, he abandoned all his possessions, and went forth from his city, and our Lord Jesus Christ guided him and brought him to the Western Desert, wherein he lived by himself for many years; and during the whole of that period he never saw a man but only the wild beasts of the desert. And there was in the desert of SCETE a certain priest whose name was Abbâ BÂWMÂ, and it was he who prepared for burial the body of Saint HILARIA, the daughter of the Emperor ZENO. And that priest said: "Whilst I was in my church by myself I heard a voice from heaven which said unto me, 'O Abbâ BÂWMÂ, rise up, and depart, and go into the Inner Desert so that thou mayest prepare for burial the body of a certain desert priest who hath performed My good pleasure more than many saints.' And straightway I rose up rejoicing, and I journeyed into the desert for three days. I arrived at a habitation, and I knocked at the door, and an aged desert monk opened the door to me, and we saluted each other, and I asked him, saying, 'O my father, is there any other desert monk in this desert?' And he said unto me, 'Yea.' And I said unto him, 'How long hast thou lived in this desert, and what is thy name?' And he said unto me, 'My name is SIMON, and behold up to the present I have lived in this desert for seven (?) years.' And I went forth from him, and I journeyed for another three days into the desert, and

I found another desert monk whose name was Abbâ 'AMMÔN. And [fol. 110*a* 2] I saluted him, and said unto him, 'Is there another desert monk in this desert?' And he said unto me, 'Yea.' And I saluted him and I journeyed yet four days more into the desert, and I arrived at the habitation of this Saint KÎRÔS. And I knocked at the door of his abode, and said, 'Bless me, O holy father.' And at that moment he spake unto me saying, 'Good is thy coming unto me this day, O Abbâ BÂWMÂ, thou saint of God! Enter in peace'; and I entered, and saluted him and was blessed by him. And I saw the grace of God in his face, and in the hair of his head, and his beard was white as snow. And when I had sat down he drew me to his breast, and embraced me, and he said unto me, 'Behold, I have dwelt in this abode for six and fifty years waiting for this hour'; and straightway he fell sick, and lay down and was in a state of suffering during the whole night. And at the time of dawn a great light shone in his abode, and a shining man came in with a cross of light in his hands. And Abbâ KÎRÔS sat down, and the shining man embraced him, and blessed him, and consoled him, and gave him the salutation of peace, and disappeared from him. And I was afraid of him, and I asked the saint, saying, 'Who is this that is arrayed in such great glory, and who shineth so brightly?' And he said unto me, 'O my son, this is our Lord Jesus Christ, the Son of the Living God, and He is wont to come unto me daily and comfort me.' And at the ninth hour of the day preceding the Sabbath, I heard a great cry which reached to heaven, and the mountains and the hills quaked at the cry of them. [fol. 110*a* 3] And I said unto him, 'O my father, what is this cry and whose are the voices which I hear?' And he said unto me, 'O my son, this is the cry of the sinners who are in Sheol, to whom God giveth rest from their punishment on the day of His holy Resurrection, from the ninth hour of the day preceding the Sabbath until the sun setteth on the First Day of the Week; and they praise God because it is He Who giveth them rest on the First Day of the Week.' And I marvelled exceedingly, and I praised God because He had given them rest. Now that day was the eighth day of the month of Ḥamlê. And Saint Abbâ KÎRÔS cried out, saying,

'A great pillar hath fallen this day in Upper Egypt, that is to say SÎNÔDÂ, the chief of the desert monks.' And on that night, which was the First Day of the Week, Abbâ KÎRÔS was greatly disturbed through the severity of his sickness, and behold, a great light shone in the dwelling, and our Lord Jesus Christ came and sat by the head of Abbâ KÎRÔS. And he said unto the Redeemer, 'My Lord and God, bless this man, for he hath come from a far country.' And our Redeemer said unto me (?), 'O Abbâ BÂWMÂ, My chosen one, be strong, and fear not; My peace and My blessing shall be with thee. And now, write the history of the strife of this Abbâ KÎRÔS, whom thou hast heard and seen, and who is renowned.' And again our Redeemer spake unto Abbâ KÎRÔS, saying, 'O My chosen one, be not sorrowful, thou art going to die, but thy death is not death, but life everlasting. Every man who shall write the history of thy strife, [fol. 110*b* 1] or shall cause it to be read, or shall listen to it being read, or shall celebrate thy commemoration upon earth lovingly, I will make to sit at meat with Me at the Feast of a Hundred Years on Mount Zion, and I will number him with My saints. And whosoever giveth an offering, or alms, or lighteth a lamp for thy name's sake, him will I reward with manifold gifts in My kingdom. Whosoever writeth the book of thy strife, I will destroy the register of his sins and write his name in the Book of Life. Whosoever shall shew mercy to the poor and needy on the day of thy commemoration, which is the eighth day of the month of Ḥamlê, I will make him to see that which hath never appeared to the eye, and which hath never been heard of by the ear, and which the heart of man hath never imagined. And I will bring unto them the Holy Mysteries in the church, and I will bless them, and I will bless their house, and I will make their children to grow up, and they shall lack nothing whatsoever of the good things of this world. And now, O My beloved KÎRÔS, I will make thee to rest from the labour of this world, and I will translate thee into the place of heavenly light, in everlasting joy.' And as our Redeemer was saying this, behold DAVID the prophet came, and he had his harp with him, and he played upon it, saying, 'This is the day which the Lord hath made; let us rejoice and be

glad therein' (Psalm cxviii, 24). And our Redeemer said unto Abbâ KÎRÔS, 'Behold DAVID hath come, tell him what thou wishest him to sing unto thee.' And DAVID [fol. 110*b* 2] said unto him, 'On what string doth thou wish me to play, and what style of singing (*i.e.* what tune) shall I employ, and what voice (*i.e.* tone)? Shall it be the first, or the second, and so on up to the tenth.' And Abbâ KÎRÔS said unto him, 'I wish to hear [all] ten strings, and the tone of each and the sound of each.' And DAVID made ready his harp, and he played it and said, 'Honourable is the death of the righteous man before God.' 'O Lord I am Thy servant and the son of Thine handmaiden' (Psalm cxvi, 15, 16). And again he said, 'I have been young, and I am old, but the righteous man that is cast away I have never seen' (Psalm xxxvii, 25). And DAVID sang out loudly and he made his voice beautiful, and he played vigorously. And behold the soul of Abbâ KÎRÔS remained in the breast of our Redeemer, and He took it, and kissed it, and gave it to MICHAEL. And I, BÂWMÂ, buried the body of Abbâ KÎRÔS, and when I came out from his cell I saw that the whole mountain was filled with hosts of light, and captains of the armies of the angels; and our Redeemer laid His Cross on the cell wherein was the saint's body, and sealed it. And our Redeemer gave me the salutation of 'Peace,' and ascended into heaven in great glory, and the angels and archangels went before Him singing praises. And DAVID, playing on his harp, went before the soul of Abbâ KÎRÔS, and our Redeemer was in the midst of them rejoicing in the soul of Abbâ KÎRÔS, and He took it up into the kingdom which is for ever. And I, BÂWMÂ, was left by myself in that place, and I put myself into the cell of Abbâ AMMÔN. And after this I travelled for three days, [fol. 110*b* 3] and I came to the cell of Abbâ SIMON; and I travelled for another three days and at length I arrived at my monastery in the desert of SCETE, and I saluted all the monks, and I described to them the strife of Saint Abbâ KÎRÔS, according to what I had seen and according to what I had heard, and according to what Abbâ SÎNÔDÂ had prophesied concerning him. And when the monks heard this story they marvelled exceedingly, and praised God Who giveth such grace to those who fear Him. And they wrote

down the history of this Abbâ KÎRÔS, and I sent it to all the churches and monasteries; and there is hope and comfort in the history of Abbâ KÎRÔS for all who read it." Salutation to KÎRÔS.

And on this day also are commemorated the fifteen martyrs who suffered with Abbâ NÔB. [In the Bodleian MS. this paragraph is given under the ninth day.]

Salutation to PÂWLÎ, of the city of TÂMWÂ.

IX. ḤAMLÊ

[fol. 111*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SIMON CLEOPAS became a martyr. This saint was made Bishop of Jerusalem after JAMES, the brother of our Lord. And he converted many of the Jews to the belief of our Lord Jesus Christ, and he performed many signs and miracles; and he healed the sick. And EUDRIAS the king heard that he was separating women from their husbands, and commanding them to be chaste, and he had him brought before him, and tortured him severely. Now at that time his days were one hundred and twenty years. And when EUDRIAS was tired of torturing him he cut off his head with the sword, and at the same time the head of a certain virgin whose name was THEONÂ. [In the Bodleian MS. this section is given under the tenth day.]

Salutation to NATHANIEL.

And on this day also died the holy father Abbâ CLAUDIANUS, the ninth Archbishop of the city of Alexandria. This saint sat upon the throne of MARK, [fol. 111*a* 2] the evangelist, fourteen years, and protected his flock; and he died in peace. Salutation to CLAUDIANUS.

And on this day also died Abbâ BESNĔDÂ. This righteous man fought the fight standing by a deep well of water, and the angels used to visit him and lift him up in a chariot a space of nine cubits; and he died in peace.

X. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, Bishop of FIVE CITIES (PENTAPOLIS), became a martyr. This saint lived when DIOCLETIAN the infidel worshipped idols, and when he sent out an Edict into all countries and commanded his officers to torture the Christians, and to destroy them by every kind of torture. And he sent another governor, FALÂWĔS, to the city of Phrygia and the country round about. And THEODORE having come there, and seen the whole city, [fol. 111*a* 3] the people laid information against this saint before DIOCLETIAN, and accused him of being a teacher of the Christians. Now this took place one year after Abbâ THEONAS made him bishop. And the governor had the saint brought before him, and commanded him to worship idols. And the saint answered and said unto him, "It is not seemly for us to abandon God, the Creator of the heavens and the earth, and worship idols." And the governor answered and said unto him, "Is there any other god besides ARTEMIS, and APOLLO, and 'ARDÂMÎDÂ (*sic*), and the other gods? And are not these gods?" And the saint answered and said unto him, "These are not gods, and our Lord Jesus Christ is the Creator." And the governor was wroth at the firmness of his answer, and he commanded the soldiers to torture him. And they continued to torture him for a space of forty (?) days, with beatings, and with crucifixions, and with the wheel, and with prison; but the saint feared not the torture nor was he obedient to the governor's command. And straightway the governor commanded the soldiers to cut off his head, and they cut it off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE whom they tortured for forty days.

[fol. 111*b* 1] And on this day Saint THEODORE, Bishop of the city of Corinth, and three women and the two governors, that is to say LUCIANUS (or LUCIUS) and DAGNÂNIUS, who were torturing them, became martyrs. And certain men having laid information before these two governors that this saint, the Bishop of Corinth, was a Christian, the governors had him brought before them, and they questioned him concerning his Faith, and he confessed that he was a Christian. And they tortured him, and beat him with rods, and he stamped on the ground and kicked the throne of the idols and overturned them. And the two governors were wroth, and they tortured him severely, and they rubbed his wounds with hairy rags which had been dipped in vinegar and salt, and meanwhile he cursed the idols and the governors. And the governors commanded the soldiers and they cut out his tongue. When they had cut it out, one of the believing women who were there took it away, and when the soldiers put the saint in prison, he took his tongue from that woman and laid it upon his belly, and his tongue extended itself, and entered his mouth. And a white dove came and flew round the saint, and then a peacock flew up and alighted on the window. And the two governors saw them and marvelled, and LUCIUS believed on our Lord Jesus Christ. And straightway DAGNÂNIUS was wroth, and he slew the three women who were walking behind the saint. And when the saint delivered up his [fol. 111*b* 2] soul the dove and the peacock flew away, and departed straightway, and DAGNÂNIUS marvelled exceedingly at this. And Saint LUCIUS informed him, saying, "The Faith of our Lord Jesus Christ is the true Faith" (?); and DAGNÂNIUS himself also believed on our Lord Jesus Christ. And then they went by sea from the city of Corinth to the land of Cyprus, and there they found another governor who was torturing the Christians. And Saint LUCIUS stood up before the governor without the knowledge of DAGNÂNIUS, and he overturned the throne of the idols, and confessed our Lord Jesus Christ; and the soldiers cut off his head with the sword, and he received the crown of martyrdom. And DAGNÂNIUS took him and made him ready for burial and buried him. And after this DAGNÂNIUS stood up before the governor,

and confessed our Lord Jesus Christ, and his head was cut off with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE, Bishop of Corinth, and to LUCIANUS and DAGNÂNIUS.

And on this day also died the holy father and fighter Abbâ KHĔLYÂN (or, GÔLYÂN). The name of the father of this saint was JUSTUS, and the name of his mother was KÂLMÔNÂ, and his district (or, home) was 'AÎN DAḤAY; in his youth he was a [fol. 111*b* 3] worker in gold and silver, and was praised for his handiwork. One day a woman from among the Arab handmaidens came to him, and asked him to make for her ornaments for her ears. When he had finished them for her, he asked for payment from her, and she bowed her head before him, and said unto him, "If thou wantest from me what men want from women, behold me here before thee; other money I have none." When he heard this he said unto her, "Thou art the daughter of the governor of the Satans; get thee gone from me and never shew me thy face again." And then he tarried a little while in his house reminding himself about death, and punishment, and the resurrection, and then he distributed his goods among the poor and needy. And he made an agreement with his mother, and left her half of his money, and having taken food sufficient for three days he departed into the desert. And when God saw the purity of his mind, He made to be near to him what was afar off, and he came to the Red Sea in one day. And whilst he was sleeping, there appeared unto him three men in white apparel, who held a cross which shone like the sun, and they woke him up and took him with them; and when they came to a garden they gave him a staff formed of a cross studded with gems. Whilst they were in the garden they prayed together, and when he rose up after prostrating himself, he could not find any one of them; and he wept because of their separation from him. And when his sojourn there had become long, he found that he was accustomed to the solitary life, and he fed himself upon green herbs, and drank water. When he wanted to go by night into caves and [fol. 112*a* 1] other dark places, the staff of the cross gave him light, and brought near to him what was

afar off; and his clothing was the bark of the trees. And when Satan, the accursed, saw his spiritual fight, he went to certain evil men and spake unto them, saying, "There is a treasure hidden in the desert, and if ye seize the man who guardeth it ye will find it"; and he took them and brought them to the passage across the river. And when they had come to the river, they lost their way to the place where they should cross over, and although they saw the river they were unable to come there to drink, and they were exceedingly thirsty. And again Satan transformed himself into a wild beast of terrifying aspect, and he went to Saint KHĔLYÂN, and he said unto him, "Why dost thou not shew compassion on thy companions who are thirsty, and why dost thou not give them water to drink?" And he thought that by this means they would be able to seize him. And the saint thought God was chiding him by the mouth of a wild beast, and he drew water for them and crossed the river, and gave them to drink. And when they saw his wretched condition, they had pity upon him, and wanted to give him their apparel, but he would not take it from them, and he returned to his abode. And Satan, having laid aside his cunning form of a wild beast, again transformed himself and took the form of a monk, and he came to the saint to lead him astray, but the saint made the sign of the Cross over him and Satan fled away ashamed. When the time for the departure of the saint drew nigh, the three men who had appeared unto him before came to him, and wrote his history for him; and when he died they buried him. Salutation to [fol. 112*a* 2] KHĔLYÂN.

And on this day also are commemorated Mâr MAṬRÂ (MÂR-MÂṬRÂ), and ANDREW, Bishop of KEFALÂ, and the consecration of a church to SERGIUS in Egypt.

And on this day also became martyrs Abbâ ÊSÎ and five and fifty men and four soldiers. [Wanting in the Bodleian MS.]

XI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JOHN, and Saint SIMON, the son of his father's brother, from the city of SARMALÂS (SERMALAK ?), became martyrs. The mother of Saint JOHN was barren, and his father asked our Lord Jesus Christ to give him a son, and he vowed that if He did so, he would make himself a servant of God all the days of his life. And JOHN the Baptist appeared unto him in a vision, and told him that God would give him a son; and when this saint was born he called him JOHN. And he built first of all a church in the name of Saint JOHN the Baptist. And when the boy was grown up and his days were twelve years, his father gave him his flock to tend. And JOHN used to give his food to the shepherds every day, and also to those who passed by [fol. 112*a* 3] on the road, and he fasted until the evening daily. And when his father heard this he went to him in the fields so that he might know if what people had told him about him [was true], and the young man Saint JOHN was afraid lest his father should beat him, and he wanted to flee. And his father said unto him, "Shew me thy food [for] this day": and JOHN answered and said unto him, "Go inside that thou mayest see it." And when his father went inside, and [looked at] the place where things were put, he saw that it was full of hot bread, and he marvelled exceedingly and told his mother what had happened to their son. And from that hour they knew that grace was on their son, and they no longer allowed him to tend the sheep. And the saint studied and learned by heart many of the Books of the Church. And his parents asked him to let them arrange a marriage for him, but he did not wish this. And when his days were eighteen years, he was made a priest, and SIMON, the son of his father's brother, left the sheep and became his disciple, and he it was who described his miracles. Now God made manifest through him great miracles, and the people used to bring unto him those who were sick with every sickness whatsoever, and he prayed over

some olive oil, and anointed them therewith, and they were healed of their sicknesses. And he rebuked the sick, and said unto them, "Many ills come upon you because of your sins"; and this saint wrought so many miracles that they cannot be counted, and among them are the following: A soldier took and carried off some barley from a widow woman. And the widow came to the saint, and complained to him about the soldier, and the saint cursed him, and his horse died when he had eaten the [fol. 112*b* 1] barley. On one occasion the king's general came to collect tribute, and he had with him a man, one of whose eyes was blind. And that man came to Saint JOHN, and was blessed by him, and straightway his eye that was blind was opened, and he saw well with it. And this holy man could see by the Holy Spirit the deeds of all men, and their sins were revealed to him, and he rebuked them for their sins. And the report of this saint was heard of by a king whose name was MARIANUS, who had an only daughter, and a serpent entered her belly, and grew up therein, and she was nigh to die; and although her father had given much money to the physicians they were unable to cure her. And the general made known to him the history of Saint JOHN, and how he had opened the eye of his blind servant, and the king commanded his soldiers to send and bring the saint. And Saint JOHN knew by the Spirit that the king wanted to bring him to him, and he feared the fatigue of the journey and the sea. And straightway a cloud caught him up from the city of SARMALÂS (SERMALAK?), and carried him along until it brought him to the city of Antioch, and set him upon the king's bed; and when the king saw him he was troubled and was afraid. And the saint told the king, saying, "I am that poor man for whom thou didst wish to send and bring hither." [And the king brought] his daughter to Saint JOHN, and he prayed over her, and the serpent went forth from her belly without injuring her, or causing her pain. And the king, and all the men of the house of the king, were blessed by him, and they marvelled exceedingly, [fol. 112*b* 2] and they glorified God Who gave such grace to those who love Him and who do His commands. And the king offered him much money and gifts, but he would take nothing

whatsoever from him. And the king wished to make him dwell with him, but could not make him do so, and he laid hold upon his girdle so that he might [not] depart, and a cloud caught him up whilst the king was holding his girdle in his hand, and the girdle broke in the king's hand, and Saint JOHN arrived in his city that night. And the king built a church over that girdle, and it is called "the church of the girdle" to this day. When Saint JOHN consecrated the Offering he could distinguish between the sinners and the good, and those who were fit to partake and those who were not. When DIOCLETIAN denied Christ, and worshipped idols, this saint took SIMON, the son of his father's brother, and went to the city of Alexandria, and confessed our Lord Jesus Christ before the governor. And the soldiers tortured them severely, and after this they cut off their heads with their swords. And their souls entered into everlasting rest, and their bodies are to this day in the city of GAMNÛDÎ, where great miracles and healings take place through them. Salutation to JOHN and to SIMON.

[fol. 112*b* 3] And on this day also is commemorated the great saint Abbâ ISAIAH the anchorite, of the desert of SCETE. Salutation to ISAIAH.

And on this day also died Saint Abbâ GABRIEL, the seventy-eighth (*sic*) Archbishop of the city of Alexandria. This saint had believing and blessed parents, and they walked in the way of God, and in His commandments, and according to His good pleasure. And having begotten him, they reared him in the fear of God. One day there came to him certain holy monks, and among them was a righteous old man whose spiritual fight was good. And he saw a beautiful vision, as it were many bishops surrounding the boy, and they laid their hands upon him, and blessed him, and they all said, "So be it, so be it." When the old man woke up from his vision he meditated and said, "The boy shall become great." And he said unto his father, "Teach him well, for assuredly he shall become the head and chief of many peoples; thou wilt not see him at all times." [fol. 113*a* 1] And he told him what he had seen; and the father of the boy

praised God, saying, "Shall anything happen to this boy?" And when his days were two (?) years his father died in the mercy of our Lord and God and Redeemer Jesus Christ. Now the boy had an uncle whose name was PETER, and he was Bishop of the city of BEḤNÂ, and his spiritual fight was admirable, and he was learned in all the holy Books of God of the New and of the Old Testaments, and he took the boy and taught him. And all those who saw the boy marvelled at the grace of God which was upon him, and at his understanding and knowledge, and he was made a deacon. And when his days were twelve years he wanted to put on the garb of the ascetic life, and he renounced this fleeting world. And the Bishop Abbâ PETER gave him into the hands of the blessed monk Abbâ PETER the priest, and he became devoted to God, and a fighter, and a man of good piety. And he took the boy and taught him the spiritual fight, and the Rule of the monastic life in a few days, and signs and wonders and spiritual excellence appeared through him; and many men loved him because of his spiritual fight, and his devotion to God, and his humility. And after the death of his teacher, PETER the priest, he departed to the monastery of Saint ANTHONY, where he lived for many years, fighting the fight with fasting, and prayer, and vigils and unceasing prostrations; and after this he departed to the desert of SCETE, to the monastery of Abbâ MACARIUS. And he became abbot of the church of our holy Lady, the two-fold Virgin [fol. 113*a* 2] MARY, the God-bearer, in the monastery of MÂRMÔS, and he toiled and restored the building thereof. And then he went to Jerusalem, and was blessed in the holy places, and there he was made priest of the church of the Holy Resurrection by the hand of the holy father Bishop Abbâ MICHAEL. Thence he returned to the city of MĔSR (CAIRO), and dwelt in the church of MU'ALLAḲÂH of our holy Lady the Virgin MARY, copying the holy Books of the Holy Church. In those days the holy father the Archbishop Abbâ CYRIL died, and the throne of MARK the evangelist remained without an archbishop for a few days, and all the bishops and priests agreed with one consent to make this saint archbishop. And Satan, the hater of what is good, brought certain men who were

envious of him, and they did not wish him to be appointed, and they appointed archbishop the holy and spiritual father Abbâ ATHANASIUS, who is known as "Son of the Crown." And good works appeared from him, and he walked uprightly without blemish, like Abbâ ATHANASIUS the apostle, and then he died. And again the bishops, and the elders, and the people gathered together, and they set their hands to a document and wished that Abbâ GABRIEL should be appointed archbishop. And again the Enemy of what is good stirred up dissension among the people, and they agreed that the name of GABRIEL and the names of others should be written on papers, and that they should be laid on the altar, and that they should pray over them for three days, and should celebrate the Offering, [fol. 113*a* 3] so that God should make known who was to hold this honourable position and reveal his name. And they did thus, and they brought a little child, who brought forth the paper whereon was the name of this father; and all the bishops assembled and made him prefect of the church of MU'ALLAḲÂH. And again his appointment was not completed, and Abbâ JOHN, who is known as the "son of 'ABSÂDÎ," was appointed. And at that time the church of Egypt suffered great tribulation. When Abbâ JOHN was appointed, this father Abbâ GABRIEL went to the monastery of Saint Abbâ ANTHONY, and he fought a great fight, and devoted himself to fasting, and prayer, and vigils, and to prostrations by day and by night; and in the strenuousness of his fight he was superior to many. And he lived thus one year (?). And many of the holy monks saw beautiful visions concerning him, and some of them said that they saw him in the city of Alexandria, dressed in archiepiscopal apparel, with many Christians and Gentiles surrounding him. And some of them saw him in the desert of SCETE, where he was appointed head of the monastery of Saint Abbâ MACARIUS; and some of them saw a countless number of keys handed to him. Many times when he wished to come down from the monastery of Abbâ MACARIUS, he became sick, and was unable to come down. And then Saint ANTHONY appeared unto him, in a vision, and said unto him, "I do not wish thee to go down from the monastery except by the Will of God, and hence-

forward thou shalt not go down except at His time." And when three years [fol. 113*b* 1] were ended, a certain holy old man of the monks of the monastery of ANTHONY saw the vision of a glorious angel, who said unto him, "Three years from this time they shall take Abbâ GABRIEL and make him Archbishop of the city of Alexandria"; and that old man went out straightway and told Abbâ GABRIEL what he had seen. One day the governor of the city of ṬAFÎḤ came to the monastery of Abbâ ANTHONY, and with him were the abbot, and many judges (or, officers), and a letter from the emperor ordering them to bring Abbâ GABRIEL quickly, and to make him Archbishop of the city of Alexandria. And they took him against his will, and carried him with great honour to the city of Alexandria, and with him were the father bishops; and all the people rejoiced in him. And that day he and the bishops, and the priests and the deacons, appointed a bishop to Jerusalem, and after this he consecrated MÊRÔNA (*i.e.* the holy oil) three times; and he remained thus for one year and one month. At that time Abbâ ANTHONY appeared, and said unto him, "Behold, thy departure draweth nigh, and after one year and a half thou shalt depart to God and shalt inherit everlasting life." And at that time great tribulation came upon the Christians, and this father asked God to deliver them from it; and God accepted his petition and delivered them. Then the archbishop returned to his throne, and Abbâ GABRIEL hid himself in a secret place, [fol. 113*b* 2] and no man knew where he was, except a certain believer. And through the excessive intensity of his spiritual fight, by night and by day, his appearance became changed, and his body dried up. And after this God revealed the matter of this father to a certain believer, who pleased God by his works, and he became zealous for him with a divine zeal, and he brought him out of that place, and stablished him in the church of the Apostles, and he lived there for many days devoting himself to prayer and to sacred duties. And he visited the sick, and provided them with what they needed, and he comforted the believers who came to him. One night Abbâ ATHANASIUS, the archbishop, appeared unto him plainly, and said unto him, "Be not sad because of the labour

and sorrow which hath come to thee, for God hath delivered thee from much toil and tribulation. And behold, there must come upon thee a sickness, so that God may perfect thy patient endurance; rejoice, however, for thou hast received the grace of God, which is great, and thou shalt receive everlasting life, and joy which is unending." And straightway a severe sickness seized him, and he continued to be sick, and he was frightened and disturbed about the departure of his soul from his body, and about his standing before God. And there was before his face a picture of our holy Lady, the Virgin MARY, and to this he prayed continually; and at that time God Most High appeared unto him with a shining face, and comforted him, and strengthened him, and said unto him, "Fear not, but rejoice, for thou hast received the grace of the kingdom of the heavens. At the end of three days thou shalt depart from this [fol. 113*b* 3] fleeting world"; and after three days he died in peace, and was buried in the church of Saint MERCURIUS with great honour. Salutation to GABRIEL the archbishop.

XII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the commemorative festival of the glorious angel, the Archangel MICHAEL, because on it God sent him to the army of SANÂKARÊM (SENNACHERIB?), the King of Persia, and he slew eighteen ten-thousand thousands and fifty hundred men. And having besieged Jerusalem, SANÂKARÊM (SENNACHERIB?) sent messengers to HEZEKIAH the king, who reviled him and blasphemed the Lord God, and he said unto them (*i.e.* the Jews), "Who can deliver you out of my hand?" And HEZEKIAH, the King of Judah, was sad, and he put on hair sackcloth, and he entered the House of God, and prayed and bowed down before Him in the sanctuary, and entreated Him to save His people, and the city of Jerusalem. And God accepted his petition, and He sent Saint MICHAEL the archangel to the army of SANÂKARÊM (SENNACHERIB?), King of

Persia, and he performed a great miracle upon him, and delivered Jerusalem and all the people of Judah. For this reason [fol. 114*a* 1] the Teachers of the Church have commanded the people to celebrate the festival of Saint MICHAEL the archangel this day. Salutation to MICHAEL the archangel.

And on this day also Saint Abbâ ḤÔR became a martyr. This holy man was from the city of SERYÂS, and he had a sister whose father was a worker in metals; and he determined in his heart to become a martyr. And he went to the city of SARMÂ, and confessed our Lord Jesus Christ before the governor, who tortured him severely. And after this that governor and his wife and sons believed because they saw and heard of the miracles which God performed by the hands of this saint, and they became martyrs by the hands of another governor. And the governor sent Abbâ ḤÔR to the city of ANTINOË, and the governor of that city tortured him with every kind of torture, and broke him on the wheel, and hung him up head downwards, and tortured him with red-hot irons. And when he was tired of torturing him he commanded the soldiers to cut off his head, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. Salutation to Abbâ ḤÔR. [fol. 114*a* 2] Salutation to the company of ḤÔR, one hundred and twenty-seven men and twenty women.

XIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BASENDIUS, Bishop of the city of ḲEFṬ (COPTOS). This saint became a monk in his early years, and he devoted himself to the ascetic life, and fought a great fight, and learned many of the holy Books by heart, of their number being the Book of the Psalms of DAVID, and the Twelve Minor Prophets. And when he used to read a prophecy of one of the prophets, the prophet who wrote it used to come and stay with him until he had finished reading the prophecy. And it is related of him that when he lifted up his hands whilst

he was praying, his ten fingers used to shine like ten lighted lamps; and God wrought great signs and miracles by his hands. Now he never looked upon the face of a woman, and he bowed his head towards the ground [when he saw one]. And there was a certain woman who had a serious sickness in her belly, and one day she lay in wait for him by his cell, and came upon him suddenly; and he ran away and the woman ran after him. And when she was unable to catch him, she took a handful of the dust upon which his feet had trodden, and swallowed it, and straightway she was healed of her sickness. [fol. 114*a* 3] One day he saw three shining men, and they gave him some keys saying, "Thou must administer the Church of God," and then God chose him and he was made Bishop of the city of ḲEFṬ (COPTOS). And when he was consecrating the Offering, he used to see our Lord and His angels on the altar. One day a certain priest was reciting the Liturgy before him, and when he was in the middle of it, he spat out spittle whilst he was standing before the altar. And when the priest had finished this father rebuked him, saying, "Art thou not afraid of God when thou standest at the altar? Dost thou not know that the spittle which thou didst spit out fell upon the wing of one of the Cherubims, who were standing before the altar?" And great trembling and dismay came upon that priest, and they carried him to his house, and he fell sick and died. And this saint had a sweet voice, and a good delivery of speech, and no man became wearied of his admonition or teaching. And when the time of his death drew nigh, the saint knew about it a few days before, and he summoned his people, and he taught them and admonished them, and strengthened them in the True Faith, and gave them many commands; then he delivered up his soul into the hand of God. And God made manifest many miracles from his body. And his disciple took a small piece of his grave clothes, and it became a means of healing for every sick person who came to him in faith. Salutation to BASENDIUS.

[fol. 114*b* 1] And on this day became a martyr Saint AMMON, who was from the city of ṬÛḤ, on the borders of BÛNÂ in the north of Egypt. The angel of God Saint MICHAEL appeared

to this saint and made known to him everything that would happen to him, that is to say, that he must go to the city of ANTINOË, where they would torture him for the Name of our Lord Jesus Christ. And he departed to the city of ANTINOË and confessed our Lord Jesus Christ before EUGAIUS the governor, who at once tortured him severely with the wheel, and with the fire, and with the red-hot iron bed, and with whippings with whips made of ox-hide, and with the tribulation of the [furnace] of the bath; and they flayed off his scalp and laid coals of fire on his head. And God gave him strength under all these tortures, and raised him up sound and uninjured, and without pain. And after this our Lord Jesus Christ appeared unto him in the form of a young man on a chariot of the spirit, and He comforted him, and strengthened him, and promised to be with him, and He said unto him, "O My beloved Abbâ AMMON, whosoever shall call upon thy name in the time of his tribulation, I will come down and deliver him. Whosoever shall celebrate thy commemoration, or shall write the history of thy fight, I will remember in My kingdom, and I will blot out his sins; and I will protect thy city and thy church [fol. 114*b* 2] and thy body." And this saint performed great miracles whilst he was in the body. And when the soldiers cut off his head with the sword, he received the crown of life. And Saint JULIUS who was there took his body, and wrapped it in costly cloths, and sent it with two of his servants into his city; and his body is to this day in Upper Egypt, and many miracles appear through it. Salutation to AMMON.

Salutation to the consecration of thy church, O BĔSÔY.

XIV. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABRÔKÔNYÔS (PROCOPIUS?), the soldier of our Lord Jesus Christ, became a martyr. This saint was born in the city of Jerusalem, and the name of his father was CHRISTOPHER, which is, being interpreted, "Bearer of

Christ," and he was a Christian; and the name of his mother was THEODOSIA, and she was a worshipper of idols. When his father died his mother took him, and [fol. 114*b* 3] carrying with her much money and gifts, she departed to the city of Antioch; and she gave the money to DIOCLETIAN, and presented her son, this saint, to him, and asked him to make him a governor; and DIOCLETIAN took the money, and made her son governor of the city of Alexandria. And then he commanded him to torture the Christians, and he wrote an order to do so, and placed it in his hand. And when the saint had gone a little way from the city of Antioch, there came to him a terrifying voice from heaven, calling him by his name, and saying unto him, "If thou doest as DIOCLETIAN commanded thee, thou thyself shalt die an evil death, if thou darest to transgress the command which I have given thee." And 'ABRÔKÔNYÔS (PROCOPIUS) said unto Him, "Who art thou, O my Lord? I beseech Thee to shew me Thyself." And straightway there appeared unto him a cross of light, and he heard a voice which said unto him, "I am Jesus Christ, the Son of the Living God, Who was crucified in Jerusalem." And when he heard this voice he was afraid, and trembled exceedingly, and he turned aside to the city of BÎSÂN; and having made a cross of gold, they went to the city of Alexandria. And as they were going along, the pagan BALAW (?) and his men rose up against him, and wanted to kill him, but he resisted them strongly by the might of the Cross of our Lord Jesus Christ, and conquered them. And his mother said unto him, "O my son, offer up sacrifice to the gods who helped thee in the fight, and delivered thee." And the saint answered and said unto her, "I will sacrifice only to my Lord Jesus Christ, Who helped me by the life-giving Cross." And when his mother [fol. 115*a* 1] heard these words she sent and informed the Emperor DIOCLETIAN that her son 'ABRÔKÔNYÔS (PROCOPIUS) had become a Christian. And DIOCLETIAN sent to the governor of Caesarea, and ordered him to enquire concerning 'ABRÔKÔNYÔS (PROCOPIUS) and to torture him. And when the governor had this saint brought before him, and 'ABRÔKÔNYÔS (PROCOPIUS) confessed our Lord Jesus Christ before him, he beat him so

severely that he well-nigh died, and then he cast him into prison. And after this our Lord Jesus Christ appeared unto him that night with great light, and with Him were shining angels, and He embraced the saint and released him from his bonds, and He touched his body with His divine hand, and the saint was healed of all his wounds straightway. And on the following day the governor asked for news about the saint, whether he was dead or alive; now he thought that the saint was dead. And when he found that he was whole, and uninjured, he had him brought to the house of idols, where he used to go and pray; and when the saint came, and the governor saw that he was whole and uninjured, he marvelled exceedingly. And when the people who were there saw him, they marvelled exceedingly, and they all cried out, saying, "We are Christians openly, and we believe on the God of 'ABRÔKÔNYÔS (PROCOPIUS)"; and among them were two noblemen and twelve women, and THEODOSIA, [the mother] of Saint 'ABRÔKÔNYÔS (PROCOPIUS). And the governor commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens on the sixth day of the month of Ḥamlê. Then the governor shut the saint [fol. 115*a* 2] up in prison until he could determine what to do with him, and the saint remained in prison for three days. Then they brought him out, and the governor said unto him, "Behold, I have waited three days for thy heart to turn, and thy soul to learn; offer up sacrifices to the gods." And the saint answered and said unto him, "Nay, O governor, my heart will not turn. Behold, I know, and am well assured, that our Lord Jesus Christ is the Great God alone. And these idols which are made out of stone and wood by the hand of man, are graven images which can neither injure [men] nor benefit them." Thereupon the governor was wroth, and he commanded the soldiers to cut his sides with swords. And the swordsman, whose name was ARCHELAUS, stretched out his hand to cut the sides of the saint with his sword, whereupon his hand dried up, and he fell down and died. And the governor was wroth, and he commanded them to throw him down on the ground, and they threw the saint on the ground, and then they beat

him severely, and gashed his body with knives, and poured vinegar on his wounds, and dragged him by his feet to the prison house, and cast him into it. And he remained in the prison house three days [whilst] the governor pondered what he should do with him. And after this they took him out of prison, and threw him into a pit which was filled with fire; but our Lord Jesus Christ delivered him therefrom, and the fire did not touch him at all. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom [fol. 115*a* 3] and departed to joy everlasting. Salutation to 'ABRÔKÔNYÔS (PROCOPIUS).

And on this day also are commemorated Abbâ MACARIUS the Great, and AMMONIUS (MENYÔS) the martyr.

XV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ EPHRAIM, the Syrian. This saint was a man from the city of KAWÂKEBET, and his father was a priest of idols, and hated the worship of our Lord Jesus Christ. And at that time Abbâ EPHRAIM departed to Saint Abbâ JACOB, Bishop of NISIBIS, who admonished him, and taught him, and baptized him with Christian baptism; and he lived with him and fought a fight greater than that [usually] fought by men in his days; and he fasted frequently and prayed without ceasing. And the grace of the Holy Spirit descended upon him, and he disputed with the people, and overcame them in argument. And when the Council of the father Bishops, [fol. 115*b* 1] Three Hundred and Eighteen in number, assembled in the city of Nicea, this saint went with his teacher Abbâ JACOB to the Council of the Saints, and overcame ARIUS the infidel. That night Abbâ EPHRAIM saw a pillar of light standing upon the earth, and it reached up to heaven, and when he saw it he marvelled. And a voice came to him from heaven, saying,

"This pillar of light which thou seest is the blessed BASIL, Bishop of the city of Caesarea"; and he longed to see him. And Abbâ EPHRAIM departed to the city of Caesarea, and went into the church, and stood in a corner of it. And he saw Saint BASIL, as he went up to the throne to read the Holy Gospel, and he wore priestly vestments of gold, which were of great price, and he was in doubt about him; and God shewed him a white dove on the head of this Saint BASIL. And Saint BASIL knew that Abbâ EPHRAIM was standing in the corner of the church, and he sent and called him by his name, and EPHRAIM went to him, and they saluted each other through an interpreter. And Abbâ EPHRAIM asked Abbâ BASIL that they might talk together without an interpreter, and the grace of the Holy Spirit descended upon them, and each knew the language of the other. And then BASIL made Abbâ EPHRAIM a deacon, and after a few days he was made a priest, and many virtues appeared in him; and he fought a great fight. And at that time [fol. 115*b* 2] there was a certain honourable woman of high rank who was ashamed to confess her sin openly to Saint BASIL; and she wrote on paper a confession of all the sins which she had committed from her youth up to that day; and there remained one sin only which she did not set down in what she had written. And then she brought the paper to Saint BASIL, and she asked him before the people, saying, "I am a sinful woman. And behold, I have written all my sins on this paper, and I ask thee to remit them so that they may be blotted out from this paper, it remaining sealed." And he took the paper, and prayed for her, and the paper became blank in every place, and all her sins were blotted out with the exception of the one sin which was a very grievous one; and when she saw it she wept, and entreated him to remit to her the one sin which remained. And he said unto her, "Go thou to the desert, to Abbâ EPHRAIM, and he shall remit to thee this one remaining sin." And straightway she went to Abbâ EPHRAIM, and told him what had befallen her, and he said unto her, "Get thee quickly to Abbâ BASIL before his departure from this world, for he is the chief-priest, and he must remit to thee thy sin." And the woman returned to Abbâ BASIL, and she found

that he had died whilst they were carrying him in his bed on the heads of the priests. And she wept and laid the paper on the body of Abbâ BASIL, so that he might blot out for her the sin which remained on the paper; [fol. 115*b* 3] and the saint blotted it out by his prayer. And Abbâ EPHRAIM performed many miracles. And in his days there appeared a certain wicked denier [of Christ] whose name was WALDA DÎḌÂN, and this father disputed with him, and overcame him; and this father composed very many Homilies, and it is found written in the books that the number of the works which he composed by the Holy Spirit was one thousand four hundred Homilies and Admonitions. And Abbâ EPHRAIM asked God, the Most High, saying, "O my Lord, take from me the waves of Thy grace." And having finished his good fight, he departed to God, Whom he loved. Salutation to EPHRAIM.

And on this day also are commemorated Abbâ KHARAYÔN of 'AMSAL, and FERÊ-MENAṬÔS, and five and forty martyrs, and the martyrdom of CYRIACUS, (as it is written in the Synaxarium of MĚSR), and FRUMENTIUS the monk and fighter, the pure man and worker of many miracles.

And on this day also PETER and PAUL performed a miracle in the city of Rômê. And it came to pass, after the departure of [fol. 116*a* 1] our holy Lady the two-fold Virgin MARY, the God-bearer, that [the cloud] took them up and set them down in the royal palace; and when the king saw them he was frightened and said unto them, "What are ye and what is your business?" And they said unto him, "We are the servants of our Lord Jesus Christ, the Son of God, Who destroyeth all kingdoms, and is able to deliver those who hear Him, and to punish those who hear Him not." And the king said unto them, "How is it possible for me to know whether your words are true [or not]?" And then they told him about all the signs and wonders which our Lord Jesus Christ had wrought. And the king said unto them, "I have a daughter whose right eye a bird plucked out, and if ye heal her by your prayers I will believe in your God." And PETER and PAUL said unto the

king, "Bring thy daughter to us?" And straightway he brought her in haste. And the holy apostles lifted up their hands, and prayed much to God, and then they laid their hands upon her eyes, and healed her in the Name of the Lord Jesus Christ. And when the people saw this they bowed down at the feet of the holy apostles and believed. And thence the holy apostles departed to the country of Philippi (?), even as our Lord Jesus Christ commanded them. And Satan took the form of the king of 'ENDÔN (?), and he came to PRÂGMÔS, followed by a few soldiers, and he said unto him, "Why dost thou keep silence concerning the two magicians who, if we do not destroy them without [mercy], will speedily corrupt the country [fol. 116*a* 2] with their magic?" And the heart of PRÂGMÔS was persuaded, and he sent to him one thousand two hundred horsemen to bring the holy apostles to him, and they surrounded the city, and the men of the city were frightened, and they told the holy apostles. And the holy apostles went out of the city and stood up before the people, and prayed to God to send them help. And straightway the horses of the soldiers turned and faced the holy apostles, and they cried out in a thin voice like that of one who weepeth, "Make straight your feet, and kneel down on your knees." And one of the horses lifted up his voice, which was like that of a man, and said unto the soldiers, "O ye foolish soldiers of PRÂGMÔS, why do ye seek PETER and PAUL, the soldiers of Christ, and make them out to be magicians? They have only come to destroy the soldiers, and all the work of Diabolus. Do ye not see them with their King Jesus Christ, riding upon white horses, and making supplication on your behalf, that ye may become soldiers of Christ, and that they may write your names in the Book of Life? As for us beasts we will worship your God"; and having thus spoken the horse held his peace. And a voice was heard which said, "O apostles, neglect ye not my new plants"; and when all the people lifted up their eyes they saw our Lord going up into heaven in great glory. And when the twelve hundred soldiers saw this, they believed on our Lord Jesus Christ, and they submitted themselves to the holy apostles. [fol. 116*a* 3] And the holy apostles commanded them to abandon their military service, and to

give back their horses to their king, and their weapons of war, and to believe boldly on our Lord Jesus Christ. And the soldiers went to PRÂGMÔS their king, and stood up before him, and he said unto them, "Where are the two magicians whom I sent you to bring?" And they said unto him, "Why dost thou seek to do evil in return for the good which they did thee in bestowing light upon thy daughter?" And then they unloosed their breast plates and girdles, and threw them in his face, saying, "Take thy property. We will find a better king than thyself. We believe on the God of PETER and PAUL." When the king heard [these words] he was dismayed, and he became furiously angry, and he commanded his soldiers to cast them into prison until he could kill them. And then he prepared to set out himself, and he made ready his weapons of war, and he commanded another fourteen hundred soldiers who were with him to set out for PÎLPÔS (*sic*), and to destroy the city down to its very foundations. And Saint PETER knew of this in his spirit, and he said unto Saint PAUL, "O my brother, rise up and let us go to King PRÂGMÔS before he cometh to destroy the city." Then they prayed a prayer, and mounted upon a cloud, and it [carried them away] and set them down in the royal palace. And they stood up before PRÂGMÔS, and said unto him, "Do not destroy the city, and make us the pretext for doing so; behold, we are before thee"; and the king commanded his soldiers to return. And he said unto the holy [fol. 116*b* 1] apostles, "Are ye the magicians who have bewitched the city?" And they said unto him, "Far be it from us [to do] this." And the king said unto them, "Your sins have brought this upon you." And he commanded his servants to make two iron helmets with iron pegs in them, and to fill them with poisons (or, drugs), and to heat them in the fire, and to put them on the heads of the holy apostles, and then to hang them up head downwards; and the soldiers did this to them. Then Saint PETER prayed, and said, "O Lord my God, make Thy glory to appear on PRÂGMÔS." And straightway PRÂGMÔS and all his people were hung up head downwards in the air, and at that moment PRÂGMÔS cried out, saying, "O my Lord, deliver me from this torture. Cursed be the King of 'ENDÔN, for it

is he who hath led me into error, and cursed be every man who speaketh against them." And Saint PETER said unto him, "Thou shalt not come down from thy hanging until thou dost give the command to thy soldiers to release the soldiers who are in prison." And PRÂGMÔS cried out to LÔY, his daughter, and commanded her to release them, and she released them, for she was the only person who was left unhung. And Saint PETER said unto him, "And now, thou shalt not come down from thy hanging unless thou wilt write a statement with thine own hand, saying, 'There is no other god except my Lord Jesus Christ, the King of all the world, and on all the earth there is no being so unclean as myself'; and thou shalt command it to be proclaimed in the city." And the king cried out, and they brought to him paper and a pen, and he wrote these words whilst he was hanging head downwards; and he sent the writing [fol. 116*b* 2] to the city, and the people read it there. And straightway the holy apostles took down PRÂGMÔS and his followers. And the king came and bowed down at the feet of the holy apostles, and said unto them, "Forgive me, O my lords, I believe on your God." And all the people fell down at their feet saying the same thing, and the apostles baptized them all in the Name of the Father, and the Son, and the Holy Spirit; and they also baptized the soldiers, and thus they were all united in the Faith of our Lord Jesus Christ. And the apostles built for them a church, and appointed priests and deacons from among their learned men, and they taught them the True Faith. And they remained with them, teaching them to understand every difficult matter, and they gave them all the Holy Scriptures whereby they might strengthen their hearts. And they said unto them, "Be ye strong in your faith which we have taught you until we return to you." And after this they gave them the salutation of "Peace," and departed to the city of PÎLPĔSYÛS (PHILIPPI ?). Salutation to PETER and to PAUL.

XVI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day [fol. 116*b* 3] died JOHN of the "Gospel of Gold." This saint was from the city of Rômê. His father was a rich man and his name was ṬRÂBIUS, and the name of his mother was BĔDÊRÂ. And Saint JOHN was with a teacher learning the Holy Scriptures, and he asked his father to make him a Gospel of gold, and he made one as his son wished; and Saint JOHN read in it always, and his father rejoiced when he read in it. And in those days there came a certain monk unto them, and he dwelt with them; now he was on his way to Jerusalem. And that monk held converse with Saint JOHN, and he praised in his presence the garb of the monastic life, and at length JOHN rejected this world which became in his sight as nothing, and he longed for the life of the monk. And that monk went on to Jerusalem, and then came back, and he took up his abode in the house of ṬRÂBIUS, according to custom. And Saint JOHN asked him to take him with him to his monastery, and the monk said, "I am afraid of thy father, and I cannot possibly take thee on my own responsibility." Then Saint JOHN asked him, and made him swear that he would take him, and he helped him to escape and took him with him; and they travelled on the sea (or, river), and embarked in a ship, and they went on until they arrived at the monastery wherein the monk lived. And when the abbot of the monastery saw him, he marvelled at his appearance and at his manner of speech, and JOHN asked the abbot to array him in the garb of the monastic life. And the abbot said unto him, "O my son, know thou that the path of the ascetic life is very difficult." And JOHN bowed before him again, and asked the abbot [fol. 117*a* 1] to make him a monk. And JOHN having urged him, the abbot shaved his head, and arrayed him in the holy garb of the monastic life. And JOHN devoted himself to the ascetic life, and he fought many fights, and he fasted very long fasts, until his body dried up, and by reason of his excessive fasting, and prayer,

and prostrations, and ceaseless vigils, his bones appeared from under his skin. And the abbot comforted him, and said unto him, "O my son, have pity on thyself, reduce thy toil and be kind to thyself, even as all the brethren [are to themselves]." And when he had been fighting a great fight for seven years, he saw in a vision as if one said unto him, "Depart to thy parents, so that thou mayest be blessed by them before thy death." And when this had been said unto him, he saw the vision thrice, and he informed the abbot of what he had seen. And the abbot said unto him, "This vision is from God and it is meet for thee to depart." And when he went out from the monastery he found a monk who was wearing ragged garments, and he took them from him, and gave him his own monk's garb. When he arrived at his father's house, he took up his abode in his father's courtyard, and he lived there for seven years, in a small hut, and ate the fragments from his father's table which the servants threw to him. And when his mother passed by his foetid smell, which was exceedingly nauseous, [reached her]. And when the time of his death drew nigh, the angel of God made it known unto him, saying, "After three days thou shalt depart from this world." And Saint JOHN sent and called his mother, and told her quickly that he was her son. And when she came to him to hear his request, he made her swear that she would bury him in that [fol. 117*a* 2] hut, and that she would not change the rags which he was wearing. And after this he gave her the Gospel of gold, and said unto her, "Read this book continually and remember me." And when his father came, she shewed him the Gospel of gold, and he recognized it as the Gospel which he had made for his son JOHN. And the two of them, his father and his mother, rose up and came to Saint JOHN, and asked him questions about that Gospel, and about their son. And he said unto them, "Swear ye to me that ye will not bury me in anything except the rags which I have worn as clothes in this hut"; and then, forthwith, he said unto them, "I am your son JOHN," and they wept with a great weeping. And the princes of the city of Rômê gathered together to them, and at the end of three days Saint JOHN died. And his mother brought out the splendid apparel which she had

prepared in years gone by for her own marriage, and she wrapped him up in them, and forgot her oath. Thereupon she fell sick. And his father remembered her oath, and he stripped off his son that rich apparel, and dressed him in his rags, and buried him in that little hut, and from his body great healing was obtained by everyone who was sick; and after this they built in his name a beautiful church, and laid his body in it, and many miracles took place there. Salutation to JOHN of the Gospel of gold.

Salutation to SHARḌA ḤAWÂRYÂT, who had the harmlessness of the dove, and the cunning of the serpent.

XVII. Ḥamlê

[fol. 117*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day, the seventeenth day of the month of Ḥamlê, JONAH went forth from the belly of the whale.

On this day the holy and righteous woman EUPHEMIA became a martyr. One of the governors of DIOCLETIAN, whose name was BARSÎRÔS, tortured this saint. He was passing down the road, and there were with him certain holy men with iron chains round their necks, and his soldiers were dragging them along like dogs. And when this saint saw him, her heart waxed hot, because of her love of God, and she was sorry for the men. And she cursed the Emperor DIOCLETIAN and his unclean idols, and she also cursed that governor, saying, "O thou whose heart is like a stone, and who art merciless, wilt thou not have compassion on these holy men? Art thou not afraid that their God will destroy thee?" When DIOCLETIAN heard of this he commanded his soldiers to fetch her, and he questioned her about her Faith, and she denied not, but confessed before him that she was a Christian. [fol. 117*b* 1] And he tortured her severely with every kind of torture, with beatings, and with fire, and with hanging, and after this he

threw her into a red-hot furnace, but no injury whatsoever came to her through these tortures. Thereupon she stood up before all the people, and she prayed, and made the sign of the Cross over all the people, and she delivered up her soul into the hand of God. Salutation to EUPHEMIA.

And on this day also are commemorated Abbâ BÊDÊL the martyr, and ZACHARIAS the priest, and AULENIUS, and MÂRÂT the bishop, and ISIDORE, and ÂYNA ṢAḤAY, and NÊRÔN (NÎRÔS?) the martyr, and GÎDÂ, and 'AWÂ, and AA (SA?), and also the finding of the bones of JUSTUS, the martyr.

And on this day took place the death of the glorious and exalted father, the man of fair remembrance, whose deeds were excellent, Abbâ ANDREAS, Archimandrite of the great city DABRA LÎBÂNÔS. [fol. 117*b* 2] This blessed man was reared from his childhood on the milk of wisdom, and he grew up in knowledge, and he assumed the garb of the monastic life under the direction of 'Abûna Abbâ JOHN KAMÂ. And having walked well, and fought a very great spiritual fight, he was set upon the throne of 'Abûna Abbâ TAKLA HAYMÂNÔT; and in the number of the learned fathers he was the eighth. And when the day drew nigh wherein he must depart from this world, at the end his death took place with violence, so that his soul might be great before God. And many of [his] sayings are written in the book of his strife which is read on the seventeenth day of the month of Ḥamlê. Salutation to ANDREAS. [This section is omitted in the Bodleian MS.]

XVIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day JAMES the apostle and martyr became Bishop of the city of Jerusalem. This saint was the son of JOSEPH the carpenter, and he was the youngest of his sons; and he was a virgin, and chaste, and was called the "brother of our Lord"

because he was brought up with our Lord when He was in the house of JOSEPH, even as JOSEPH was called his father. And the holy apostles made him Bishop of the city of Jerusalem, and he preached and taught in the Name of our Lord Jesus Christ. [fol. 117*b* 3] And he converted many to the True Faith, and baptized them with Christian baptism, and God performed great signs and wonders by his hands, among them being the following: There was a certain man from the countries, and the apostle found him on the road and wished to go into his house, and on the road he discovered that this man was possessed of a devil. And when the Satan saw Saint JAMES, the apostle, he cried out and said, "What have I to do with thee, O Apostle of Christ? Hast thou come hither to destroy me?" And the holy apostle said unto him, "Stop thy mouth, O thou unclean spirit, and go forth from this man"; and because of this the Satan went forth from that man in the form of fire. When the old man saw this wonderful thing he fell down at the feet of Saint JAMES the apostle and said, "I am unworthy that thou shouldst enter my house, but tell me what I must do, so that I, and all the men of my house, may be saved?" And the holy apostle praised [God] because of that man, and he said, "In the Name of my Lord Jesus Christ I thank Thee, O Chief, that Thou hast made prosperous my way." And he turned to the man and spake to him the words of his salvation, and he taught him the Name of our Lord Jesus Christ. And the old man brought him into his house, and all the men of his house gathered together, and the apostle taught them the Faith, and he baptized them in the Name of the Father and the Son and the Holy Ghost; and he made them heirs in the Holy Mysteries, the Body of our Lord, and His honourable Blood. And when the people heard this they brought unto him every person who was sick, and he healed them all. And he appointed over them priests and [fol. 118*a* 1] deacons, and he made the old man their bishop, and he gave them the Gospel of our Lord Jesus Christ; and then he went forth to travel through the countries. And there was a certain woman who was barren, and she asked him to entreat God on her behalf, so that He might give her a son. And he prayed over her, and she conceived and brought forth

a son, and she called his name JAMES. And one day a great many Jews were gathered together about him, and they asked him to tell them about Jesus, and who He was, and they imagined that he would tell them that Jesus was his brother. And Saint JAMES went up upon a throne, and began to explain to them the Godhead of our Lord Jesus Christ, and he told them that He was equal with God the Father. When they heard this they were wroth with him, and they dragged him down off the throne and beat him very severely. And a certain man of their number came with a wooden bar wherewith clothes were washed, and he beat the apostle on his head, and he delivered up his soul. And it is written concerning this saint that he never drank wine, that he never ate any flesh whatsoever wherein was its blood, that a razor never went up on his head, that he never washed in the [public] bath, that he never wore clothes, but always wore a linen loin-cloth, and that he stood up so long, and made so many prostrations, that his feet and knees, and hands became swelled. When he died they buried him by the side of the Sanctuary. [fol. 118*a* 2] Salutation to JAMES.

And on this day also the blessed ATHANASIUS, of the country of CLYSMA, became a martyr in the days of DIOCLETIAN and MAXIMIANUS. This blessed man was a kinsman of kings, and he was strong in the Faith of Christ. And when these wicked emperors commanded the people to worship idols, they appointed this ATHANASIUS to be governor of the land of Egypt, and ordered him to destroy the churches. And when he arrived he went to the Archbishop, Abbâ PETER the martyr, and received his blessing, and told him that he was a Christian, and he rejoiced in him. When the emperor heard of this he sent an officer to seize ATHANASIUS, and to enquire into his doings. And when the officer came he said unto him, "Why didst thou forsake the love of the gods?" And ATHANASIUS said unto him, "From my youth up I have been a lover of Christ, and I have not forsaken my Faith." And the officer said unto him, "If thou dost not turn from thy Faith thou wilt be tortured. Dost thou not know that all those who transgress the command of the emperor receive severe beatings and are

tortured with cruel severity?" And Saint ATHANASIUS said unto him, "O foolish man, wait a little until thou seest the punishment that is for ever which shall come upon thee, and upon thy emperor, and upon thy father Satan, the Enemy of God." When the officer heard this he was exceedingly wroth, and he commanded his soldiers to cut off his head with the sword. And when [fol. 118*a* 3] Saint ATHANASIUS heard this, he prayed to God that He would give his soul rest with His saints, and that He would remove tribulation and persecution from the Church, and that He would make strong the Empire of Rômê, and the kingdom of 'AKSÛM. And when he had finished his prayer, he knelt down on his knees, and a soldier cut off his head with the sword, and miracles without number took place through his body. Salutation to ATHANASIUS.

And on this day also are commemorated 'EDRÔNÂ ('ENDÔRÂN), and TOBIA, and nine thousand soldiers of Antioch of the company of ISIDORE, and ANDRONICUS, the governor, and his army.

XIX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the saints of the city of 'ESNÂ became martyrs, and the cause of their martyrdom was this: ARIANUS, the governor, came to the city of 'ESNÂ thrice. The first time he killed the holy woman DÎLÂJ (?) and her four sons, whose names were SÂRES, and KHARMÂN, and YÂNÛFÂ, and SENṬÔNITA, and they finished their testimony on the seventh day of Genbôt. The second time [fol. 118*b* 1] he killed four nobles whose names were EUSAPHIUS, and TÂMÂN, and ḤARWÂG, and BACCHUS; and their martyrdoms took place on the seventh day of the month of Sanê. The third time he killed an old woman, who was lying on her bed inside her house. And the soldiers of ARIANUS asked that old woman about the holy martyrs of the city of 'ESNÂ, and she said unto them,

"Behold they are in the monastery which is called by the name of AGATHON; for they heard of the arrival of ARIANUS the governor, and they knew that he would kill the Christians, and persecute them." And after this the governor commanded his soldiers to kill everyone they found, and they ceased not to kill everyone they found, from the western [quarter] of the city which is called "SEḴYÔT KARÎM...." And they found many people on the road, and they slew them until they came to the monastery of the glorious father who is called "ISAAC the solitary." And at that time this good shepherd, who was called AMMONIUS, gave them strength, and he comforted them and said unto them, "Be strong and endure so that ye may enter into the kingdom of heaven." And whilst he was exhorting them thus, the governor came to them, and when they saw him they all cried out with one voice, saying, "We are Christians." And the governor commanded the soldiers to kill them with the sword like sheep, and his soldiers rose up and rushed upon them with swords and killed them. And the men of the cities of Alexandria and 'ESNÂ, from the least of them to the greatest, both men and women, finished their good fight, on the nineteenth day of the month of Ḥamlê; and the armies of the angels [fol. 118*b* 2] received their souls, and crowned them with crowns of light. And the governor went to the city of ASWÂN, and then returned to the city of 'ESNÂ, where he found three labourers coming from the fields and carrying the implements of their toil with them. As soon as they saw him they cried out boldly, saying, "We are Christians"; and when the governor heard this he commanded his soldiers to cut off their heads with the implements of their toil. Now their names were SÛRÛFÂS, and ANTICHIUS, and MASḤADRÊ, and they finished their martyrdom on the eleventh day of the month of Maskaram. And the governor bound in fetters this glorious father Abbâ AMMONIUS, the bishop, and he urged him to sacrifice to idols, and when he refused to do so he commanded the soldiers to cast him into the fire, and they did so, and he finished his martyrdom on the fourteenth day of the month of Ṭâkhshâsh. And certain believing men took him and wrapped him in cloths, and buried him in the place which is called

BÊT-ḤAPES; and when the days of persecution were ended they built a church over him, and they consecrated it in his name. Salutation to the martyrs of 'ESNÂ.

And on this day also Saint CYRIACUS (QUIRICUS?) and JULITTA his mother became martyrs. When this saint was a child, and his days [fol. 118*b* 3] were three years, his mother took him and fled from the country of Rômê to another country. And she found there the brother of the governor from whom she had fled, and certain men laid information against her before him, and he had her brought and questioned her about the worship of idols. And Saint JULITTA answered and said unto him, "Ask the child whose days are three years to tell us what is right, and whether it is good for us to worship the gods or not." And when the soldiers of the governor went to her house they found Saint CYRIACUS (QUIRICUS ?) her son, and they brought him to the governor; and the governor questioned him about the worship of idols. And God gave the child strength, and he spake and cursed the emperor and his gods, and at length he frightened all those who were there, and they marvelled greatly at him. And the governor was ashamed; and he tortured the child severely with every kind of torture, the which even a grown up man could not endure, and he tortured JULITTA, the mother of the child, even as he tortured her son, but God raised them up whole and uninjured. And because of this many people marvelled, and believed on our Lord Jesus Christ, and became martyrs, and the grace of the Holy Spirit descended upon them. And the child CYRIACUS (QUIRICUS ?) healed many sick folk, and performed great miracles. And when fear came over his mother, and her faith dwindled, he prayed to God on her behalf, and God lifted up her heart unto heaven, and she saw the habitation of the spirit, and she became strong under the torture, and gave thanks to God. And she said unto [fol. 119*a* 1] her son, "O my son, henceforward thou art my father, and I am thy blessed daughter; blessed be the hour wherein I bore thee." And when the governor was tired of torturing them he commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received

the crown of martyrdom in the kingdom of the heavens. Salutation to CYRIACUS (QUIRICUS ?).

On this day the holy and honourable MAṬLÂN (or, BAṬLÂN), the physician, became a martyr. This saint was from a city, the name of which is TÂ'MÂDÂN, and his father, whose name was ASTURIUS, was an infidel, and his mother, whose name was 'ÛLÂNÂ, was a believer. When the child grew up, his father taught him writing and every kind of learning (or, philosophy), and he became a very great and famous physician. And a certain man who was a priest lived near their house, and when BAṬLÂN passed by, and he saw his comeliness and his knowledge, and his wisdom and skill, and his understanding, he was sorry for him, because he was a denier [of Christ]. And the priest entreated our Lord Jesus Christ on behalf of BAṬLÂN, that He might guide him into the way of life, and bring him into the True Faith. And having multiplied his petitions to God on behalf of BAṬLÂN, a time came when God told the priest in a vision of the night that BAṬLÂN [fol. 119*a* 2] should believe through him, and the priest rejoiced. And the priest always spoke to BAṬLÂN whenever he passed before him, and saluted him, and through this custom friendship grew up between them; and BAṬLÂN used to go into the priest's house to talk with him about the Faith. And the priest explained to him the uncleanness of idols, and the corruptness of heart of those who worshipped them, and he shewed him the glory of the Faith of Christ, and the knowledge and understanding of those who serve Him; and then he made him to know that by the hands of all those who believe in Christ our Lord miracles are wrought, and great healings effected. And when Saint BAṬLÂN heard that all those who believe in Christ could perform miracles, he rejoiced exceedingly, and he longed to perform miracles for himself, and he fulfilled his desire with wisdom and worked miracles; for he believed in our Lord through that priest, who taught him at all times. And one day Saint BAṬLÂN was passing through the market-place of the city, and he saw a man whom a serpent had bitten lying on the ground and the serpent was standing up before him. And he said within himself, "I

will stand up that I may put to the test the words of the priest, my teacher, who saith unto me, 'If thou dost belong to our Lord Jesus Christ, thou shalt work miracles in His Name.'" And he drew nigh unto the man whom the snake had bitten, and he prayed a long prayer, and asked Christ to make manifest His power and heal the man, and kill the serpent, so that it might not do harm to any one else. And when he had finished his prayer the man rose up alive and whole, and without pain, [fol. 119*a* 3] and the serpent fell down and died straightway. And BAṬLÂN'S faith increased, and he went to the priest who baptized him with Christian baptism, and he used to visit him continually. One day a blind man came unto him that he might heal him, and when the father of the saint saw him he sent him away. And BAṬLÂN questioned his father about this, and he said unto him, "Who was the man that was enquiring for me?" And his father answered, and said unto him, "It was a blind man, and thou canst not heal him." And the saint answered and said unto his father, "Thou shalt see [the power of] God." And he called the blind man back, and said unto him, "If thou canst see wilt thou believe in the God Who shall heal thine eyes for thee?" And the blind man said unto him, "Yea, I will believe." And the saint prayed over him for a long time, and then he laid his hand upon the eyes of the blind man, and said unto him, "In the Name of our Lord Jesus Christ receive thy sight"; and straightway the blind man's eyes were opened. And when the father of the saint saw this he believed, together with the man who was blind, on our Lord Jesus Christ, and BAṬLÂN took them to the priest, his teacher, who baptized them both with Christian baptism. And when the father of the saint died, BAṬLÂN set his slaves free, and gave the greater part (?) of his money to the poor. And he practised medicine, and healed men without payment, but he required those whom he healed to believe on Christ. And the [other] physicians were jealous of him, and they laid information against him, and the priest, and the man who was blind, and many other believers, before the king. And the king was wroth with them, and he said unto them, "Sacrifice ye to the gods," [fol. 119*b* 1] but they refused to obey him, and the soldiers cut off

their heads with the sword and they received crowns of martyrdom in the kingdom of the heavens. And after this the king tortured Saint BAṬLÂN very severely, and many signs and wonders appeared through him, and many men believed through him, whilst he was under torture, and became martyrs. And the king was wroth with Saint BAṬLÂN, and cast him to the lions, but they would not injure him, and only licked his feet; and the king commanded the soldiers to cut off his head with the sword, and they did so, and thus he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. Salutation to BAṬLÂN.

Salutation to ISAAC, the righteous man.

And on this day also are commemorated Abbâ BATRÂBÔ, and MACARIUS of FALGA ḤALÎB, and MOSES of SHÔKÎ.

Salutation to ABEL, the son of TAKLA HÂYMÂNÔT.

XX. ḤAMLÊ

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable THEODORE the Great, the General, became a martyr. The name of the father of this saint was "JOHN" and he was a man from the city of SEBṬ in Upper Egypt, and the governor took the father of this saint with his regiment and carried him to the city of Antioch. And JOHN dwelt there, and married a certain noble lady of that city who was a worshipper of idols, (now she did not know whom her husband JOHN worshipped) and he begot by her this Saint THEODORE. And when his mother wanted to present him in the house of idols, and to teach him their worship, his father would not let her do so; and because of this she was angry with him, and drove him away from her, and the child THEODORE was left with his mother. And his father JOHN prayed, and entreated God to guide his son THEODORE into

the path of righteousness. And Saint THEODORE grew up, and studied philosophy, and [other] learning, and Christ illumined the eyes of his heart; and he went to a righteous bishop, whose name was 'ALÂKÊS, who baptized him with Christian baptism. And when his mother heard of this she sorrowed with a great sorrow. And after this he made enquiries concerning his father, as to whether he was alive or dead, and one of his servants told him the matter concerning his father privily, and how his mother had driven away his father, because he was a Christian. And Saint THEODORE [fol. 119*b* 3] grew up, and was exceedingly strong in battle, and the king made him a general. And when the king went forth to fight against the men of Persia, this saint did valiantly, and he captured the son of the King of Persia, who was on his horse, and all his company with him. And after a few days the Barbarians rose up against the country of Rômê, and destroyed many cities. And when the Emperor DIOCLETIAN heard of this he was exceedingly afraid, and he summoned THEODORE and said unto him, "What shall we do? Take with thee all thy soldiers, and all thy weapons of war, and set out for the war." And Saint THEODORE answered and said unto him, "Take thy weapons of war and give them to thy slaves, for I have no need of weapons of war, because my trust is in the help of my Lord Jesus Christ. This spear which is in my hand and the horse which I ride are profitable to me through the might of my Lord Jesus Christ. I will set out alone for the war, and will not take a soldier with me, for my God will go forth with me to the war, and He, the Creator of the universe, will help me." And the emperor said unto him, "Do what thou pleasest, but behold, our enemies have drawn nigh." And on the following day the saint went forth to war, and the emperor said unto him, "What strength hast thou to fight against the Barbarians, who are a people many in number?" And the saint answered and said unto him, "Stand here with thy army, and I will go out against them alone, and thou shalt see what shall come upon them, and I believe, [fol. 120*a* 1] by God, that not one of them shall ever return to his house"; and the emperor and all those who were with him marvelled. And then Saint

THEODORE went to the war by himself, and he left the emperor and went a long way off from him, namely a distance of three stadia. And when Saint THEODORE arrived at the city (camp?) of the Barbarians, he said unto them, "Will ye fight, or will ye depart in peace?" And they said unto him, "Who are we to fight? We do not see any men to fight except thyself." And THEODORE said unto them, "I want no one, for I by myself in the might of my God will destroy you all." And the Barbarians said unto him, "Peradventure thou hast come out to fight a dog? If thou wilt select the least among us, he shall come to thee, and fight thee." And straightway Saint THEODORE came down from his horse, and turned his face towards the East, and he prayed, saying, "O my Lord and God, Who didst strengthen DANIEL the prophet, and enable him to destroy the idols, and to kill the serpent in the city of Babylon, do Thou be with me in the same manner this day, and strengthen me by Thy help so that I may praise Thy Name for ever and ever, Amen." And when he had finished his prayer he took his spear in his hand, and made over it the sign of the Cross, and he leaped upon his horse, and cried out to the Barbarians, saying, "Come to me so that we may fight with you; I am the servant of my Lord Jesus Christ." And straightway he charged in among them with his spear in his hand, and he destroyed all the Barbarians and not one of them escaped, [fol. 120*a* 2] either on his horse, or by running away on foot. And Saint THEODORE cut off the heads of their officers and brought them to the emperor with him, and the emperor and all his army welcomed him; and all the men of the city of Antioch bowed down before him. And they laid waste all the country of the Barbarians. And there was in the city of 'EUKÎṬÔS a great serpent which the people used to worship, and they gave it each day two men to devour. And there was in that city a certain woman who was a widow and a Christian, and she had two sons, and the people took them and set them before the serpent for it to devour them. And at that time Saint THEODORE came to the city of 'EUKÎṬÔS, and the widow stood up before him weeping, and she told him all that had befallen her, and how they had taken her sons for the serpent. And when

he learned that the woman was a Christian he said within himself, "They have wronged this woman, but God shall avenge her." And he came down from his horse, and turned his face towards the East and prayed, and after he had finished his prayer he drew nigh the serpent; and all the people were watching him from the tops of the walls of the city. Now the length of the serpent was fourteen cubits, but God gave him power over it, and he speared it with his spear and killed it, and delivered the sons of the widow. After this he departed into Upper Egypt to search for his father, and he asked about him, and they brought his father to him, and he knew by a certain mark that THEODORE was his son. And he lived with his father until he died, and [fol. 120*a* 3] then he returned to the city of Antioch. And he found that the Emperor DIOCLETIAN was denying Christ, and worshipping idols, and was bringing tribulation upon the Christian folk, who believed on the Name of Christ; and he stood up before him and confessed our Lord Christ. Now the priests of the idols of the men of the city of ʾEUKÎṬÔS had already laid information against him before the emperor, saying, "The man who killed the serpent worships [Christ]." And on the morrow the emperor sent, and had THEODORE brought before him, and he said unto him, "Why dost thou do this evil thing?" And Saint THEODORE answered and said unto him, "Every evil work is from thee, O son of sin, who hast forsaken the God of heaven, and dost worship unclean idols; God shall destroy thy kingdom quickly." And straightway the emperor was wroth, and he commanded a hundred soldiers and they threw THEODORE upon the ground, and beat him with rods in relays. And they beat him and then rested, and at length his flesh was cut into strips and his blood flowed on the ground like water. And whilst he was under this torture MICHAEL, the angel of God, came down and stood before him, and said unto him, "Be strong, O THEODORE, behold the time of the hours of thy fight hath drawn nigh, and many signs and wonders shall appear in the place where thy body is laid. And behold, our Lord Jesus Christ promiseth thee a righteous promise, and saith unto thee. 'All those who shall celebrate thy commemoration, or fill the hungry with

food, or give alms on the day of thy commemoration, or give drink [fol. 120*b* 1] to the thirsty, or shall give an offering or incense, or a book to the church in thy name, I will erase their sins from the roll, and they shall never see punishment. Whosoever shall write a book of thy fight, or cause it to be read, or shall listen to it, or shall acquire it, I will write their names in the Book of Life.'" And when the angel had said this he went up to heaven in great glory. And straightway all the soldiers of the emperor and all the people gathered together, and they cried out and said unto him, "God shall destroy thee, O infidel, by the spirit of His mouth, and He shall do it in wrath because thou dost torture Saint THEODORE, the mighty and strong man, who hath delivered us out of the hand of our enemies." And they believed on our Lord Jesus Christ, and on that day many of the people and of the soldiers of the emperor became martyrs. And after this DIOCLETIAN, the infidel, commanded the soldiers and they brought an iron bed and laid the saint upon it, and lighted a fire beneath it, and the flames of the fire soared upwards. And Saint THEODORE said, "O my Lord, deliver Thou me as Thou didst deliver the Three Children from the fiery furnace"; and straightway the fire was extinguished, and it became cold as dew at the time of dawn. And there came a voice from heaven, saying, "O thou to whom power hath been given by our Lord Christ, be strong!" And straightway the saint stood up before the emperor and said unto him, "O infidel, be ashamed, for our Lord Jesus Christ hath delivered me from all torture." And when [fol. 120*b* 2] the general of the emperor saw this he believed in our Lord Christ, and he cried out with a loud voice, saying, "There is no god but the God of Saint THEODORE"; and he became a martyr. And when the emperor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, and to burn his body in the fire, and by the Will of God they carried him to the door of his mother's house, and there they cut off his head, and blood and milk flowed out. And they lighted a large fire, and cast his body into it, but the fire neither touched it nor burnt a hair of his head. And his mother gave much money to the soldiers, and took his body and wrapped it up in rich cloths, and hid

it in her house until the end of the days of persecution. And they built for him a church and many monasteries, and they laid his body in the monastery of his father's city SEBṬ in Upper Egypt, and many signs and wonders and great healings took place through it. The end of his martyrdom took place on the twentieth day of the month of Ḥamlê, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to the purification of ḤANNÂ, the mother of MARY.

[fol. 120*b* 3] And on this day also are commemorated Saint THEOCYTUS, and Saint TIMOTHY, Archbishop of Alexandria, and MOSES, and JULITTA, and the four hundred and forty martyrs who were with CYRIACUS.

Salutation to GABRA ÎYÂSÛS and to THEKLA.

XXI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a festival in honour of our Lady, Saint MARY the Virgin, the God-bearer. Salutation to thee, O MARY.

[fol. 121*a* 1] And on this day also died Saint SUSENIUS, the eunuch. This saint was one of the officers of the Emperor THEODOSIUS, and grace and wisdom were upon him, and his compassion was great, and his acquaintance could be made by all men. He visited all those who were sick, and comforted them, and he enquired into their tribulations and helped them. And when one hundred bishops assembled for the Second Council of Ephesus because of NESTORIUS, Abbâ CYRIL, Archbishop of the city of Alexandria, came, and this saint ministered unto him and all his bishops, and provided for them. At that time he fell sick of a grievous sickness, and he saw a vision as it were

of some one calling him to the Great Marriage Feast, and he told Saint Abbâ CYRIL what he had seen. And Abbâ CYRIL said unto him, "Dost thou wish me to ask my Lord Jesus Christ to heal thee of thy sickness?" And he answered and said unto him, "Yea, until I can give my possessions to the poor." And Abbâ CYRIL prayed for him, and he recovered from his sickness, and he rose up and gave all his possessions to the poor and needy, and then he lay down and died in peace. And Saint Abbâ CYRIL prayed over him, and he prepared him for burial, and buried him, and commanded the people to celebrate a festival of commemoration on the day of his death, which is the twenty-first day of the month of Ḥamlê. Salutation to SUSENIUS.

[fol. 121*a* 2] Salutation to the birth of EUSTATHIUS.

And on this day also died the blessed LAWA-KRĔSTÔS. This saint was a man in the world, and when he married a wife he lived with her in virginity, and served God with fasting, and with prayer; and at night time they put on sackcloth, and each slept alone. In the day time he used to go about in the desert watching sheep, and she used to prepare a table for strangers and pilgrims; and in the evening he washed their feet, and she ministered to them at table and brought their food. And then they asked God to reveal to certain perfect monks what manner of work theirs was, and a voice came unto them from heaven, saying, [to the monks] "Your fight hath not been as great as that of LAWA-KRĔSTÔS and his wife." And when those monks had gone to them, they enquired into their works, and with great difficulty the saints told them; and the monks departed wondering. And leading this life of fighting LAWA-KRĔSTÔS and his wife died. Salutation to LAWA-KRĔSTÔS and his wife.

[fol. 121*a* 3] And on this day is celebrated also the festival of the angel URIEL, and on this day also are commemorated the Abûna BAṢALÔTA MÎKÂÊL, and 'ÔYÔRÂNÔS (or, YÔRÂNÔS), the officer who was present when our Lord was pierced

with a spear on the Cross. Salutation to URIEL. Salutation to BAṢALÔTA MÎKÂÊL.

XXII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MACARIUS, the son of Saint BASILIDES, the general and martyr, became a martyr. When information had been laid before DIOCLETIAN that this saint would not worship idols, the emperor wrote and ordered the governor to send him to the city of Alexandria. And MACARIUS embraced his parents, and commanded them to take care of the poor and the needy, and went forth with the letter of the emperor. And our Lord Jesus Christ appeared unto him in a vision and gave him strength to endure, and He informed him what should happen unto him. And when he arrived [fol. 121*b* 1] in the city of Alexandria, and stood up before HERMANUS (ROMANUS?) the governor, HERMANUS (ROMANUS?) knew that he was the son of BASILIDES the general, and he persuaded him earnestly, and besought him to turn from his counsel; but he would neither submit, nor turn from his good counsel, and the governor tortured him severely, with divers kinds of tortures. And whilst MACARIUS was undergoing torture his soul (or, mind) was caught up, and God shewed him the habitation of the saints, and the habitation of his father and brother. And after this the governor sent him to the city of NÎḲYÔS, and there the governor tortured him severely. And they cut out his tongue, and hacked off his arms, and they thrust red-hot iron goads into his sides; but God gave him the strength to endure this, and He raised him up whole and uninjured. And God performed many signs and wonders by his hands, and among them are the following: Certain men passed before him carrying a dead man whom they were going to bury, and whilst all the people were watching him Saint MACARIUS made entreaty to our Lord Jesus Christ on behalf of the dead man, and prayed Him to make manifest His praise on him; and then

he prayed and the dead man rose up and told the people what he had seen. And he said unto them, "Christ is the Lord of the Universe," and when they heard this many of the people believed on our Lord Jesus Christ; and the soldiers cut off their heads with the sword, and they received the crown of martyrdom. Now ARIANUS, the governor of ANTINOË, dwelt there, and when he returned he took Saint MACARIUS with him. And [fol. 121*b* 2] when they arrived at the city of SEṬNÛF the ship stood still (*i.e.* ran aground), and could not be moved; and when they arrived at the city of ANTINOË our Lord appeared unto Saint MACARIUS in a vision and said unto him, "In this place thy fight shall finish, and in it shall thy body lie." And the governor commanded the soldiers to put Saint MACARIUS upon the rack, and they did so, and then they cut off his head, and he finished his fight, and received the crown of martyrdom in the kingdom of the heavens. And when CONSTANTINE reigned there was appointed by him a governor, whose name was EULOGIUS, a believer, and he commanded them to open the churches, and to build up those that were ruined, and to destroy the houses of idols. And Saint MACARIUS appeared unto him in the night and informed him concerning the place wherein was his body. Then EULOGIUS rose up, and came to that place, and found the body of the saint; and he took it away from there, and they built a church for it and laid it therein, and great signs and miracles took place through it. Salutation to MACARIUS.

And on this day also the holy and honourable LEONTIUS became a martyr. This saint became a Christian through his father, who was a soldier in the army of the infidel emperor, and was a man of the city [fol. 121*b* 3] of ṬRÂBLÔS (TRIPOLI?). He was exceedingly goodly in appearance, and was perfect in his fight, and he read the Divine Books continually, and learned many of them by heart, especially the Psalms of DAVID which he used to recite frequently, and for this reason he knew them by heart. He admonished his fellow-soldiers constantly, and he taught them the fear of God, and he encouraged them and said unto them, "Waste not your years in the service of idols."

And there were some who submitted to his words, and turned away from their infidelity, and forsook their error, and the unclean iniquity wherein they had been living hitherto; and there were others into whom Satan entered, and they went to their general, and said unto him, "LEONTIUS holdeth idols in contempt, and he teacheth and saith that Christ is God, the Creator of the heavens and the earth, and of all that is therein." And the governor had LEONTIUS brought, and he questioned him concerning this matter, and LEONTIUS confessed our Lord Jesus Christ before the governor, even as PAUL the apostle saith, "Who shall separate me from the love of Christ my God, Whom I have served, and worshipped, from my youth up?" (Romans viii, 35). And the governor was wroth, and commanded the soldiers to bind him hand and foot, and cast him into the prison house; and they did even as the governor commanded. And on the following day the governor had him brought before him, and he said unto him, "By what power dost thou presume to transgress the edict of the emperor and dost turn men from the worship of the gods?" And the saint answered and said unto him, "In truth I would that all men would enter into the Faith of our Lord [fol. 122*a* 1] Jesus Christ. If thou wilt forsake thine error, and the service of idols, and wilt worship our Lord and God and Redeemer Jesus Christ, thou shalt inherit an everlasting kingdom"; and then he cursed the gods of the governor and his unclean idols. And the soldiers beat him severely, until his blood ran down upon the ground, and all the while they were torturing him he glorified God and sang his praises. And one of the soldiers was sorry for him, and he whispered in his ear, and said unto him, "I am sorry for thee. Have pity on thy youth and speak only one word, and tell the governor that thou wilt sacrifice to the gods, and I will undertake to set thee free." And the saint cursed him, and thrust him away from him, saying, "Get thee from me, Satan!" And when the governor saw his endurance, and his fortitude, he doubled his torture; and at length his body was cut into strips and his blood poured on the ground. Then the governor commanded them to drown him in the river, or to drag him by the feet and cast him into prison until he could

decide what to do with him; and when they had done these things to him he died in prison. And a certain woman who was a believer came and gave the keepers of the prison house and the soldiers much money, and she took the saint and wrapped him up in new and costly cloths, and she made a covering worked with gold to spread over his bier, and she laid him in a coffin in the house, and had a picture of him painted upon it; and she hung before it a lamp which burned continually. [fol. 122*a* 2] Salutation to LEONTIUS, the lamp of ṬRÂBLÔS (TRIPOLI ?).

And on this day also is commemorated Saint MARKÔLÔS (MARCELLUS).

Salutation to LONGINUS.

XXIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy woman MARÎNÂ became a martyr. The name of the father of this saint was DECIUS, high priest of the gods of the city of Antioch; now at that time DECIUS was emperor. And when Saint MARÎNÂ was five years old her mother died, and her father committed her to a nurse so that she might live outside the city; now this nurse was a Christian, and she taught MARÎNÂ all the Faith of Christ. And when MARÎNÂ reached the age of fifteen years, [fol. 122*a* 3] her father died. One day she heard her nurse talking about the labours and fights of the martyrs, and the love of Christ entered her heart, and she went about seeking to become a martyr. And a wicked governor came to this city, and as soon as he saw her he commanded the soldiers to bring her before him, and he said unto her, "Whence art thou? What is thy name?" And she said, "I am one of the people of Jesus Christ, and my name is MARÎNÂ." When the governor saw her grace and her beauty, he could not restrain himself, and he persuaded her

with many words to consent to his wish. When she cursed him, and reviled his gods, he commanded the soldiers to beat her with iron rods, and to cut off her limbs, and to scrape her body until her blood flowed like water, and he also commanded them to scrape her members with an iron scraper, [and they did so]; but when Saint MARÎNÂ prayed to God, MICHAEL the Archangel came and healed her. And the governor commanded them to take her into a prison house, which was filled with darkness, and whilst she was praying the Archangel MICHAEL came, and lighted up the prison house, and took her up into heaven, where he shewed her the dwelling of the saints and the righteous, and then he brought her back to her place. And on the following day the governor commanded the soldiers to scrape her with an iron scraper, and to slit her body with butchers' knives, and to cast her into prison; and Saint MICHAEL came and healed her. And whilst she was standing up praying, a huge and most terrifying serpent came forth from this prison, and when she saw it she was frightened and her whole body trembled, and she could not speak. And the serpent swallowed her up, her hands being extended in the form of a cross, and she was praying in her heart. Thereupon the belly of the serpent was split open, and MARÎNÂ went forth [fol. 122*b* 1] from him uninjured, and she gave thanks to God. And when she turned towards the prison house, she saw Satan seated, and he was in the form of a black man, with his hands clutching his knees. And having made the sign of the Cross over her face, she seized him by the hair of his head, and beat him with a rod severely. And then there was revealed unto her the wood of the Cross of Jesus Christ, and a white dove was sitting upon it, and it spake, saying, "Rejoice, O MARÎNÂ, for there is committed to thee the pledge of the grace of the Holy Spirit." And on the following day the governor commanded the soldiers to strip her naked, and to hang her up, head downwards, and to burn her body with fire, and to cast her into a cauldron of boiling water; [and they did so]. And as she was standing up in the cauldron and praying, a dove came down from heaven, and he had in his beak a crown of gold, and he loosed her fetters, and dipped her in the water thrice, in the Name of the Father and the Son

and the Holy Spirit; and she went forth from the water praising God. And when the governor saw that she was still alive he commanded them to cut off her head with the sword. And when she had come into the place of martyrdom she prayed to God that He would receive her soul in peace. And our Lord Jesus Christ came unto her, and gave her a promise that He would forgive the sins of everyone who should call upon her name, or write the history of her strife, or have it read, or should hear it read; and then the soldiers cut off her head with the sword. And many miracles became manifest [through her], the blind saw, the lame walked, the deaf heard, and the dumb [fol. 122*b* 2] spake; and countless folk believed on our Lord Jesus Christ. Salutation to MARÎNÂ.

And on this day also Saint LONGINUS became a martyr. This saint came from the country of Cappadocia, but by race he was a Greek. And when TIBERIUS CAESAR reigned, he appointed PILATE governor of the land of JUDAH, and he gave this Saint LONGINUS to him among his other soldiers. And when the time arrived, and the Lord wished to suffer for the salvation of His people, He permitted the wicked Jews to perform this thing. When they had made themselves ready for this deed, this LONGINUS was one of the soldiers whom PILATE commanded to crucify our Lord. And because of this the Jews gave him much money, and he worked and did the will of the Jews, and he pierced our Lord with a spear after He had delivered up His soul, and blood and water flowed from His side. And when this saint saw this he marvelled exceedingly. And when, at the time of the Crucifixion, he saw that the sun became dark, and that the moon became like blood, and that the curtain of the Temple was rent, and that the rocks were split open, and that the dead rose up, his wonder was greatly increased; now he had heard and [fol. 122*b* 3] seen the miracles which our Lord performed from His Birth to His Crucifixion. And when the righteous JOSEPH took the body of our Lord and Redeemer, and laid it in the cave, this saint was standing there with the guards when they sealed the tomb. And when our Lord rose, the tomb being sealed, this LONGINUS was

dismayed, and he asked God to explain to him this mystery. And our Lord sent unto him the Apostle PETER, and he found him on the day of the Resurrection of our Lord. And LONGINUS asked the Apostle PETER, and adjured him to tell him the whole history of the Redeemer; and the Apostle PETER told him everything which had been prophesied concerning our Redeemer, and how He was the Son of the Living God. And this saint believed through the Apostle PETER, and he abandoned the service of an earthly king, and departed to the country of Cappadocia, and he preached therein in the Name of our Lord Jesus Christ, like the Apostles. When PILATE heard about this he was exceedingly wroth, and sent and reported him to TIBERIUS, and the emperor had him brought and tortured him and cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to LONGINUS.

[fol. 123*a* 1] And on this day also Saint 'ABṬLĔMÂNÔS (PTOLEMY), of Shoka, became a martyr.

XXIV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ NÔB, of the city of NEKHÎSÂ, on the borders of the lower land in the north of Egypt, became a martyr. The parents of this saint were holy and pure, and instructed folk; and having gotten this Saint Abbâ NÔB, they reared him in the fear of God. And when his days were twelve years he loved the Church, and he loved to listen to the Scriptures and to doctrine. And when DIOCLETIAN brought tribulation upon the Christian folk, this NÔB determined in his heart to shed his blood for the Name of our Lord Christ. And at that time he went into a church and heard the priest teaching the believers and strengthening them in the True Faith, and he said unto them, "Keep yourselves from the worship of idols, and it shall be good for you to deliver yourselves over to death

for the Name of Christ." And this saint returned to his house, sad and sorrowful, and he set before him everything which his father had left him, gold, and silver, and apparel, and he said, "Behold it is written, 'The world shall pass away and the desire thereof' (cf. Matthew v, 18)." And straightway he rose up, and gave all his money to the poor and needy, and he departed to the city of GAMNÛDÎ, walking thither [fol. 123*a* 2] on his feet along the river bank, and he found the governor LUCIUS, and he confessed before him the Name of our Lord Jesus Christ. And the angel of God appeared unto him there, and encouraged him and told him everything which should happen to him; and the governor tortured him very severely. And when the governor went to the south he took the saint with him, and he hung him up upon the mast of the ship. And the governor sat down to eat and to drink, and immediately he did so the vessel which was in his hand stood still like a stone, and the eyes of the soldiers were blinded. And the angel of God came down from heaven, and released the saint from his hanging position, and he wiped up the blood which had run down from his nose and mouth, and then the wind blew and they came to the city of Athribis. And the governor of Athribis knew what had happened to the governor of GAMNÛDÎ, and when the soldiers saw it they unfastened their belts, and cast them before the governor, and they confessed our Lord Christ and became martyrs. And they tortured Saint Abbâ NÔB very severely in Athribis. They laid him on an iron bed, and lighted a fire beneath it, and Abbâ NÔB prayed whilst he was on the iron bed, and God delivered him. And after this the soldiers sawed him asunder with a saw, and they cut off his limbs, and the angel of God came down from heaven and delivered him, and raised him up whole and unharmed. And then they took the saint to the city of Alexandria, and they tortured him there severely, and they heaped on him deadly serpents, but they neither approached him nor harmed him. And one of the serpents [fol. 123*a* 3] went and coiled itself round the neck of the governor, who asked Abbâ NÔB to have mercy upon him. And the saint commanded the serpent to leave the governor, and it came down off his neck, and the governor commanded the pagan priests

and the magicians to burn it with fire. And JULIUS, who was from the city of 'AḲFÂḤAS, came to Abbâ NÔB, and asked him about his fight, and the name of his city, and he wrote down all [the story of] his fight. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword; and our Lord Christ appeared unto him, and comforted him and told him great healing should be derived from his body wheresoever it might be laid. And He said that God would deliver from his tribulation everyone who should ask this from Him in the name of Abbâ NÔB, and that God would forgive the sins of every one who celebrated his commemoration, or who satisfied the hungry with food, or who gave drink to him that was parched, or who gave incense or an offering [to the church], or who wrote a copy of the book of his fight. And then the soldiers cut off his head, and he received the crown of martyrdom in the kingdom of the heavens. And JULIUS took the body of Abbâ NÔB, and sent it with his servants to the city of NEKHÎSÂ, and when the days of persecution were ended, they built a church in his name, and many signs and miracles took place in it. And the body of the saint is in the town of GAMNÛDÎ to this day. [fol. 123*b* 1] Salutation to NÔB.

And on this day also Abbâ TAKLA 'ADÔNÂYÂ, of DABRA LÎBÂNÔS, and TAWALDA MADKHAN, and their companions, became martyrs.

And on this day also fourteen thousand and eighty-four companions of Abbâ NÔB (var. nineteen thousand and eighty-four) became martyrs.

[fol. 123*b* 2] And on this day also died the holy father Abbâ SIMON, the forty-second Archbishop of the city of Alexandria. This saint came from the East, and his parents brought him to the monastery to the west of the city of Alexandria, wherein is the body of Saint SEVERUS; and he became a monk there, and he learned to read and to write, and he learned by heart the Books of the Church. And Abbâ AGATHON made him a

priest, and after this God chose him to become archbishop; and when he was appointed priest he served his spiritual father in the administration of the archiepiscopate. And he lived by himself, fasting, and praying, and reading the Scriptures, and he ate only bread, and salt, and cummin, and uncooked herbs. And he fought a perfect fight, and his devotion was sincere, and he made the soul of lust which was in him to be subject to his rational and understanding soul. And God wrought great signs and miracles by his hands, among which were the following: Certain men of the priests of the city of Alexandria were envious of him, and they went to some magicians and gave them much money, and they prepared a deadly poison for them, and gave it to them. And those evil priests took that poison, and mixed it with some drink, and poured it into a glass, and gave it to the archbishop and then they asked him to drink, and to give them his blessing. And the archbishop drank that drink after he had received the Holy Mysteries, and no harm whatsoever came to him. [fol. 123*b* 3] And after this they mixed that poison [with other things], and gave it to him a second and a third time, and it did him no harm, and the priests marvelled at his escape. Then they went to the market and found new figs there, and they bought some and worked up some of that poison in some of the figs; and the wicked priests arranged together to give him the poisoned [figs] before he received the Holy Mysteries and was fasting. And the magicians said unto them, "If ye can make him swallow it, his belly will split open straightway." And those deniers [of Christ] went to him with deceit, and they asked the archbishop to eat of the figs, and they pressed him, and against his will they thrust the figs into his mouth; now he did not wish to swallow them before he received the Holy Mysteries. And having swallowed them, his belly was moved that night, and he remained sick for four days. And the angel of God appeared unto him in a vision by night, and made known to him the cause of his sickness, and he revealed unto him the names of those who had prepared the poison for him. And in those days 'ABD AL-AZÎZ, Khalîfah of Egypt, came to the city of Alexandria, and Abbâ SIMON, the archbishop, went out to welcome him. And the Khalîfah

saw the traces of his illness on the face of this father, and he asked the scribes, saying, "What hath happened to the archbishop that his appearance is thus?" And they told him what had happened, and how they had prepared poison for him; and the Khalîfah was wroth, and commanded [his soldiers] to burn the priests and the magicians in the fire. [fol. 124*a* 1] And the archbishop bowed down to the ground and wept, and besought the Khalîfah to have mercy on them, and the Khalîfah said unto him, "Assuredly not, nay they shall burn them in the fire as they deserve." And the father said unto him, "If thou dost burn them, I shall have neither priests nor archiepiscopate"; and the Khalîfah marvelled at his gentleness and compassion. And the Khalîfah commanded, and the soldiers drove into exile the priests, and burned the magicians in the fire by ḲÂRÔS. And the Khalîfah loved this holy father greatly, and paid him much honour, and he commanded him to build churches and monasteries; and the archbishop built churches, and he built [one] by the city of AL-WÂḤ to the south of Egypt, and very many other churches. And God made manifest great miracles by his hands, among them being the following: By his prayer he raised up to life a certain priest called MÎNÂS, after he was dead and had been made ready for burial; and the description of his raising up is thus. This father SIMON had appointed MÎNÂS to be the administrator of all the property of the Church, and he had to take care of the sacred moneys and endowments, and the sacred vestments were laid up in his charge. And this father used to charge him always, saying, "Do not let any of the money and property of the Church be laid up in thy house." And it fell out that a sickness came upon him suddenly, and his tongue stuck fast in his throat, and his heart failed him. When the archbishop heard of it he was exceedingly sorry, and he kept vigil all that night, and prayed to God on behalf of that priest, and asked Him to raise up that priest from the dead, because of the property of the Church. And at midnight [fol. 124*a* 2] this father heard that the priest was nigh to die, and he sent his disciple to the wife of the priest, and commanded him to ask her about the property of the Church; and when his disciple drew near to the house of the

priest he heard the outcries of the people thereof, who were weeping for the priest. And he went in and found that he was dead, and that they were dressing him in the vestments of the priesthood and laying him on the bier; and there were many men round about him weeping for him. And the disciple bowed his head in salutation to the priest, and straightway the dead man rose and sat up, and he embraced the disciple with his arms and hands, and he said unto him, "God is the God of the honourable father, Abbâ SIMON." And the disciple said unto him, "Be strong, O priest, and fear not." And the priest said unto him, "Verily, I am strong through the prayer of my lord father, the archbishop, and God hath given me life again, and hath raised me up from the dead." And the disciple called the priests who were struck with dismay at the death of that priest, and he said unto them, "Be not dismayed, behold the priest MÎNÂS hath risen from the dead." And when the priests and the people came to him, the priest said unto them, "Know ye that I was dead, and that they set me before the throne of my Lord Christ. And I saw all the archbishops of the city of Alexandria from MARK the apostle to Abbâ ISAAC, and they were standing before our Lord Christ. And they rebuked me, saying, 'Why hast thou hidden the property of the Church from our brother SIMON the archbishop?' And our Lord Christ commanded them, [fol. 124*a* 3] saying, 'Cast him into the Outer Darkness.' And when they dragged me along to cast me out, the archbishops bowed down before our Lord Christ, and asked Him, saying, 'Have mercy upon us this time. Our brother SIMON, the archbishop, is at this moment standing up and praying for him, and for the property of the Church which was laid up with him.' And God accepted their petition, and He commanded and [the angels] put back my soul into my body. And God said unto me, 'Behold, I have had compassion on thee for the sake of My chosen ones, and for the sake of their brother SIMON, the archbishop. And if thou dost not speak of thine own free will, and reveal unto him where the property of the Church is, thou shalt not return hither, and I will not accept their petition on thy behalf, according to what the Lord telleth Me, and I will not make

thee to live after thy death.'" And when all the people who were there heard these words, and saw this miracle, they marvelled exceedingly, and they praised God the Most High; and straightway their sorrow and weeping were turned into joy. And after that priest was restored to life he remained many days, and he used to relate this miracle to every man. And this father Abbâ SIMON continued to fight the fight and to devote himself to God, and to teach his flock, and to admonish them and to encourage them in the True Faith, and after this he died in peace. [fol. 124*b* 1] Salutation to SIMON the archbishop.

XXV. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the dedication of the Church of Saint MERCURIUS, the martyr, in the city of MĔSR (CAIRO), wherein his miracles appeared. Salutation to the consecration of thy church, O MERCURIUS.

And on this day also the ascension into heaven of ENOCH, the righteous scribe, took place.

And on this day also Abbâ ZA-ÎYÂSÛS, of DABRA LÎBÂNÔS, became a martyr by the hand of the pagans. Salutation to ZA-ÎYÂSÛS.

[fol. 124*b* 2] And on this day also the apostolic woman Saint THECLA died. This saint lived in the days of Saint PAUL, the apostle. And when Saint PAUL, the apostle, went forth from the city of Antioch he departed to the city of Nicomedia; and there was in that place a certain believer, whose name was SEFÂRÔS, who took Saint PAUL, and set him in his house. And a great many people gathered together to him, and they heard his teaching. And when this virgin THECLA heard Saint PAUL, the apostle, teaching, she looked out from the window of her house that she might hear his doctrine, and she did this

for three days and three nights. And she was so eager to hear his doctrine, that she neither ate nor drank; and the word of his teaching entered into her heart. And her parents and her servants were very sorry, and they used to beseech her to turn from her counsel, and not to follow Saint PAUL. And her father went to DÊMÂS and REMÔGÂNÔS, the magistrates, and complained to them about what had happened to his daughter, and they urged him, and at length he went to the emperor. And he cried out and laid information against Saint PAUL, and the emperor had him brought into the hall of the emperor, and he questioned him about his work and his Faith, but found no cause of complaint [against him]; and the emperor commanded and the soldiers shut Saint PAUL up in prison. And Saint THECLA put off her ornamental attire, and came to Saint PAUL in the prison house, and she bowed down at his feet. And her parents [fol. 124*b* 3] sought for her, and could not find her, and [her handmaiden] told them that she was with Saint PAUL the apostle; and the governor commanded the soldiers to burn her in the fire. And her mother cried out, saying, "Burn her in the fire, so that all the numerous women of noble families who believe in the teaching of PAUL the apostle may be admonished." And they brought THECLA out from Saint PAUL to burn her, and they brought Saint PAUL out also. And her heart was bold, and she saw Saint PAUL praying, and he went up into heaven whilst in his body; and when he had made the sign of the Cross over her face and her body, she threw herself into the fire; and the women wept for her. And at that moment God sent very much rain, and lightning and hail, and the red-hot furnace became like unto cool dew. And she escaped from the fire, and ran and came to Saint PAUL in the place wherein he dwelt secretly; and she asked him to shave off the hair of her head, so that she might follow him; and he did this for her. And when she went to the city of Antioch, a certain nobleman saw her, and wanted to marry her, for she was very beautiful in her appearance, but she made bold and cursed him, and he informed the governor of the city about her. And the governor commanded the soldiers to cast her to the lions, and she was with the lions for two days and two nights, but the lions only

licked her feet. And after this they tied her between two oxen and dragged her through all the city, but [fol. 125*a* 1] she suffered no pain whatsoever. Then the governor sent her away, and she went to Saint PAUL, and he comforted her, and strengthened her, and commanded her to depart, and preach the Faith of our Lord Jesus Christ. And she went to the city of KONIA, and preached in the Name of our Lord Jesus Christ, and then she went to her own city and converted her father and her mother, and brought them into the Faith of our Lord Jesus Christ. And having finished her fight she died in peace and received the crown of the preachers and confessors in the kingdom of the heavens. Now her body resteth at the present time in the city of SENGÂR [near Damietta] in Lower Egypt, and many signs and wonders have appeared through it. Salutation to the apostolic woman THECLA.

And on this day also Saint 'A[N]DÔNÎN (or, 'ANDÔNÎNÂ) became a martyr. This young man was a native of the city of BÂNÂ, and his parents were among the elders of the city; and they were believers, and were excellent and merciful. And this saint went to the city of ANTINOË and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to shoot him [fol. 125*a* 2] to death with arrows; and they did as he commanded, but the arrows did the saint no harm. Then the governor had him bound, and sent him to the city of Alexandria, and with him was Saint Abbâ BÎMÂKÔS, and two other martyrs; and the governor of the city of Alexandria shut them up in prison. And they hung up Saint 'ANDÔNÎN, head downwards, until much blood flowed from his mouth down upon the ground, and then he tortured him severely; and when the governor was tired of torturing him, he sent him to the city of FARMÂ, where the saint found Saint MÎNÂS in prison; and he rejoiced in him, and they comforted each other. And the governor of the city of FARMÂ tortured him with every kind of torture, and they cut his flesh into strips with red-hot saws, and after that he boiled him in a cauldron over a fire, but God raised him up whole and uninjured. And when he was tired of torturing him he commanded the soldiers to cut off his head,

and they cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens. And great miracles took place through his body, which healed all those who were sick. Salutation to 'A[N]DÔNÎNÂ the martyr.

And on this day also Saint Abbâ ISAAC became a martyr. This saint was a man of the city of SAMAMÂ (or, SÂMMÂ), and he was a gardener, and he was an excellent man, gentle, and [fol. 125*a* 3] devoted to God. He ate no flesh, he drank no wine, he fasted two days at a time, he ate herbs, and he visited the poor and needy, and gave them what was left of his wages. And our Lord appeared unto him in a vision, and commanded him to go to the governor, and confess His Name before him. And our Lord promised him many things, and told him of the crowns which were prepared for him, and the saint rejoiced exceedingly. And he rose up and gave what was left in his house to the poor and needy, and then he prayed and asked God to help him. And he came to the governor, and confessed God the Most High before him, and the governor tortured him severely, and burned him with fire, and hacked off his limbs, and hanged him, and broke him on the wheel; but God gave him strength to endure under all this torture, and He raised him up sound and uninjured. When he was tired of torturing him the governor commanded the soldiers to cut off his head with the sword, and thus he received the crown of martyrdom in the kingdom of the heavens. And men of the city of SAMAMÂ came and took his body, and wrapped it in splendid cloths, and laid him in a fair place until the end of the days of persecution. [Then] they built a beautiful church for him, and laid his body therein, and great signs and miracles appeared through it, and healings for many sick folk. Salutation to ISAAC, the gardener.

[fol. 125*b* 1] And on this day also LÎYÂRYÂ (HILARIA) became a martyr. This saint was a native of the city of LĔMDĔYÂ (var. DEMYÂL), which is nigh unto the city of DĔMÊRÂ, and her parents were believers and were excellent folk; and she herself was chaste both in mind and in body, and she fasted

and prayed continually. When her days were eleven years, and she was living and doing her work, our Lord Jesus Christ revealed to her a great light, and the Archangel FÂNÛÊL appeared, and said unto her, "Why sittest thou here doing nothing but fighting the spiritual fight whilst the crowns which are prepared for those who fight for the Name of Christ, our Lord, [are waiting for thee]?" And when she heard this she rose up, and gave all her goods to the poor and needy, and departed to ṬÛW, and thence to the city of SARSANÂ, and confessed our Lord Jesus Christ before the governor. And there was a certain holy man whose name was Abbâ SÎNÔDÂ, and our Lord Jesus Christ had appeared unto him, and informed him concerning this holy woman, and what would become of her; and when he saw her he rejoiced in her, and comforted her and strengthened her heart. And the governor tortured her severely, and he made gashes in all her body, and drove red-hot iron pegs into her; and after this he bound her with seven thousand, six hundred martyrs. Then he took her with him [fol. 125*b* 2] in a ship and departed. And whilst they were on the ship, a fish rose up and snatched away a child from his mother, and she had no other child, and she wept and lamented for her son exceedingly. And the saint had compassion upon her, and prayed to God on her behalf, and then our Lord commanded the fish to give back the child, and the fish gave him back to his mother, alive, and no harm had befallen him. And when the governor arrived in the city of ṬÛW, he commanded the soldiers to put the saint in the furnace of the public baths, and they did as he commanded, but no harm came to her. And then they hacked off her limbs, and cast her into the fire, and they plucked out the nails of her hands and feet, and cut out her tongue, and drove iron pegs through her feet; after this, they made her to lie on an iron bed, and lighted a fire under her. And when he was tired of torturing her, he commanded the soldiers to cut off her head, and thus she received the crown of martyrdom in the kingdom of the heavens. Salutation to TĔLYÂRYÂ (*sic*) (HILARIA), and salutation to those who were martyred with her.

[fol. 125*b* 3] And on this day also THECLA and MÛGÎ, from

the city of ḲAYRÂḲÛS, on the border of BAḤYARÂ (Baḥrâya?) by the city of Alexandria, became martyrs. These saints were brought up by a God-fearing teaching woman in the city of ḲARÂḲÛS (*sic*), and as they were sailing on the river one shewed them the governor torturing Christian folk, and they marvelled at his hard-heartedness; these saints were those who endured his torture. And the angel of God appeared unto the saints, and shewed them the glory of the saints, and strengthened them, and the angel sailed with them on the ship to the city of Alexandria. And our holy Lady, the two-fold Virgin, MARY, the God-bearer, and ELISABETH, appeared unto her in the forms of two women, and they wept with them. And when they came unto the city of Alexandria, they confessed our Lord Jesus Christ before the governor, who tortured them severely. And they cut off the head of Saint MÛGÎ with the sword, and she received the crown of martyrdom in the kingdom of the heavens; and the governor sent Saint THECLA to the city of DĔMÔW, where she became a martyr. Salutation to THECLA and MÛGÎ.

And on this day also Saint Abbâ KARAZÛN (?) became a martyr. This saint was a man from the city of BÂNWÂN, and he was formerly a thief, [fol. 126*a* 1] and there were with him two other young men who were thieves. And they went to the cell of a certain monk in the desert of SCETE to steal his goods, and they found him keeping vigil and standing up in prayer; so they waited until he had finished his prayer and had lain down. Now that monk never slept, and their hearts were afraid and dismayed. And when the time of dawn came, the old monk went out to the thieves, and when they saw him they bowed down at his feet, and cast down their swords before him, and became monks under his direction. And this saint fought a very great fight, and devoted himself to the ascetic life, both soul and body, and a certain aged monk prophesied and informed him that he would, assuredly, become a martyr for the Name of our Lord Jesus Christ. And when seven years had passed by, Satan brought tribulation on the churches and on the Christian people. And this saint embraced his spiritual father, and

received his blessing, and departed to the city of NAḲYÔS, where he found the Emperor MAXIMIANUS; and he confessed our Lord Jesus Christ before the governor. And the governor tortured him severely, and sawed his body with iron saws, and rubbed into his wounds vinegar mixed with salt; and then he took him to the city of Alexandria, and hung him up on the mast of the ship five times; and the ropes broke. And then he cast him into a vessel made of hide, and threw him into the sea (or, river), but the angel of God brought him out of the sea, and commanded him to go to the city of GAMNÛDÎ. And he departed and came to the city of BENWÂNÎ, and [fol. 126*a* 2] the people asked him about Abbâ KARAZÛN (*sic*), for they did not recognize him. And they said unto him, "Abûna Abbâ KARAZÛN departed many days ago, and we do not know where he is, and we have had no news of him." And a certain maiden recognized him and knew him, and by reason of her great fear she fell down and broke her water jar. And she said unto the people, "This man is Abbâ KARAZÛN himself," and all the men of the city made haste to go to him, and they were blessed by him. And every man who was sick came to him, and the saint besought God and prayed over some oil, and anointed them therewith, and they were healed. And then he went to the city of GAMNÛDÎ, and he said unto a soldier, "I am a Christian, bind me and drag me into this city"; and the soldier did as the saint commanded him. And when he had brought him thither, the governor hanged him on a tree, head downwards, for ten days; and the blood flowed down from his mouth and nose upon the ground. And Abbâ KARAZÛN cursed the daughter of the general, and she died and remained in her grave for eighteen days, and the people came and besought the saint on her behalf. And he prayed and entreated our Lord Jesus Christ, and He raised up the maiden from the dead, and she told them what she had seen of the Judgement in hell. And JUSTUS the general, and his wife, believed on our Lord Jesus Christ, and all his soldiers, and they became martyrs; and they were in number nine hundred, and thirty, and five souls. And after this the governor sent Abbâ KARAZÛN to the city of Alexandria, and when he arrived there they tortured him [fol.

126*a* 3] very severely. And he also sent him to the city of GAMNÛDÎ, where they beat him with bars of wood and broke his back; and when he was tired of torturing him he sent him to the city of Alexandria. And when the saint came to the Hill of BARMÛDÂ, our Lord Jesus Christ, our Redeemer, appeared unto him, and comforted him, and told him that he should finish his fight there, and He promised him that He would grant to every man any request which he should make in his name. And when the governor was tired of torturing him he commanded the soldiers to cut off his head with the sword, and thus the saint finished his martyrdom, and received the crown thereof in the kingdom of the heavens. And the angel of God appeared unto a certain priest of the men of the city of MANÛF, and told him where the place was wherein the body of Saint Abbâ KARAZÛN lay, and commanded him to take it away. And that priest went and took the body of the saint, and wrapped it up in beautiful cloths, [and kept it] until the end of the days of persecution. And they built a beautiful church for him in the city of BENWÂN (*sic*) and laid his body therein, and many miracles and wonders took place through it. Salutation to Abbâ KARAZÛN. Salutation to the nine hundred and thirty-five people who [fol. 126*b* 1] were martyred with Abbâ KARAZÛN.

And on this day also is celebrated the commemoration of seven thousand, three hundred martyrs. [In the Bodleian MS. seventy-six thousand.]

And on this day also Saint LADÎMÂDYÔS (or, DEMADIUS ?), the Syrian, became a martyr. This saint was brought up with the Persians, and learned from them the knowledge of the stars; and he wished to become a Christian. And he found a certain Persian priest in the bazâr, whose name was 'ENGALIUS, and he taught him the Law of God and rejoiced in him exceedingly; and he began to teach the men of his house to turn to God and to believe in Him. And then he went to a certain city between Syria and Rômê, and was there baptized with Christian baptism. He became a monk, and fought a great, and super-

human fight; and the brethren were jealous of him when they saw his fight; and they wished to drive him away from the mountains. When he knew this he went forth from that place and departed to a city on the borders of [the city of] THEODOSIUS, and he came to the monastery of Saint SERGIUS; where he lived with an aged anchorite for a year, and fought the fight. And he ate neither beans, nor any food with fat therein. And the aged anchorite urged the abbot [fol. 126*b* 2] to make LADÎMÂDYÔS a deacon, so that he might minister with him in the sanctuary; and being unable to resist him, he was made a deacon, and ministered with him in the sanctuary. And when the old man went into the altar at the consecration of the Offering, during the consecration, he saw a white dove of most beautiful appearance, and it came near and descended upon the altar. And LADÎMÂDYÔS, thinking that it was a dove of flesh, was afraid lest the chalice should be overturned, and he made a motion with his hand, and drove the dove off; now the aged anchorite did not see the dove. And after the Service was ended, the anchorite asked him, saying, "What happened to disturb thee at the time of the Offering, when thou didst stretch out thine hand over the altar?" And LADÎMÂDYÔS told him how he had seen the dove. And the anchorite said unto him, "In future when thou seest the dove tell me." And when the old man went up to the altar to receive the Offering, and the time for seeing the dove came, LADÎMÂDYÔS said unto him, "That dove hath come"; and the old man did not see it, and again he was exceedingly sorry. And he bowed low before God, and he prayed continually, and entreated Him with tears by night and by day, until he saw that dove; and he knew that it was the grace of the Holy Spirit; but he told Saint LADÎMÂDYÔS nothing, so that he might not be puffed up in his heart. And after this the anchorite went to the bishop, and asked him to make LADÎMÂDYÔS a priest, now LADÎMÂDYÔS himself knew nothing about this, until he took him and made him a priest against his will. And when the Archbishop of that country heard the story [fol. 126*b* 3] of his fight, he took some people with him, and wanted to go with them to him, and to receive a blessing from him. And Saint LADÎMÂDYÔS knew

of this by the Holy Ghost, and he fled secretly, and came to the church of Saint MARK, the martyr, and then he departed and dwelt in the desert, where he lived on grass, and God, the Most High, performed great miracles [by his hands]. And then he fled from the vain praise of man to the sea-shore. And one day he took the water-pot, and went down to the river to draw water, and he saw women there drawing water, and they laughed at him, and made a mock of him; and he went back without having drawn water, and with sorrow in his heart. And he asked God to dry up that river, and God, the Most High, heard his petition, and He made the river a road whereon men could travel. And when the people knew that it was Saint LADÎMÂDYÔS who had dried up the river, they all went up to him with their wives, and their children, and they entreated him with many tears, until he prayed to our Lord Jesus Christ Who gave them back the river, and it became as it was formerly. And when he saw the people wishing to honour him, he fled from that place and went to another desert, and he lived therein a year, fighting the fight, and enduring the cold of winter, and the heat of summer, under the sky without a roof. And with great difficulty the people forced him to let them build him an abode, and he dwelt therein, and God, the Most High, performed many signs and miracles by his hands, [fol. 127*a* 1] and among them was the following: There was a certain man who was blind in one eye, and when he was being blessed by him the hand of the saint rested upon the blind eye of that man, and his eye was opened straightway, and he saw. And another man, a paralytic, they brought to him, and he prayed over some oil and water, and anointed him therewith, and the man recovered. Another man, one who was dumb, when they brought him to him, the saint knew that this sickness had come upon the man because of the sin which he had committed; and then he prayed to God, the Most High, and He healed him by his hands. And again, a certain rich man came to him with his wife, who was barren, and the saint prayed to our Lord Jesus Christ, and He gave them children, whom they brought to him, and he blessed them. And this Saint Abbâ LADÎMÂDYÔS performed countless miracles. And it came to pass in his days that the Emperor

WALÎṬÔS (VALENS?), the infidel and idolater, came to the city of Antioch, and he pulled down the churches which CONSTANTINE had builded. And then he heard that the Persians had come to fight against him, and when they (the Romans) had departed thither, they passed by the habitation of Saint LADÎMÂDYÔS, and one told the emperor about him. And the soldiers stoned him, and his disciple, with stones, until a great heap of stones stood over their cave. And thus died LADÎMÂDYÔS and his disciple. And after one year God revealed his body to a certain man, who was a merchant, and was travelling that way, now he had a laden camel with him, and the camel fell down, and sank into a pit in the ground. And when [fol. 127*a* 2] the men came to take up the camel, God shewed him the cave, and he and his men knew that it was the cave of Saint LADÎMÂDYÔS; and they dug and took up the body of the saint, and that of his disciple, with great honour. On the fifteenth day of the month of Ḥamlê, on the day whereon he died, they built a church for Saint LADÎMÂDYÔS, and they laid therein his body, and that of his disciple; and God made manifest many signs and miracles therefrom. Salutation to LADÎMÂDYÔS.

Salutation to 'AṬRÂBIUS, who took the place of PACHOMIUS.

And on this day also are commemorated the Seven Thousand Martyrs of Athribis, and AMÔN and MARY. [fol. 127*a* 3] Salutation to the Seven Thousand Martyrs of Athribis. [Twenty-five Thousand in the Bodleian MS.]

XXVI. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died at a good old age the righteous man JOSEPH, the carpenter, who was worthy to be called the father of Christ in the flesh, and concerning whom the Holy Gospel beareth witness that he was a righteous man, and that, because of this,

our Lady Saint MARY was in safe keeping with him. And he finished his fight, and his course, and his toil, and his journey, together with our Lady MARY and our Lord Jesus Christ, in his coming to Bethlehem, and [his] flight to the country of Egypt. On his return from the country of Egypt there came [upon him] tribulation from the Jews. And when the time came for him to depart from this transient world to the world of the Living, [he called to him] his other sons, that is to say, JUSTUS, and JUDAH, and JÔSÂ, and JACOB, and his three daughters, and he gave them commandments and embraced them, and stretched out his hands and delivered up his soul into the hand of God, and inherited everlasting life. And all the days of his life were one hundred and fourteen years; he lived before his marriage forty years, and after his marriage, fifty-two years, and after his wife died, nineteen years, and three years [fol. 127*b* 1] before the Incarnation of our Redeemer. And our Lord Jesus Christ came to him at the time of his death, and laid His hand upon his eyes and wept over him, and He bestowed upon his body the gracious gift of never growing old, and upon his bones the gift of incorruptibility. And they laid him in the grave of JACOB, his father, in the tenth year of the Incarnation of our Lord Jesus Christ. Salutation to JOSEPH and MARY.

And on this day also died the holy father, Abbâ TIMOTHY, the twenty-second Archbishop of the city of Alexandria. This saint was the brother of the Archbishop Saint PETER his predecessor, and having been appointed he shepherded the rational flock of Christ and guarded them from the wolves ARIUS, and MACEDONIUS, and SABELIUS. In the sixth year of the archiepiscopate of this saint the Emperor THEODOSIUS the Great [began to] reign over the Christian people. In that year also took place the General Council whereat One hundred and Fifty bishops gathered together in the city of Constantinia on account of MACEDONIUS, who had denied the Holy Spirit; and this father was president of the Council. [fol. 127*b* 2] Now Saint DAMALIUS, Archbishop of the city of Rômê, did not come to the Council because of his illness, but he sent priests in his place. And this holy father TIMOTHY disputed with

MACEDONIUS, who denied the Holy Ghost, and with SABELIUS and with APOLLINARIUS, and he overcame them, and put them to shame. And behold, we have described their denial, and how this saint disputed with them, [in the section of this work] relating to the days of the assembling of this Council, which is the first day of the month of Yakâtît. And during the archiepiscopate of this saint, he took great care concerning the buildings of the churches, and he built many churches in the city of Alexandria and outside it, and he repaired and restored many of them; and he built many cells for the churches (?), and for the pilgrims. And he was teaching his flock much doctrine continually, and by means of his great knowledge he strengthened them in the True Faith, and by the sweetness of his voice and his reading. And he converted many of the followers of ARIUS and MACEDONIUS, and brought them into the True Faith of our Lord Jesus Christ. And he sat upon the throne of MARK the evangelist for nine years and a half, and he died in peace. Salutation to TIMOTHY the archbishop, brother of PETER the archbishop.

And on this day also died Abbâ SALÂMÂ, the Revealer of the Light, the Bishop of Ethiopia; [fol. 127*b* 3] now his history is as follows: A certain man from the country of the Greeks, a master of learning, whose name was MÊRPES (MEROPIUS?), came wishing to see the country of Ethiopia, and he had with him two youths of his family, and the name of one was "FERÊ MĔNÂṬÔS (FRUMENTIUS)," and that of the other was "ÂDĔSYÔS (AEDESIUS)"; now there are some who call him "SÎDRÂKÔS." And he arrived in a ship at the shore of the Sea of Ethiopia, and he saw all the beautiful things which his heart desired, and as he was wishing to return to his country, enemies rose up against him and killed him, and all those who were with him. And these two youths were left [alive], and the men of the city made them captives, and taught them the work of war, and took them as a present to the King of 'AKSÛM whose name was "ALAMÊDÂ." And the king made ADYÔS (*sic*) director of his household, and FERÊ MĔNÂṬÔS keeper of the Laws and Archives of 'AKSÛM; and after a few

days the king died, and left a little son with his mother, and the 'AZGÂGÂ reigned with him. And 'ÂDĔSYÔS and FERÊ MĔNÂṬÔS brought up the children, and taught them little by little the Faith of Christ, and they built for them a place of prayer, and they gathered together to it the children and they taught them psalms and hymns. And when they had brought the boy to the stage of early manhood, they asked him to dismiss them to their native country; and 'ADYÔSĔS (*sic*) departed to the country of Tyre to see his kinsfolk, and FERÊ MĔNÂṬÔS departed to Alexandria, to the Archbishop ATHANASIUS, and he found that he had been restored to his office. And he related everything which had happened unto him because of their Faith in the country of Ethiopia, and how the people believed on Christ, but had neither [fol. 128*a* 1] bishops nor priests. And then Abbâ ATHANASIUS appointed FERÊ MĔNÂṬÔS Bishop of the country of Ethiopia, and sent him away with great honour. And he arrived in the country of Ethiopia during the reign of 'ABRĔḤÂ and 'AṢBĔḤA, and he preached the peace of Christ in all the regions thereof, and because of this he was called "Abbâ SALÂMÂ." And after he had saluted the men of Ethiopia he died in peace. Salutation, salutation, I say, with joyful voice to Abbâ SALÂMÂ.

And on this day also is commemorated the blessed Saint Abbâ RÔYS.

Salutation to SAMUEL and ZACHARIAS.

XXVII. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ AMMÔN, of the city of TARNÛṬ, became a martyr. This saint came to Upper Egypt, and he saw the tortures which were being inflicted upon the holy [fol. 128*a* 2] martyrs, and he went to ARIANUS, the governor of ANTINOË, and confessed our Lord Jesus Christ before him. And ARIANUS tortured him severely, and beat him, and hanged

him, and cut gashes in all his body, and drove long, sharp nails through his body; and our Lord Jesus Christ gave him strength, and healed his wounds, and raised him up from the punishment, whole and uninjured. And after this ARIANUS sent him to the city of Alexandria. And our Lord Jesus Christ appeared unto him, and strengthened him, and promised him, saying, "Whosoever shall celebrate thy commemoration, or shall write [a copy of] the book of thy fight, or shall cause it to be read, or shall give bread and water to the poor on the day of thy commemoration, I will blot out their sins and write their names in the Book of Life in the kingdom of the heavens"; and having said this unto him our Lord Jesus Christ went up into heaven with glory. And Saint Abbâ AMMÔN rejoiced with great joy. And then the governor tortured him very severely, and very many men believed through him and became martyrs. And among them was a certain young woman, a virgin, whose name was THEOPHILA, and she came and stood up before the governor, and cursed him and his idols, and she confessed our Lord Jesus Christ. And the governor commanded the soldiers to cast her into the fire, but God delivered her from the fire; and they cut off her head with the sword, and she received [fol. 128*a* 3] the crown of martyrdom in the kingdom of the heavens. Then the governor tortured Abbâ AMMÔN with great severity, and he mutilated him, and after this he commanded the soldiers to cut off his head with the sword; [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And many signs and miracles, and great healings of the sick, took place through his body. Salutation to AMMÔN.

And on this day also are commemorated the vision which EZEKIEL the prophet saw; and the dedication of the church of Saint JOHN the evangelist in the city of Alexandria, and the honourable father Abbâ SIMON, Archbishop of the city of Alexandria, that is to say, the translation of his body to the monastery of Abbâ MACARIUS of the desert of SCETE; and the death of SETH, the son of ADAM. Salutation to the translation of thy body, O SIMON. [fol. 128*b* 1] Salutation to the vision of EZEKIEL.

Salutation to BÎFÂMOMÔN (BÎFÂMÔN).
Salutation to the holy woman MASḲAL KABRÂ.

XXVIII. Ḥamlê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day also are commemorated ANDRONICUS and his wife ATHANASIA, the lovers of God. They came from the city of Antioch. They were rich in gold and in silver, and they gave one half of the profit which they made on their money to the poor; and after a few days they produced two children, a boy and a girl, and they called their names JOHN and MARY. And then ANDRONICUS and ATHANASIA took counsel together, and agreed to cease to live together as man and wife, and they began to devote their money and themselves to ministering to the sick and needy, that is to say, he ministered to the men, and she ministered to the women; and they continued to do this for twelve years. And then their children fell ill of the plague, and they both died on one day. And when ANDRONICUS saw [this] he fell upon the ground, and [fol. 128*b* 2] he cast himself before the picture of our Lord Jesus Christ, and wept, saying, "Naked was I when I came forth from my mother's womb, and naked shall I be when I go to God; God gave, God took away, blessed be the Name of God for ever." And their mother, in the intensity of her grief, wanted to kill herself, and weeping she came into the sanctuary to the place where her children were buried. And during the night she saw, as it were, a monk who said unto her, "Weep not for the death of thy children, but weep for thyself, for thy children are rejoicing in the kingdom of the heavens." And when she heard this she went and told her husband, and they decided to renounce the world. And they distributed their money among the poor and needy, and went forth by night, and came to Alexandria, and ANDRONICUS left his wife there and departed to the desert of SCETE, and became a monk with Abbâ DANIEL; then he went back and took his wife to Upper Egypt, and placed her in a house of

virgins and left her there. And when ANDRONICUS had lived with Abbâ DANIEL for twelve years, he asked that he might go to Jerusalem so that he might be blessed in the holy places. And whilst he was on the road thither, behold, by the Will of God, his wife met him, for she also wished to receive a blessing in the holy places. Now, by reason of her labour and vigil her face had become so changed that he did not know her, but she knew him because his face had not changed. And having visited the holy places they returned to the city of [fol. 128*b* 3] Alexandria. And Abbâ DANIEL had knowledge by the Holy Spirit, and he said unto ANDRONICUS, "Dwell in a place with that monk who hath been thy companion, for he is holy"; and they dwelt [there] twelve years, and there was none who knew that the companion of ANDRONICUS was a woman, but they called her "ATHANASIA." And Abbâ DANIEL visited them on one occasion, and spake to them concerning the profit of their souls. And ATHANASIA having fallen sick, ANDRONICUS went to Abbâ DANIEL and said unto him, "My companion is going to die, come and visit him." When Abbâ DANIEL arrived he found that she was very ill, and she said unto him, "Abbâ, I want thee to administer unto me the Offering," and Abbâ DANIEL devoted himself to the matter, and administered unto her the Holy Mysteries, and she died straightway; and there rose up a sweet odour and filled the place. And when ANDRONICUS wanted to wrap her up for burial, he discovered by her hair that she was a woman; and they found on the body a paper whereon her history was written, and a token which she left to her husband. And when ANDRONICUS had read the paper, and knew that she was his wife, his mind became obscured, and he began to beat his face and to lament. And after a few days, now, he had become sick, the aged men came and received his blessing, and having received the Offering, he died and entered into the kingdom of heaven. Salutation to ANDRONICUS. [fol. 129*a* 1] Salutation to ATHANASIA.

Salutation to ABRAHAM, ISAAC, and JACOB, the aged men of Israel.

Salutation to MASḲAL KEBRÂ.

And on this day also died the blessed man, the fighter, the worker of wonders, Abbâ PHILIP, father of the Council of the holy city of DABRA LÎBÂNÔS. Of this holy man it was reported that he used to work signs and wonders. And by the Will of God he came to his native place in the interior of the desert, in the days when Abûna TAKLA HÂYMÂNÔT lived there, to be his son, and that saint received him joyfully and he knew, by the spirit, that he was to be a chosen vessel. And after he had tried him with spiritual exercises of all kinds, he arrayed him in the garb of the monk. And Abbâ PHILIP fought the fight, and made himself to be like unto TAKLA HÂYMÂNÔT. And when Abbâ TAKLA HÂYMÂNÔT died, PHILIP was set upon the throne of Abbâ ELISHA. After a little [time] one of the sons of the Abûna died, and when they wanted to wrap him up in cloths for burial, he moved himself and spake, saying, "Abûna TAKLA HÂYMÂNÔT, [fol. 129*a* 2] ELISHA shall come to me, and PHILIP shall sit upon thy throne"; and having said this he died. And then they appointed PHILIP to be the Abûna. And he followed a right course, like his father, and he received beatings and tribulations, as he ministered for righteousness' sake; and he died under persecution (or, in exile), and he departed to God, bearing the crown of praise. Salutation to PHILIP.

XXIX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the BIRTH OF OUR LORD, and God, and Redeemer, Jesus Christ. Salutation to Thy Birth, O our Redeemer.

And on this day also is celebrated the festival of the translation of the body of Saint THADDEUS, the apostle, from the country of Syria to the city of Constantinia. [fol. 129*a* 3] The righteous and Christ-loving Emperor CONSTANTINE had it translated, and he built a beautiful church, and consecrated it,

as it were this day, and laid THADDEUS within it; and many signs and miracles appeared through his body. Salutation to the translation of thy body, O THADDEUS.

And on this day also Saint WARĔSṬĔFÂ (or, WARSANÔFÂ BARSANÔFÂ?) became a martyr. This saint was a learned, and orthodox, and kindly ascetic. The people wanted to make him a bishop but he fled from them, and having come to a certain city he dwelt with two Christ-loving brethren. And the angel of God appeared unto him, and commanded him to confess our Lord Jesus Christ, and to receive the crown of martyrdom. When he awoke from his sleep he told the brethren what he had seen, and they all agreed together and went to the governor and confessed our Lord Jesus Christ before him. And the governor tortured them severely, and then cast them into prison until he went to the city of SENḤÛR, when he took them with him, and again tortured them there severely. And at the time when he was torturing them the angel of God appeared unto them, and strengthened them, and enabled them to endure, [fol. 129*b* 1] and healed their wounds; and after this the governor took them to the city of ḌHÂ and tortured them there. And then the governor gathered together many confessors, and had read to them the roll containing the Edict of the emperor in respect of the worship of idols; and this Saint WARĔSṬĔFÂ seized the roll, and tore it in pieces. And the governor was exceedingly wroth, and he commanded the soldiers to heat a furnace red-hot and to cast the saint therein, and they did as the governor commanded, and thus he finished his martyrdom in the furnace. And as for the other two brethren the soldiers cut off their heads with the sword and the saints received the crown of martyrdom in the kingdom of the heavens. Salutation to WARĔSNÔS (*sic*).

XXX. ḤAMLÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day MERCURIUS and EPHRAIM, the holy Galileans, became martyrs. These saints were loving brethren in the spirit, and kinsmen in the flesh, and they were of the men of the city of 'AKMÎM. They made an agreement together in the spirit, and they became monks in the same monastery in Upper Egypt, and they lived therein fighting the fight with fasting, and prayer, [fol. 129*b* 2] and prostrations and vigils, for a period of twenty years. And Satan, the Enemy, brought tribulation upon the churches, through the followers of ARIUS, who denied [Christ]; and they came, by the commandment of the Emperor CONSTANTINE, to administer the temples of the orthodox. And these saints rose up and came into the church and cast aside the bread which the wicked Arians, the deniers of Christ, had laid there, and they said unto the people, "He who hath not been baptized in the Name of the Holy Trinity is only fit to offer up an offering on the altar of idols." And the Arians seized the saints and beat them very severely, and the soldiers threw them down upon the ground and trampled upon them with their feet until their members and their bones were broken. And they delivered their souls into the hand of our Lord Jesus Christ and received the crown of martyrdom in the kingdom of the heavens. And certain believing men came, and they took the bodies of the saints, and wrapped them up in cloths, and laid them in a fair place. Salutation to MERCURIUS and EPHRAIM.

[fol. 129*b* 3] And on this day also took place the translation of the body of Abbâ TIMOTHY, Archbishop of the city of Alexandria, from MĔSR (CAIRO) to the monastery of Abbâ MACARIUS in the desert of SCETE.

And on this day also died the blessed PAUL, the monk. It is related of this renouncer of the world that he enjoyed in this

world honour and high rank, and that he had a wife, who was a saint, and blessed children, and that he was exceedingly rich. And he wanted to become a monk. And he called his wife and his children, and said unto them, "Behold, I want to sell you for Christ's sake"; and they said unto him, "Thou art our god, do what thou wishest." And he took his wife, and his sons, and his possessions, and distributed all his money among the poor, and he came to a house for women, and he sought out the abbess and said unto her, "I want to sell thee this woman"; and she agreed to what he wanted. And he wrote the bill of the sale, and handed her over to the abbess, together with what was with her; and she became a nun. And he took his sons to another religious house, and he did with them even as he had done with their mother, and he sold them to the archimandrite, and handed them over to him; and then he went to another religious house and sold himself to the abbot. And he said unto him, "I want to go into the church by myself," and the abbot gave him permission to do so. And he went into the church, and shut the door, and he stood up and stretched out his hands towards heaven, and cried out with a loud voice, saying, "O my Lord, Thou knowest that I [fol. 130*a* 1] have come unto Thee with all my heart." And a voice came unto him which said, "Behold, I know this, and I have accepted thee with all My mind." And then he continued to perform all the hard work which had to be done in the monastery, and he made himself the most menial of all the monks; but God exalted him because of his humility, and many miracles appeared through him, and he died in peace. Salutation to PAUL who sold his wife, and his children, and himself for the sake of Christ.

And on this day also is commemorated the dedication of the church of 'ASRÊLYÛR, that is to say, the church of SÛRYÂL (SURIEL) the angel. Salutation to the dedication of thine house which the believers built in Constantinople.

And on this day ANDREW the apostle performed many miracles, and some of them took place when he was in the city of the Greeks. And our Lord Jesus Christ appeared unto him,

saying, "Rise up and [fol. 130*a* 2] depart to MÂTYÂS (MATTHEW) in the Cannibal City, so that thou mayest bring him out of prison, for the men of that city will in three days bring him out to eat him." And ANDREW said unto our Lord, "If this will happen in three days I cannot get there [in time to save him], therefore send an angel to bring him out of prison." And our Lord answered and said unto ANDREW, "Hearken. If I say unto the city 'Come to Me,' it, and all those who dwell therein, shall come [to Me]. And as for thee and thy disciple, when the morrow cometh, rise up, and thou shalt find a ship which is ready to sail; embark in it, and it shall bring thee [thither]." And He gave him the salutation "Peace" and went up into heaven in glory. And ANDREW rose up, as He had commanded him, and he came to the sea-shore. And God prepared for him a beautiful ship, and He stayed with him in the form of the captain, and there were two angels there in the forms of sailors. And ANDREW went to the ship and found our Lord, Who was disguised as the captain thereof, and he said unto Him, "Peace be unto thee, O Captain"; and our Lord said unto him, "The peace of God be with thee." And ANDREW said unto Him, "Whither goest thou in this ship?" And our Lord said unto him, "To the Cannibal City." And ANDREW said unto Him, "Every man fleeth therefrom and do Ye travel thither?" And the Captain said unto him, "It is necessary for us to go thither"; and ANDREW said unto Him, "I ask Thee to take me"; and the Captain said unto him, "I agree," and He made them to embark. And as they were travelling on the ship with our Lord as Captain, [fol. 130*a* 3] He asked ANDREW many things, and ANDREW told Him of many of the miracles of our Lord, not knowing that He was our Lord. And after this the Captain slept, and ANDREW and his disciples slept, and at that moment our Lord commanded His angels to take up ANDREW, and his two disciples, and to set them down by the sea-shore. And when ANDREW woke up from his dream, and looked at the sea-shore, and did not find the ship, he marvelled greatly; and he said unto his disciples, "O my sons, we were in the ship with our Lord, and did not know it!" And ANDREW rose up and prayed, and our Lord

appeared unto him coming out of the city in the form of a young man with a noble countenance (or, goodly person), and He said unto him, "ANDREW, My beloved, fear not! I did this because thou didst say, 'We cannot arrive at the city in three days,' and because I wished thee to know that I have power over everything, and that there is nothing too hard for Me [to do]. Rise up, come into the city, and bring out MATTHEW from prison, and all those who are with him." And having said these words He went up into heaven with [great] glory. And ANDREW and his two disciples rose up, and came into the city, and no one saw them. When they came to the door of the prison house wherein was MATTHEW, as soon as they touched the door it opened, and they went in and found MATTHEW sitting down singing; and ANDREW embraced him. And ANDREW said unto MATTHEW, "Thou sayest that after two days they will take thee out, and slay thee [fol. 130*b* 1] like a beast, and eat thy body; but thou hast forgotten those mysteries which we saw with our Lord, and that when we spake there, the heavens quaked." And MATTHEW said unto him, "Behold, I know this, O my brother, but I say that if it be the Will of our Lord, I shall come to an end in this city. Hast thou not heard in the Holy Gospel the words which say, 'I send you forth like sheep among wolves?' But as for me, when they cast me into the prison house I cried unto God, and He revealed Himself unto me, and He said unto me, 'Fear not: at the end of three days I will send unto you ANDREW, and he shall bring thee out from the prison house, thee and all those who are with thee.' And behold thou hast come; consider what thou wilt do." And ANDREW looked at the men who were in the prison house and were fettered like beasts, and he began to speak and cursed Satan and all his hosts. And ANDREW and MATTHEW made entreaty to God, and He heard their prayer, and they laid their hands on the men who were in the prison house, and they opened their eyes, and their senses returned to them, and they commanded the apostles to go out from the city. And ANDREW and MATTHEW went out on the city road, and they sat down until they knew what would happen. And the men of the city came to the prison house to roast those who were bound therein,

and to devour them according to their custom, and they found the gates of the prison open, and the prisoners not there. And they said, "Woe be unto us! What hath come upon us?" And Satan took the form of a man and spake unto the men of the city, [fol. 130*b* 2] and the people ran with eagerness and seized ANDREW and MATTHEW, and dragged them along the road of the city, until their blood ran out of them like water, and then they cast them into prison. And the apostles prayed to God, and when they had finished their prayer they drew nigh unto a pillar on which was an image, and they said unto it, "Be afraid of the sign of the Cross which we make over thee, and pour out from beneath thee water in a vast quantity, like unto a flood, upon this city and upon all those who dwell therein." And there sprang up from beneath it a vast quantity of water, which was exceedingly bitter and like salt, and it threatened to sweep away the city, and all those who were in it. And the men of the city took up their children, and their parents, and wanted to flee therefrom, but the pillar poured forth more and more water until it reached the necks of the people, and was about to drown them. And they wept, saying, "Woe be unto us! This wrath hath come upon us because of the two excellent men who are servants of God; we will believe in their God." And ANDREW said unto the pillar, "Hold, enough! Behold, the time of the flood hath passed, and the time for sowing seed in the hearts of the men of this city hath come. It is the truth which I speak unto thee. When I have built a church in this city, I will set thee in it, and they shall decorate thee"; and the water which was flowing from under the image stood (*i.e.* ceased). And when the men of the city saw that the water had stopped, they went to the apostles and walked with them, and the water receded before them. And the apostles stretched out their hands, and prayed to God, and the earth opened and swallowed up [fol. 130*b* 3] the men who were in the habit of slaying people; and when the multitude saw this they were afraid. And the apostles said unto them, "Fear not, but believe in God, we will not forsake you until we have given you life." And the apostles prayed again, and they raised from the dead those who had died in the water, and

those whom the earth had swallowed up, and they baptized in that water all the men of the city, in the Name of the Father and of the Son and of the Holy Ghost. And they administered unto them the Holy Mysteries, and built them a church, and said unto them, "Observe the commandments which we give you until the end of your days, and teach them unto your children who shall come after you, and entreat God to remove from you the laxity which is caused by eating the flesh of men, and to give you understanding so that ye may eat the food of men." And the apostles performed many miracles and wonders, and they healed many sick folk, and then departed from that city. And ANDREW departed to the country of the Greeks with his two disciples. Salutation to ANDREW and MATTHEW.

Here endeth the section which is to be read during the month of Ḥamlê, and Glory be to God!

THE TWELFTH MONTH—NAḤASSÊ

(AUGUST 4–SEPTEMBER 2)

[fol. 132*a* 1] In the blessed month of Naḥassê the day containeth thirteen hours, and then the number lesseneth.

I. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the blessed Saint Abbâ 'ABÔLÎ, the son of JUSTUS, became a martyr. To this holy man belonged the kingdom of Rômê. When he had fought in the war, and returned to the city of Antioch, he found that DIOCLETIAN had denied Christ, and had set up the worship of idols. He was able to destroy DIOCLETIAN and to take his kingdom from him, but he meditated upon a heavenly kingdom which never passeth away; and DIOCLETIAN urged him, with many persuasive words, [to worship idols,] but he would not hearken unto him. And after this JUSTUS urged the saint, until DIOCLETIAN wrote the order, and sent it to JUSTUS, and his wife THEOKLERA, and his son 'ABÔLÎ, who is commemorated this day, and he sent them to the country of Egypt, to HERMINIUS (?), governor of the city of Alexandria, and he said in his letter, "When JUSTUS, and his wife, and his son 'ABÔLÎ arrive, persuade them to offer sacrifice to the gods, and if they will not do so, separate them from each other, and send them each alone into the city." And that night our Lord Jesus Christ appeared unto JUSTUS and his wife, and his son, and comforted them and encouraged them, and He told them what was going to happen to them, and He promised [to receive] them in His heavenly abode. And when they arrived in the city of Alexandria, and HERMINIUS (?) the governor saw them, he marvelled greatly at them, and wondered why [fol. 132*a* 2] they had forsaken their royal position. And the governor did not

dare to speak abusive words to them, but he addressed them with words of courtesy, and persuaded them earnestly to return to their honourable estate; but they would not hearken unto him. And straightway he became filled with wrath at JUSTUS, and he separated them from each other; JUSTUS he sent to the city of ANTINOË, and his wife to the city of ṢÂ, and his son 'ABÔLÎ to the city of BASṬÂ; and he gave to each of them one of their servants to minister unto them. And when Abbâ 'ABÔLÎ had arrived in the city of BASṬÂ, he confessed our Lord Jesus Christ before the governor, who tortured him severely, and burnt him with fire, and put him on the wheel, and cut off his limbs, and cast him to the lions. And God gave him strength, and delivered him, and raised him up whole and uninjured from the tortures. And when many of the men who were there saw what happened to Saint 'ABÔLÎ, after the torturing, they marvelled exceedingly, and they believed on our Lord Jesus Christ and became martyrs. And the governor was wroth with the saint, and he commanded his soldiers to flay off his skin, and to dip rags of sackcloth in vinegar and salt, and to rub all his wounds therewith; [and they did so,] and then they laid his skin upon his shoulders, and took him round through all the city. And the saint prayed and said, "O my Lord Jesus Christ, Thou Son of the Living God, help me and deliver me from this tribulation"; and forthwith the angel MICHAEL came to him, and touched his body, and healed his wounds; and the [fol. 132*a* 3] governor commanded the soldiers to take him into the prison house until he could decide what he should do with him. And the saint stood up and prayed in prison, and whilst he was praying our Lord Jesus Christ appeared unto him, and He said unto him, "Peace be unto thee, O My chosen one 'ABÔLÎ, be strong and fear not, for I will be with thee until the end of thy fight"; and when He had said this unto him He went up into heaven in great glory. And Saint 'ABÔLÎ rejoiced with a great joy when he saw our Lord Jesus Christ. And there was a certain rich man whose name was 'ABSKÎRÔN, and who had two sons, and he brought some workmen to pull down the wall of his house and to rebuild it; and he commanded his two sons to stand by them until they finished their work. And when

the workmen went up on the wall it fell down and killed twelve of the workmen, and the two sons of the rich man; and when the rich man heard what had happened he rent his garments, and cried out and wept. And he went to Saint Abbâ 'ABÔLÎ, and bowed low at his feet and said unto him, "Have compassion upon me, for my two sons are dead with the seventeen (*sic*) workmen, if thou wilt raise them up from the dead I will believe on thy God." And when he had said this unto him, the holy man rose up and prayed, saying, "O my Lord Jesus Christ, Who hast chosen me to suffer for Thy holy Name's sake, do Thou make manifest Thy power over the men who are dead, and raise them up from the dead, so that all men may believe, [fol. 132*b* 1] and that all men may know that there is no other God beside Thee; for Thine is the glory for ever and ever. Amen." And he took his skin and spread it out over those men, saying, "In the Name of my Lord Jesus Christ, the Son of the Living God, do ye all rise up alive"; and he took them by their hands, and raised them up, and all the people were looking on. And straightway they all cried out, saying, "One is the God of the Christians, Jesus Christ, the God of Saint 'ABÔLÎ." And straightway 'ABSKÎRÔN bowed down before the saint, saying, "Now do I know that Jesus Christ is the Great God: I believe on Him"; and all the men of his house believed with him, and the governor was put to shame. And our Lord Jesus Christ appeared unto the saint and made him a promise, saying, "O My chosen one 'ABÔLÎ, Whosoever shall ask Me for help in thy name when tribulation cometh upon him, I will hear his prayer and will fulfil all his petition and desire. And I will make to dwell in My kingdom whosoever shall build a church in thy name. And I will write upon the lips of the four beasts, and I will make to rest in the bosom of ABRAHAM, ISAAC, and JACOB, and will make to eat of the dainty things of the Garden of Delight, every one who shall write down the story of thy fight, or shall read it, or shall make someone else to hear it. And even if he hath committed many sins, but doth repent, I will forgive him his sins. And I will forgive [fol. 132*b* 2] the sins of every one who shall feed the hungry in thy name, and I will make him to eat of the fruits of the Garden;

and My peace shall be with thee. Amen." And when our Redeemer had said these things unto him, He gave him the salutation "Peace," and went up into heaven with great glory. And when the governor became tired of torturing him he commanded the soldiers to cut off his head with the sword, and they cut off his holy head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And his body resteth in the monastery of ḤANDAḴ, outside the city of MĔSR (CAIRO), and many signs and wonders take place through it, and great healings. Salutation to 'ABÔLÎ. Salutation to you, O ye company of two hundred and forty men and women who were tortured and beheaded with Saint 'ABÔLÎ.

And on this day also are commemorated Saint HANNAH, the mother of our Lady MARY, and HANNAH the prophetess, the daughter of PÂNÛÊL.

Salutation to the three virgins PISTIS (FAITH), 'ALÂPÎS (HOPE), and 'AGAPIS (CHARITY), who suffered martyrdom, but whose beauty was unspoiled by the smoke, and whose bodies were unconsumed by the fire.

[fol. 132*b* 3] And the fathers have commanded that on this day the people shall celebrate the commemoration of the honourable men JOSEPH and NICODEMUS, who were held to be worthy to become ministers of the Divine Mystery. And they brought down from the Cross the Body of our Lord Jesus Christ, the Son of the Living God, when He had fulfilled the Law of the Incarnation in every respect, with the exception of sin, and He had accepted suffering and death for the sake of the salvation of the [world]. So little did the terror of the Jews frighten them that they asked PILATE to give them His Body, and when PILATE gave them permission to carry Him away, they took Him down from the Cross, having withdrawn the nails from out of His hands and His feet, and they bore Him away on their shoulders. And they heard a voice which came forth from His dead Body, saying, "Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, and Which the

holy Virgin MARY bore! Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was baptized in the Jordan, and was hung upon the wood of the Cross. Have compassion upon us, O Lord. Holy is the Lord, Holy is the Power, Holy is the Life Which dieth not, Which was raised up from the dead on the third day, Who went up into heaven with praise and sat down on the right hand of His Father, Who shall come again to judge the living and the dead. Have compassion upon us, O Lord. Glory be to the Father. Glory be to the Son. Glory be to the Holy Spirit, now and henceforth and for ever. Amen. So be it! So be it!" And when they heard this their Faith in Christ was strengthened. And JOSEPH brought [fol. 133*a* 1] linen cloths, and NICODEMUS brought perfumed unguents, and they wrapped our Lord in them, and buried Him in a new grave. And this JOSEPH was a kinsman to NICODEMUS, the brother of CLEOPHAS, the kinsman of STEPHEN the martyr. And NICODEMUS was the Pharisee, and the legate of the Jews, who went by night to our Lord Jesus Christ, and...His coming from heaven. And our Lord told him that it was impossible for a man to enter into the kingdom of the heavens, who was not born of water and of the Holy Spirit; and NICODEMUS used frequently to rebuke the Jews when they derided the words of our Lord. And after His Resurrection, as they were travelling along the road to EMMAUS, it was these two, CLEOPHAS and NICODEMUS, whom our Lord met; and they told Him everything which had happened in Jerusalem, without recognizing Him. And He told them that the prophets had prophesied concerning His Death and Resurrection; and then when they recognized Him, He disappeared from them. And they brought His words to His disciples. And JOSEPH the Jews bound fast in prison, and they wanted to kill him, because he had buried our Lord. And although the door of the prison was sealed with the seal of PILATE, and with the seals of the high priests, our Lord Jesus came to the place where JOSEPH was, and He was mounted on the chariot of the Cherubim, and with Him there were thousands of thousands, and tens of thousands of tens of thousands of angels, and SÛRÂFÊL standing round

about Him, and burning incense before Him. And the thief who was on His right hand stood on the right of Him wearing shining raiment, and he was making intercession for sinners, because he had found favour before Him; and the keepers of the house [fol. 133*a* 2] were terrified, and trembling seized them. And then our Lord cried out to JOSEPH and said unto him, "Be not afraid of the terrors of the Jews. Behold I have come to unloose thy bonds. I am that Jesus, the Nazarene, in Whose suffering thou didst participate. Look at the nail [marks] in My hands and feet, and the mark of the spear in My side, so that thou mayest know that of a truth I am He." Then He caught up JOSEPH from that place, and took him to the city of 'ARMÂTYÂS. And the keepers of the prison house, having gone to PILATE, told him everything which they had seen, and what they had heard from the mouth of our Lord, and how He had set free JOSEPH and taken him away with Him. And when the high priests went [there] they found the doors of the prison open and their seals unbroken. And these saints continued to preach the Gospel with the Disciples, and very much tribulation came upon them; and then they died in peace. Salutation to JOSEPH the rich man who begged the body of Jesus from PILATE. Salutation to NICODEMUS who believed on the Son of MARY.

II. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 133*a* 3] On this day died Saint ATHANASIA. This holy woman was a native of the city of MANÛF, and her parents were rich. When they died she arrived in her mind at the wise decision to make her house a dwellingplace for monks and pilgrims, and this she carried into effect. And she used to receive all those who came to her, and she gave them whatsoever they needed, and at length she came to the end of her money. And certain evil men, whose actions were abominable, gathered together, and they corrupted her mind and induced her to

commit sin, which she used to do continually, instead of doing what was good. And the holy old men of the desert of SCETE heard the story of her, and they sorrowed for her with very great sorrow. And they called Abbâ JOHN the Short and informed him of what had happened to her, and they asked him to go to her, and to shew her affection in return for the many kind acts which she had done to them, and to save her soul. And he submitted unto them in this matter, and asked them to help him by their prayers. And Saint Abbâ JOHN rose up and departed, and came to the place where ATHANASIA was, and he said unto the woman who kept the door of her house, "Inform thy mistress of my arrival." And when the woman had informed her about the arrival of the saint, she thought that he had come to her for the purpose of committing sin, and she adorned herself and sat upon her couch. Then she called him, and he came unto her singing these words, "Even if I have to go amid the shadows of death I will fear [no] evil, for Thou art with me" (Psalm xxiii, 4). And when the saint came to her she made him to sit by her side upon her bed, and he looked at her and [fol. 133*b* 1] said unto her, "Why dost thou belittle our Lord Jesus Christ? Why hast thou forsaken thy good deeds and turned thyself to this evil course of life?" And when she heard his words she trembled, and she knew that her heart was melting; and the saint bowed his head and wept. And she asked him, saying, "Why dost thou weep?" And he answered and said unto her, "Because I see the Satans playing on thy face, and therefore I weep for thee." And she answered and said unto him, "Is it necessary for me to repent?" And the saint said unto her, "Yea." And she said unto him, "Take me away, and carry me whithersoever thou wishest"; and he said unto her, "Come," and she followed him, and they departed and came into the desert. And when the eventide was come he said unto her, "Sleep by thyself," and after he had finished his prayer he lay down at a distance from her. And when he rose up at midnight to pray he saw a pillar of light shining upon her, and the pillar reached from earth to heaven, and he saw the angel of God bearing away her soul. And he rose up and went to her, and he found that she was dead, and he cast himself

upon the ground and prayed God to give him information concerning her. And there came unto him a voice, saying, "God accepted her repentance when she repented more readily than He did the repentance of those who were in a state of repentance for many years, and who repented even like her." And Saint JOHN went and told the holy old men everything which had happened unto her, and the saints came and made her ready for burial and buried her. [fol. 133*b* 2] Salutation to ATHANASIA.

And on this day also are commemorated Saint DEMÎNÂ (or, DEMÊRSÂT) and her brother.

And on this day also died Saint EUPRAXIA. This holy woman belonged to a race of kings. The name of her father, who was a royal councillor, was "'AṬÊKHANÔS," and the name of her mother was "EUPRAXIA," and they fasted, and prayed to God that He would give them a son; and when they had gotten this saint, they called her by her mother's name "EUPRAXIA." And after a few days her father died, and the king and queen mourned for him, and her mother took Saint EUPRAXIA to a house of virgins when she was six years old. And when she saw the beauty of the excellence of the virgins, she said unto them, "Why do ye lead this life of service?" And they told her, saying, "It is for Christ's sake." And she said unto them, "Where is Christ?" And they shewed her a picture of Christ, and she came up to it, and bowed low before it, and kissed its feet. And she went to the deacons, and asked [them] to receive her as a nun, and they told her mother, and her mother gave her to the deaconess; [fol. 133*b* 3] and her mother, having handed her over to the care of all the virgins, left her and departed. And after a few days EUPRAXIA, her mother, died, and the saint assumed the garb of the monastic life; and she fought the spiritual fight continually and fasted every eighth day. And Satan was envious of her, and tempted her, and sometimes he threw her into the water, and sometimes he wounded her with the axe when she was cutting up wood, and sometimes he poured boiling water over her, but nothing harmed

her. And she continued to minister unto the virgins, to each in her turn. Sometimes they commanded her to tend the furnace, and sometimes to bake the bread, and sometimes to draw water, and she never hesitated to perform these works. She never lay down upon the ground, but stood upright for forty days at a time, until at length the virgins marvelled at the severity of her fight. And God made manifest by her hands signs and wonders, and the sick were healed, and the devils went out, and the lame walked, and the blind saw, when she prayed over them. And there was a certain virgin whose name was ÎYÂLYÂ, and it was she who taught EUPRAXIA to read and to write, and the duties of the ascetic life; she was her companion in every work, and they loved each other very much. And when she was thirty years of age she saw a vision wherein the deacons were taking up EUPRAXIA into the royal palace, wherein was the heavenly Bridegroom and never-ending joy; and when she woke up she knew that the death of EUPRAXIA was nigh. And on the following day she told the virgins, and when they went to EUPRAXIA they found that she was in a high fever. And they wept over her, and asked her to pray over [fol. 134*a* 1] them, and she blessed them, and died, and she was buried in the tomb of her mother, at whose tomb she had prayed three days before. Salutation to EUPRAXIA.

III. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the glorious holy father, the ascetic and fighter, Abbâ SIMON of the Pillar. This saint came from the island of SÔRYÂ. When his days were three years, his father set him to tend his sheep. And he used to go to church frequently and hear the Holy Scriptures, and the grace of God moved him, and he went to a certain monastery and became a monk, and devoted himself to the ascetic life and fought the spiritual fight for many years. And he used to carry loads of dust and ashes upon his head, and he afflicted his soul with

fasting and much prayer, and with prolonged periods of thirst. And then he tied a cord so tightly about his waist that it sank into his body, and very stinking worms used to issue from the wound. And his brother monks were distressed at his filthy smell, and at his dirtiness, and [fol. 134*a* 2] they all gathered together and came to the abbot, and said unto him, "If thou dost not expel this monk SIMON from among us, we shall all forsake thee and depart." And the abbot said unto them, "What hath he done?" And they said unto him, "Call him, and see what he hath done"; and the abbot called Saint Abbâ SIMON. And when SIMON stood before him the abbot saw blood, mixed with pus, flowing down upon his feet, and it was an exceedingly hard matter for the abbot. And he opened SIMON'S apparel and saw the rope which had cut into his flesh, and the abbot was wroth with him, and said unto him, "Why hast thou dared to do this thing, which thou wishedst to do with such toil?" And the abbot had the rope taken off the saint's body. And they continued to treat him in this saving manner for a space of fifty days, until his wound was healed. And the abbot said unto him, "O my son SIMON, depart whithersoever thou wishest." And he went forth from them, and departed, and came unto a dry pit, and he dwelt therein with serpents and scorpions. And the abbot saw a vision by night wherein it seemed that one said unto him, "Why didst thou send away My servant SIMON? Seek him, and bring him back, for it shall be better for him than for thee in the Day of Judgement"; and the voice rebuked him very severely because of the going forth of Abbâ SIMON from the monastery. And when the morning had come, the abbot told all the brethren what he had seen, and how the voice had rebuked him because of Saint SIMON; and the brethren were frightened, and were exceedingly sorry. And the abbot said unto them, "Depart ye and search for him in every place, and come not back to me until ye have found him." And they departed and searched for him in many places, [fol. 134*a* 3] but they found him not. And after this they went to that pit, and they lighted a lamp, and they saw him seated with the serpents and scorpions, without food and without drink; and they let down a rope to him, and they drew

him up out of the pit, and they bowed low before him and said unto him, "Forgive us our sin." And Saint Abbâ SIMON said unto them, "Forgive ye me for having caused you all sorrow, for I have transgressed the command of my teacher the abbot." And from the time when he took up his abode in the pit until they took him out he had neither eaten bread nor drunk water; and they took him to the monastery, and he lived there a life of stern self-denial, and he fought many spiritual fights. And when they had set him in the monastery, he craved not for the glory of this fleeting world, and he left the brethren and fled from them, and departed secretly, and came to a certain rock, and stood up before it for sixty days without sleeping. And after this the angel of the Lord came unto him, and comforted him, and made him to know that God had called him for the salvation of many souls. And then he stood for fifteen years upon a pillar, the height whereof was thirty cubits, and he performed signs and many wonders, and great healings; and he used to teach all those who came unto him. And his father sought him but found him not, and he died before he could see him. And after many years his mother heard the report of him, and she came to him whilst he was standing on the pillar, and she wept greatly; and then she used to sleep under the pillar of the saint. And the saint asked God to deal graciously with her, [fol. 134*b* 1] and she died whilst she was sleeping, and they buried her under the pillar of the saint. And Satan became envious of the saint; and smote him a severe blow in one foot, and it became diseased, but he stood upon the other foot for many years, until the diseased foot rotted, and worms dropped on the ground from it. And the captain of a gang of thieves came to him and repented under his direction, and he lived a few days [there] and died. And the saint asked our Lord Jesus Christ, and a spring of water sprang up at the foot of the pillar, for the use of those people who used to come to him to drink water for their troubles. And after this he departed to another high pillar and he stood upon it for thirty years. And when he had completed eight and forty years, during which time he lived the ascetic life and fought the spiritual fight, he departed to the God Whom he loved, having converted many infidels and

pagans, and brought them into the Faith of our Lord Jesus Christ. And he taught many men, and arrayed them in the garb of the monastic life, and they became like angels of God; and he died in peace and inherited the kingdom of heaven. And when the Archbishop of Antioch heard that Saint Abbâ SIMON was dead, he came, bringing with him priests, and deacons, and officers, and they took away the body of Saint SIMON with great honour, and brought it to the city of Alexandria, with spiritual songs and psalms. And they laid it in a church there, and many signs, and wonders, and great healings took place through it. [fol. 134*b* 2] Salutation to SIMON of the Pillar.

And on this day also died Saint SOPHIA. This saint was a kinswoman of a race of kings, and she had riches and possessions, and she crossed the Sea of Rômê with her three daughters to receive the seal of Christ. And the Emperor ANDRIANUS, knowing that she was a Christian, had her and her daughters brought before him, and questioned her about her country and her name; and she said unto him, "The name which comes first with me is that of 'CHRISTIAN'; as for what my kinsfolk call me, it is 'SOPHIA,' and I am of a noble family of Italy. And the Lord Jesus Christ hath in His mercy brought me into thy city, that I may offer myself and my daughters as an offering." And she encouraged her daughters, and bade them not to fear the tortures. And after this her three daughters finished their testimony, and she wrapped them in shrouds and buried them outside the city. And she went out to celebrate the commemoration of her three daughters with many other women of the city, and when she arrived at their graves, she bowed down and prayed, saying, "O my perfect daughters who are crowned with crowns incorruptible, may I too receive a crown with you!" And having said these words she died in peace, [fol. 134*b* 3] and was buried with her daughters. Salutation to SOPHIA.

Salutation to the translation of the body of MERCURIUS, the fighter, which was taken to a new grave on the backs of three oxen.

IV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died King HEZEKIAH, son of AHAZ, of the seed of DAVID, of the tribe of JUDAH. After DAVID, the prophet, there was never appointed any king over the children of Israel like unto this saint, for all the kings of Israel worshipped idols, and built altars to them, with the exception of this king. When he reigned he broke the idols, and laid waste their altars, and broke in pieces the serpent of brass because the children of Israel worshipped it; and because he had done the things which were good God rewarded him by adding greatly to his days. In the fourteenth year of his kingdom SANÂKRÊM (SENNACHERIB), the King of FÂRS (PERSIA), came and besieged Jerusalem. Now SANÂKRÊM (SENNACHERIB) was a very great and most [fol. 135*a* 1] powerful king, and there was no king as strong and mighty in his days, and all the [other] kings were afraid, and were subject unto him. And HEZEKIAH was afraid of him, and sent to him much money and tribute; but SANÂKRÊM (SENNACHERIB) was not pleased with him, and would receive nothing whatsoever from him. And SANÂKRÊM (SENNACHERIB) sent an angry message to HEZEKIAH, and he uttered many threats against him, and promised that he would destroy him, and blot out his city. And he reviled God, the Glorious and Most High, with his foul tongue, saying, "God is not able to deliver thee out of my hand"; and then he sent to HEZEKIAH two letters, wherein were written wrathful blasphemies. And HEZEKIAH wept, and rent his garments, and he put on hair sackcloth, and went into the house of God and prayed before Him, saying, "Thou O God knowest what SANÂKRÊM (SENNACHERIB) the king and his messengers are saying, This king worshippeth the gods of the land which are of wood and stone, but Thou, O God, alone art the Lord God, the Sustainer of the Universe." And then HEZEKIAH sent a letter to ISAIAH the prophet, and made him to know what SANÂKRÊM (SENNACHERIB), the King of FÂRS (PERSIA), was saying; and he asked him to pray for him.

And ISAIAH answered him with the word of God, saying, "Be of good courage and fear not, for God is about to do unto SANÂKRÊM (SENNACHERIB) an awful thing, the like whereof hath never been heard of in all the earth." And that night MICHAEL, the angel of God, [fol. 135*a* 2] came down from heaven, and slew in the camp of SANÂKRÊM (SENNACHERIB) one hundred and fourscore and five thousand men in a moment. And when [the Persians] woke up and found that their hosts were slain, those who were left of the slaughter fled to the country of FÂRS (PERSIA), together with the king. And SANÂKRÊM (SENNACHERIB) came into [the temple of] his gods to pray, and his sons rose up against him and slew him, and HEZEKIAH escaped from his hand and praised God. And when the time drew nigh for HEZEKIAH to die, ISAIAH the prophet came unto him, and found him lying sick of a most serious sickness, and he said unto him, "Give commands to thy sons, for behold, thou shalt die." And HEZEKIAH prayed before God, and God sent ISAIAH unto him a second time, and made known to him that God had added to his days another fifteen years; and when he required from ISAIAH a sign, he made the sun to go back for him on the sun-dial. And all the kings of the earth were afraid of HEZEKIAH, and they brought tribute unto him, because they knew that God was with him; and he continued in his kingdom nine and twenty years, and all the days of his life were four and fifty years, and he pleased God [and died] in peace. And the prayer of the saint which he uttered through the Holy Spirit when he was healed of his sickness is written in the Psalms of DAVID. Salutation to HEZEKIAH.

[fol. 135*a* 3] And on this day also the saints DAVID and his brethren, and PHILIP, became martyrs in the city of SĔNGĔRÂ, in the north of Egypt. Salutation to DAVID and his brethren who became martyrs in the land of SENGÂR (*sic*).

And on this day also died Abbâ MATTHEW, the anchorite. This saint dwelt in the desert, and wore hair sackcloth, like a sheep, and he taught MARMEHNÂM to believe on Christ, and he cleansed SÂRÂ of her leprosy. Salutation to MATTHEW.

V. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ ABRAHAM, the second. The parents of this saint were exceedingly rich, and they brought him up in the admonition and fear of God. And when he was grown up, they brought in a wife for him against his will, and on the seventh [fol. 135*b* 1] day, when he was sitting on his couch, the grace of God moved him, and he went forth from his marriage-chamber, the light guiding him, and he found an empty house, and he took up his abode therein. And he built up the door thereof, leaving only a small opening through which his food might be handed in to him. Ten years after he had left the world his father and his mother died, leaving him many possessions, which he distributed among the poor and needy. And he lived a life of fasting and prayer, and he possessed nothing except a head cloth, a tunic, a sackcloth coat, a bowl for water, and a coarse carpet for his bed; and in such circumstances he fought the fight for fifty years. The men in a certain city, from little to great, were pagans, and there was no man who was able to convert them to the True Faith. One day when the bishop remembered the faith and the wisdom of Abbâ ABRAHAM, he urged him to become a priest, and to make the pagans believe; and with difficulty he appointed him a priest, and sent him thither. And having come into their city, he built a church, and made prayer therein, and he entreated God to convert them to the knowledge of Himself. And one day he came into the house of their idols, and cast them down from their seats. And when the men of the city saw this, they were filled with wrath, and beat him, and cast him out of the city, but when the night came they found him in the church praying. And they also bound him with a rope, and dragged him outside the city, and they cast stones at him, and left him well-nigh dead, and went away. And having risen up, by the might of God, they found him praying for their conversion; and being bound with ropes and dragged about by them [fol. 135*b* 2] he

lived for three years. And when God saw his patience He turned their hearts to believe on Him, and they were baptized in the Name of the Father, and the Son, and the Holy Spirit, from the least of them to the greatest; and they became strong in the Faith of Christ. And when Abbâ ABRAHAM saw the strength of their Faith, he was afraid lest they should bring upon him the pleasure of idleness, and he prayed to God, and made the sign of the Cross over the city. And he went forth, not knowing where to go, and he departed to another city. And Satan, the hater of good, set himself in opposition to him and frightened him with many infernal devices, but the saint conquered him by the power of his prayer. And he continued to fight many strenuous fights, and practised severe abstinence, and not a day passed without his shedding tears; he never laughed with his teeth, he never smiled with his lips, he never anointed his face, he never washed his face and feet with water; and he thought each day that he might die that day. And when his brother, according to the flesh, died, he left a daughter, seven years old, whose name was MÂRTÂ, and her kinsfolk took her to Abbâ ABRAHAM, and she was brought up under his direction. And he taught her the fear of God, and how to pray, and to fast, and to weep, and she was under his authority until she was twenty years of age. And then Satan envied him, and he made her to be on such intimate terms with a certain monk that at length he destroyed her virginity; and she changed her apparel, and her nun's garb, and departed to another city. And that night the saint saw in a vision a huge serpent swallowing a dove, and there remained a little vomit under his feet. And on the following day when MARY (*sic*) was missing from her place, ABRAHAM was frightened, and he prayed to God, with tears, [fol. 135*b* 3] that He would enable him to find her. And after a few days he heard where she was, and he changed his apparel, and wrapped his face in cloth, so that [none] might know him, and he mounted a horse, and arrayed himself and departed to that city; and when he arrived there, he went to the place where she was. And when he saw her dressed like a serving woman in a tavern, he was very sorry that she had left her seclusion, but he did not know how he could have prevented

her flight. And then he gave the master of the house one *dînâr*, which he had brought with him, so that he might prepare for him food and drink wherewith to make merry with MARY (*sic*), and he pretended to her that he wished to commit sin with her. And after supper he had her brought inside the house, and he took her hand and looked her in the face, and when she recognized him she became like a dead body. And he said unto her, "Fear not, O my daughter, for thy sin lieth upon me. There is no man without sin, except God. Come, return to thy old life and habit"; and she said unto him, "I will." And on the following day he took her with him, and he set her on a horse, which he led by the bridle, and he marched along rejoicing, because he had snatched his daughter (*sic*) out of the hand of Satan. And when he had come to his house, he shut her up in a chamber, and she repented in sackcloth and seclusion, and she submitted so completely to his authority that all those who heard about her marvelled. And God made manifest through her signs and wonders in connection with the casting out of devils and the healing of the sick. And when Abbâ ABRAHAM had watched her repentance for ten years, he died at the age of seventy winters, praising God. And MARY (*sic*) lived five years longer, and [fol. 136*a* 1] devoted herself more and more to the ascetic life, and to weeping by day and by night, and then she died; and those who saw her ascribed glory to God because of the great light which was on her face. Salutation to ABRAHAM.

And on this day also died Saint JOHN, the fighter of the spiritual fight, the soldier. This saint had Christian parents. He was a soldier in the army of JULIAN, and with him were other soldiers, and [JULIAN] commanded them to afflict the Christian people wheresoever they went. And he was the soldier at the head of his companions, and pretended outwardly to them that he hated the Christians, and wished to make war upon them, but in secret he fought on their behalf, and did good unto them, and gave them whatsoever they wanted. And he used to fast and pray continually, and give alms. And he lived a life like unto the lives of the saints, and he pleased God,

and died in peace, and many miracles were seen at his grave. Salutation to JOHN, the soldier.

[fol. 136*a* 2] And on this day also died Abbâ PHILIP of DABRA BÎZÂN. Salutation to PHILIP.

VI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint JUSTA (or, ÎYALÛṬÂ) became a martyr. This spiritual fighter came from the country of Caesarea in Cappadocia, and she inherited from her parents many possessions; but a certain oppressor robbed her and took away all her money, and possessions, and slaves, and handmaidens by bribery. And when that robber knew that the saint wished to inform against him, and expose his sins, and his lying words, he informed the governor of Caesarea that she was a Christian. And she said within herself, "The possessions of this world are fleeting things; are they anything at all? And behold, they have robbed me, and taken them away by force; but if I gain possession of the habitation which is in heaven, no one will be able to take it from me." And when she came to the governor and stood up before him, she confessed boldly, saying, "I am a Christian, I believe on the Lord Jesus Christ, the Son of the [fol. 136*a* 3] Living God, the Creator of the heavens and the earth and of all that in them is." And the governor was wroth, and he commanded the soldiers, and they cast her into the fire, and she delivered up her soul into the hand of God. And the fire neither touched her, nor harmed her in the least degree, and they took her body out of the fire as if it had come forth from water. And instead of her money and possessions, she received an everlasting and never ending kingdom; and Saint BASIL praised her greatly. Salutation to JUSTA.

And on this day also died the holy father and spiritual fighter Abbâ WÎṢÂ, the disciple of Abbâ SÎNÔDÂ, and he lived under

his authority for many years. And Saint Abbâ SÎNÔDÂ revealed unto him many of the mysteries which he had heard from our Lord Jesus Christ; and Abbâ WÎṢÂ wrote the history of the fight of Abbâ SÎNÔDÂ, according to what he saw and what he heard from him. And having finished his good course, and pleased God, he died in peace. Salutation to Abbâ WÎṢÂ.

[fol. 136*b* 1] And on this day also died Saint MARY MAGDALÂWÎT (MARY MAGDALENE). This saint followed our Lord Jesus Christ, and He cast seven devils out of her, and she ministered unto our Lord and followed Him, and she also followed the Apostles; and she was present at the time of the Passion, and the Crucifixion, and Death and Burial of our Lord. And on the following day, at early dawn, she saw the stone rolled away, and the angel sitting upon it, and she and MARY, the mother of our Lord, being afraid, the angel said unto them, "Be not afraid, behold I know that ye are seeking Jesus, Who was crucified. Behold He hath risen, He is not here." And our Lord also appeared unto this MARY and said unto her, "Go ye and tell My brethren, that I have ascended to My Father, and your Father, and My God and your God." And this saint came and told the Apostles about the Resurrection of our Lord and Redeemer, and she told them how she had seen our Lord, and she told them how He had spoken to her; and she boasted over them how she had seen our Lord and told them how He had spoken unto her. And after the Ascension of our Lord, she continued to minister unto the Apostles, and the grace of the Holy Spirit Paraclete descended upon her together with them, even as JOEL saith in his prophecy, "Your sons and your daughters shall prophesy, and I will pour out my Spirit [fol. 136*b* 2] upon my manservants and maidservants" (Joel ii, 28). And she preached with the Apostles, and she converted many free women, and many slave women, to the Faith of our Lord Jesus Christ. And the Apostles made her a deaconess because of her teaching of women, and she baptized them; and great tribulation came upon her, and opprobrium, and scourging, and much disgrace through the Jews. And she continued to minister

to the Apostles until she died. Salutation to MARY MAGDALÂWÎT (MARY MAGDALENE).

Salutation to TAKLA MÎKÂÊL, the singer of hymns and psalms from his youth up. Salutation to the dedication of thy house and to the translation of thy body; neither the teeth nor the claws of wild beasts, or lions, or leopards could harm thee.

Salutation to TAKLA ÎYÂSÛS.

[fol. 136*b* 3] Salutation to JULIA.

VII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God sent the great angel GABRIEL, and he spake unto JOACHIM the righteous man, saying, "Behold, thy wife HANNAH shall conceive, and she shall bear thee a daughter, and in her shall be joy and salvation for all the world"; which actually took place through MARY, the bearer of God in the flesh. This righteous man JOACHIM, and his wife HANNAH, were very old in days, and they had produced no child, for HANNAH was barren, and they were exceedingly sorrowful because of this, for the children of Israel used to thrust aside him that had not begotten a son, and would say unto him, "O thou who lackest the blessing of God." Because of this the hearts of this righteous man and his wife were sad, and they fasted, and prayed, and entreated God frequently by day and by night [for a child]; and they had reached old age and had become old. And they begged and entreated God frequently, and they vowed a vow to Him that if they got a child they would make him a ministrant in the Temple of God. And JOACHIM was in the sanctuary praying frequently and making supplication, and behold, slumber descended upon him and he slept, and GABRIEL, the angel of God, appeared unto him, and told him that HANNAH his wife would certainly conceive, and

bear a daughter wherein he would rejoice, [fol. 137*a* 1] and because of whom his eyes would sparkle; and likewise all the world would rejoice, and be glad and would be saved through her. And when he woke from his dream he came to his house, and told his wife the vision which he had seen during sleep; and she conceived forthwith, and brought forth our holy Lady, the Virgin MARY, the God-bearer, the object of boasting of all the world. Salutation to thy spiritual conception, O MARY.

Salutation to AARON, the brother of MOSES.

And on this day also is celebrated the festival of the honourable Apostle PETER, the head of the Apostles, for in it he confessed among the Disciples, saying, "Christ is the Son of God." And when our Lord had brought them outside the city of Caesarea of Philip, even as the Holy Gospel saith, He asked them what men said about Him. He knew all the thoughts and hearts of men, but He took them outside the city by themselves, so that they might talk out what they were thinking in their hearts about Him. Now the Apostles were divided among themselves. [fol. 137*a* 2] Some of them said that He was ELIAS, and some said that He was one of the early prophets. And PETER was wroth with them, and said unto them, "Nay, He is CHRIST, the Son of the Living God." And when our Lord knew this He brought them outside the city by themselves, and He asked them, saying, "What do men say about Me?" And they said what was in their hearts, and some of them said, "One of the prophets." And our Lord said unto PETER, "And thou, what dost thou say and confess?" And he said, "The Apostles have talked when they were by themselves, and they say, 'Thou art Christ, the Son of the Living God.'" And because of this our Lord entreated him kindly, and gave him the keys of the kingdom of heaven, that he might loose and bind; and from that hour PETER became the head of all the Apostles. And he took the place of our Lord in the city of Rômê, and his position was above that of the chiefs of the world, and of Archbishops, and Bishops, and Priests, and Deacons, and every other order of the priesthood. Glory be to

our Lord Jesus Christ. Salutation to PETER, the chief of the Apostles and of all the priesthood of the world.

And on this day also died the holy father, [fol. 137*a* 3] Abbâ TIMOTHY, the twenty-sixth Archbishop of the city of Alexandria. God chose this saint, and appointed him Archbishop of the city of Alexandria, after the holy father and spiritual fighter DIOSCURUS died. And great tribulation came upon him, and they drove him out into exile in the island of GÂGRÂ, whither they had driven DIOSCURUS the archbishop, who had lived there before Abbâ TIMOTHY for six years. And then the Emperor LEO sent and brought him back from exile with great honour. And after MARCIAN had become emperor, he appointed an Archbishop of Alexandria. And after MARCIAN died, the men of Alexandria rose up against the archbishop whom MARCIAN had appointed, and killed him; and [they] appointed TIMOTHY archbishop according to the command of Abbâ DIOSCURUS. When LEO, the son of MARCIAN, became emperor he appointed Archbishop of the city of Alexandria one who was called TIMOTHY, and 'ABBÂS, the archbishop, he exiled to the island of GÂGRÂ, the place where he exiled DIOSCURUS; and he lived there for ten years, till LEO died and ZENO reigned. And TIMOTHY the wicked one fled from Alexandria, and Abbâ TIMOTHY returned to the city by the emperor's command with great honour. And he taught the people continually, and rebuked them, and encouraged those who believed in the True Faith. He lived in peace and quietness all the days of his office, and he sat upon the throne of MARK the evangelist for two and twenty years; and he pleased God and died in peace. [fol. 137*b* 1] Salutation to TIMOTHY.

And on this day was born JOSEPH, the son of RACHEL.

Salutation to NÂ'ÔD, King of Ethiopia. [NA'ÔD 'ANBASÂ BAZAR died 31st July, 1508.]

VIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine saints became martyrs, that is to say, LAZARUS an aged man, and his wife SALOME, which is being interpreted "Weeper," and their seven children, whose names are 'AN'ÎMÔ, ANTONITUS, and 'ÔZYÂ, and LAZARUS, and 'ASYÔNÂ, and SĔMÛNÂ, and MARCOLUS. And this old man LAZARUS was one of the teachers of the Law of MOSES in his days, and his father was one of the Seventy-two translators who translated the Book of the Law and the Prophets for PTOLEMY, King of Egypt. And this just man taught his children the Law of MOSES. And when ANTIOCHUS, King of Rômê, reigned over the country of Asia, and the land of Judah, he besieged Jerusalem, and reigned over it, and he afflicted the people of [fol. 137*b* 2] Judah, and he punished them with many punishments. And he compelled them to break the Law of MOSES and to eat what was forbidden to eat by the Law of MOSES, that is to say the flesh of swine and such like; and there were many who broke the Law of MOSES, and who set themselves under his authority. But these saints kept the Law of MOSES, which had been given to them by God, and ANTIOCHUS tortured them severely, and he beat them, and sawed their bodies with an iron saw, and cut off their limbs; and the righteous woman SALOME, their mother, encouraged them and made them to endure until they had finished their martyrdom. And after all of them [were dead], she cast herself into the fire of her own free will, and did not wait for them to throw her into it; and they received crowns of martyrdom in the kingdom of the heavens. And it is right that thou shouldst know, O thou who readest this, that our fathers and doctors of the Church have commanded us to celebrate a festival in honour of the saints of the Old Dispensation, in their divers degrees, and to pay far more honour to them than to the fathers of the New Dispensation, because they did far more than the later fathers. Salutation to the God of the martyrs LAZARUS and his wife.

And on this day also AMMON became a martyr.

And on this day also died the ascetic and father Abbâ JOHN, Abbot of DABRA [fol. 137*b* 3] LÎBÂNÔS, and he was the sixth from our father TAKLA HÂYMÂNÔT. Because of his great righteousness, and his strenuous spiritual fight, [the monks] chose him and set him upon the throne of Abbâ TAKLA HÂYMÂNÔT; and it is said of him that our Lady MARY, in the form of a dove, used to appear to him and wave her wing over him. And after pleasing God with his abundant labours, he died on the eighth day of Naḥassê and departed to everlasting joy.

IX. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint Abbâ 'ÔRÎ became a martyr. This saint was priest of SAṬÂNÛF, and he was of an exceedingly merciful and compassionate disposition, and was pure in mind and in body, and divine visions were seen by him frequently. And our Lord Jesus Christ appeared unto him upon the altar, and revealed unto him the hidden things which he wished [to know about]. And the report of Abbâ 'ÔRÎ reached the ears of the governor of the city of NAḲYÛS, and he had the saint brought before him, and said unto him, "Offer incense to the gods and idols"; and the saint refused to do so, and he was unafraid of the governor; and although the governor was wroth with him he did not fear his wrath. And the governor tortured him severely, and after that sent him to the city of Alexandria, where the governor also tortured him severely, and cast him into prison. And he used to work signs and perform many wonderful things, and he healed the sick; and the report of him was noised abroad, and many men came unto him from all the cities. And when the governor heard this he commanded [fol. 138*a* 1] the soldiers to cut off his head with the sword, and they cut off the head of the saint with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

And Saint JULIUS came and took his body, and wrapped it in cloths, and sent it to the city of SAṬNÛF (*sic*), and after the end of the days of persecution they built a beautiful church for him, and laid his body therein, and great signs and miracles took place through it. And his body resteth there at the present time and it performeth great healings for all the sick folk who come unto him in faith. Salutation to 'ÔRÎ.

And on this day also is commemorated PILATE (?), the archbishop.

X. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MAṬRÂ became a martyr in the days of DEMETRIUS, Archbishop of the city of Alexandria, and in the days of the Emperor DECIUS, who denied Christ. When this saint had read the Edict which ordered [all men] to deny Christ, and to worship idols, he went and stole the arm of the idol APOLLO, which was of gold, and he broke it [fol. 138*a* 2] into little pieces, and gave them to the poor and needy; and when they (the priests) searched for the idol's arm, and could not find it, they seized many men because of the theft. And at that time this saint came to the governor and confessed before him, saying, "I am he who stole the arm of the unclean idol, and I gave it to the poor"; and when the governor heard this he punished him with great severity, and tortured him. And then he cast him into a red-hot oven, but God delivered him therefrom, and brought him out sound and uninjured. And then they cut off his hands and his feet, and they roasted his body with fire, and they hanged him upon a tree, head downwards, until much blood ran down from his mouth upon the ground. And at that moment the angel of God came down from heaven, and released Saint MAṬRÂ from hanging, and touched his body with his hand, and healed his wounds. And a certain man who was blind came and took some of the blood

which was flowing from the nose and mouth of Saint MAṬRÂ, and he smeared his eyes therewith, and he saw forthwith. And when the governor was tired of punishing him, he commanded the soldiers to cut off his head with the sword, and they cut off his head and he received the crown of martyrdom in the kingdom of the heavens; and his body became a means of great healings for the sick. Salutation to MAṬRÂ.

[fol. 138*a* 3] And on this day also Saint CHRISTOPHER became a martyr in the days of MAXIMIANUS, the wicked emperor. And when the emperor had him set before him, he said unto him, "Offer sacrifice to the gods," and CHRISTOPHER said unto him, "I worship my Lord Jesus Christ and to Him I offer up sacrifice." And MAXIMIANUS was wroth with him, and commanded the soldiers to beat him with rods until his flesh dropped on the ground, and then they cast him into prison. And then he sent unto him two women to lead him astray with their beauty, but the saint taught them the Faith of Christ and made them believers. And when they came back MAXIMIANUS said unto them, "What did ye do?" And they said unto him, "We believe in Christ, the God of Saint CHRISTOPHER." And when the governor heard this he commanded the soldiers to hang one of them on a tree and to burn her with fire, and to tie a stone to the neck of the other and to hang her, head downwards; and thus they finished their martyrdom. And then he called CHRISTOPHER, and they gathered together old, dry wood, and set it on fire, and they cast the saint into the flames, his hands and his feet being bound, but the fire did not touch him. And when the people saw this they all believed, and ten thousand men were slain. And they also brought plates of iron made red-hot, and they made the saint to stand upon them, but it injured him not. And when the men of Rômê saw [this] they believed on our Lord Jesus Christ, and twenty thousand and two hundred of them, and forty children, believed and became martyrs. And when MAXIMIANUS saw [fol. 138*b* 1] that all the people believed, he was wroth with CHRISTOPHER and commanded the soldiers to cut off his head with the sword. And having gone forth from the emperor's presence,

the saint made a prayer, and sealed his face with the sign of the Cross, and then the soldiers cut off his head with the sword and he finished his martyrdom. Salutation to CHRISTOPHER.

And on this day also Saint BÎKÂBÔS and JOHN became martyrs. BÎKÂBÔS was from the city of 'ĔSMÛṬĔNÂKHA, and he was a soldier; he was a Christian in secret, and one told ANTIOCHUS the governor about him and about the Bishop Abbâ 'AKLÔG, and about Abbâ NÂKHAREW, who was from the city of TARSÂ, and about Abbâ PHILIP. And when one informed the governor that they were Christians, he had them brought before him, and he said unto them, "Are ye Christians?" and they confessed our Lord before him and said, boldly, "Indeed we are Christians, and we believe on our Lord and Redeemer Jesus Christ, the Son of the Living God." And the governor said unto them, "Put away this thing from you, and offer sacrifice to the gods." And the saints answered and said unto him, "We will not sacrifice to unclean idols, which are to be rejected, we will only sacrifice to our Lord Jesus Christ, [fol. 138*b* 2] the Creator of the heavens and the earth." And when the governor heard this he was exceedingly angry, and he tortured them very severely. And he tortured Saint BÎKÂBÔS severely, and often, and he bound him in iron fetters, and threw him on the wheel, and hanged him, head downwards, and cut off his limbs; and God strengthened him to endure, and He raised him up whole and uninjured. And after this the governor sent the saint, with many other martyrs, to the city of BARAMÛN in a ship, and for sixteen days he neither ate bread nor drank water. And when they came to the city of BARAMÛN the soldiers tortured the saint very severely, and then they hacked his body in pieces, and he finished his martyrdom, and received his crown in the kingdom of heaven. And a certain rich official of the city of BARAMÛN took the body of the saint and wrapped it up in costly cloths, and sent it to the city of 'ĔSMÛNÂṬĔKHA (*sic*). And in the days of his torturing an innumerable multitude of people became martyrs, and through his finishing his martyrdom five and ninety souls became martyrs. And they built a beautiful church for Saint BÎKÂBÔS,

and they laid his body therein, and many signs and wonders took place through it. Salutation to Abbâ BÎKÂBÔS.

[fol. 138*b* 3] Salutation to the ancient LAWGIVERS and to the EVANGELISTS who followed after them.

Salutation to the three thousand, two hundred, and twenty men and two women, who suffered martyrdom through CHRISTOPHER.

XI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day three hundred people became martyrs with BASILIDES the martyr, general of the city of Antioch.

And on this day also died the holy father Abbâ MYSIS (or, MÔDÔSIS), Bishop of the city of 'AWSÎM. This father was holy and chaste, and a virgin from his youth up, and he learned all the doctrine of the Church, and was made a deacon; and then he went up to the desert of ḤEBÂYĔB of SCETE, and became a monk under the direction of a righteous man, and he lived with him and ministered unto him for eighteen years; and he devoted himself to the ascetic life, and fought the fight in the narrow way in respect of eating, and drinking, and sleeping, and he [fol. 139*a* 1] fasted, and prayed, and kept vigil constantly in his great humility and love. When the report of him, and his virtues, and his righteousness became noised abroad, God chose him to be Bishop of the city of 'AWSÎM, after Saint Abbâ GAMEL. When this father had been made bishop he fought a good fight, and he performed far more strenuous ascetic labours than he had performed as a monk. And he protected the Christian flock from the wolves of the Devil, and he watched unto prayer on their behalf, and he never made any money of this fleeting [world] all the days of his life. When Abbâ MICHAEL was appointed Archbishop of the city of Alexandria, he became a martyr, without the

shedding of blood. And this father was with those who were in prison, and great tribulation came upon him, and they beat him with many cruel stripes, and they shut him up in prison, with irons on his legs, for a long time. And God performed by the hands of this father many signs and wonders, and because of his miracles, those who knew nothing of his righteousness and virtues learned about him. And the gift of prophecy was bestowed upon him, and he declared many things before they came to pass; and they did happen, even as he prophesied. He prophesied to Abbâ THEODORE, Bishop of the city of MĔSR (CAIRO), that the king would not come back in his splendour, and his prophecy was fulfilled; and he prophesied as to what would happen to the governor of Egypt, and his prophecy was fulfilled. And he healed many sick and suffering persons by his prayer. And having finished his fight at a [fol. 139*a* 2] good old age, and pleased God, he fell sick of a slight fever, and he knew that the time of his death [had come]. And he called the people, and blessed them, and absolved them, and asked them to pray for him, and they all wept and entreated him to pray for them. And he prayed over them and said unto them, "Take good heed to yourselves and be strong in the True Faith"; and when he had said this he died. And they wept over him with a great weeping, and they wrapped him [in costly cloths] and buried him with great honour, and with the singing of psalms and hymns in the manner which befitteth bishops; and many miracles and great cures took place through him. And all the days of his life were twenty years and more. Salutation to MYSIS, Bishop of 'AWSÎM.

And on this day also Saint PTOLEMY, of the city of UPPER MANÛF, became a martyr. And one informed the governor that this saint was a Christian, and he had him brought before him, and PTOLEMY confessed our Lord Jesus Christ; and the governor tortured him severely, and cut off his head with a sword, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to PTOLEMY.

XII. NAḤASSÊ

[fol. 139*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious Archangel MICHAEL, for on this day he appeared unto the righteous CONSTANTINE above the city of Rômê, and gave him power over all his enemies, and the emperor conquered them, and his kingdom became strong. And he destroyed the houses of idols, and built churches, and decorated them with every kind of decoration. For this reason our Fathers, the doctors of the Church, have commanded us to celebrate the festival of the glorious angel, MICHAEL the archangel, on the twenty-second day of this month. Salutation to thee, O MICHAEL, angel of the covenant and counsel of God.

And on this day also the righteous Emperor CONSTANTINE began to reign over the city of Rômê, and over all the kingdoms of the countries, and the country of Syria, and Jerusalem, and the country of Egypt, and the Christian kingdoms. He reigned with his father ḲAÔNSĔṬÂ in the city of BARÂNṬĔYÂ (BYZANTIUM) [fol. 139*b* 1] and all the borders thereof for twelve years, and his father died, and he reigned in BARÂNṬĔYÂ (BYZANTIUM) and the districts thereof. And he blotted out oppressors and the workers of iniquity in his kingdom, and his righteousness and justice were famous in all the ends of the world. And the chiefs of the city of Rômê sent to him asking him to deliver them from the oppression of the Emperor MAXIMIANUS, who denied Christ, and to save them from his slavery. When CONSTANTINE read their letter he was very sorry, because the oppression of that infidel had come upon them, and he pondered in what way he could deliver them. And the honourable Cross appeared unto him, and he was helped thereby. He departed to fight against MAXIMIANUS, and he crushed him and conquered him, and MAXIMIANUS fled from him; and the bridge which was over the river split asunder and he died an evil death, and his soldiers were drowned

in the river. Now this took place in the seventh year of his reign. And straightway the elders of the city of Rômê, and all the men thereof, received CONSTANTINE with great honour, and with joy and gladness, and he made a festival to celebrate his victory for seven days. And all the learned men of the city of Rômê, and the poets (?) thereof, whose words were sweet and who were skilful in declaiming them, pronounced encomiums on the Honourable Cross, and called it the "Saviour of their city"; and they pronounced encomiums on CONSTANTINE, and called him, "Conqueror," and "Conqueror by the might of the Cross." And in the eleventh year of his reign CONSTANTINE was baptized with Christian baptism by the hand of SÂL PETER (*sic*), Archbishop of the city of Rômê. And his name was mentioned at the altar, as at this day, and how the Honourable Cross appeared unto him, and how he waged war on MAXIMIANUS, [fol. 139*b* 2] and how that infidel was drowned. And behold we have written the description of all this in the section for the eighteenth day of the month of Magâbît, the day of the death of this righteous king. Salutation to the day when CONSTANTINE began to reign in Rômê.

And on this day twenty hundred men became martyrs with BASILIDES.

XIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of our Lord Jesus Christ, and how His appearance was changed on Mount Tabor, when there were with Him three of His disciples, that is to say, PETER, and JAMES, and JOHN. And our Lord said concerning them, "There stand here those who shall not [fol. 139*b* 3] taste death until they see the Son of God and of man coming in His glory." This is the glory wherein the Apostles saw Him. His apparel was white as snow, and His countenance was changed and became like lightning, emitting light. And behold MOSES

and ELIAS came to Him, and they talked with Him that all men might know that He was the God of MOSES, whom He had raised from the dead, and the God of ELIAS, whom He had brought down from heaven (*sic*). And because of this PETER said unto our Lord, "Dost Thou wish, O Lord, that we should make here three tabernacles, one for Thee, and one for MOSES, and one for ELIAS?" In these words which PETER spake there is a sign of lowliness and humility. He saw our Lord, and thought that He would live on the mountain...and he wished to make for Him a place where He could hide from the sun. PETER did not wish for himself, and for his fellow-apostles, as he wished for our Lord, and for MOSES, and for ELIAS; but he made himself and his fellow-apostles like slaves of those lords. And marvel not at the little knowledge of the apostles, for they were not perfect in knowledge at that time. And when PETER said this a cloud overshadowed them, so as to make it clear to PETER that He did not want a habitation made by the hand of man. And a voice came forth from the cloud which confirmed the belief in the Godhead of our Lord in the minds of the apostles, saying, "This is My Son, Whom I love, in Whom I am well pleased; hear ye Him." And MOSES and [fol. 140*a* 1] ELIAS talked with Him, and they confessed His grace and His goodness, for by the coming of our Lord and by His going up upon the mountain [the truth] of the prophecy of the prophets was made known of a certainty. And the apostles and the prophets rejoiced, for they saw His Incarnation which they had known not of, and the apostles rejoiced also when they heard the voice of the Father, which they had never before heard. They heard it at that time, and by the voice of the Father they became certain of the Incarnation of our God the Son, which was hidden from them; and when they heard the voice of the Father the glory of the kingdom appeared, and the apostles knew that it was our Lord Jesus Christ Who had raised up the soul of MOSES, and that it was He Who had brought up ELIAS, for verily none save God Who buried him knew where the grave of MOSES was, and none save He Who had brought him up to heaven knew where ELIAS was. And none was able to make the dead to live save Almighty God, Who

hath dominion over the heavens and the earth. And Mount Tabor is a similitude of the Church, and our Lord gathered together therein the Two Laws, the New and the Old. And when the disciples heard the voice of the Father, they fell down and became like dead men; and MOSES returned to his grave, and ELIAS went up to heaven. And our Lord Jesus Christ stood alone, for the voice came because of Him, and the prophets were frightened and the apostles fell down upon their faces, for the Father revealed the Name of His Son, and that He existed for ever with His Father. Because of that voice the Apostles preached that He [fol. 140*a* 2] was God indeed, and also that the flesh (or, body) which He had put on was of the race of the children of men. And in the Gospel our Redeemer preached saying.... If He was not flesh, why did the angel GABRIEL say unto MARY, "God be with thee!" And if He was not flesh, Whom did they lay in the manger? And if He was not God, Whom did the angels praise when He went down from heaven on the day of His birth, saying, "Glory to God in the heights, and peace on earth, His goodwill to men." If He was not flesh, Whom did JOHN baptize in the Jordan? And if He was not God, Who was it that raised up LAZARUS from his grave? It was Christ, the Only Son, the Word of God. We confess that He is perfect God and perfect man, One Person without separation. And when the apostles fell down upon the earth, and became like dead men, our Lord touched them with His Life-giving hand, and He said unto them, "Rise up, and fear not." And they rose up straightway, and they lifted up their eyes and saw no one except our Lord Jesus Christ, Who was alone. Salutation to DABRA TÂBÔR, which is called DABRA ṬĔLÛL.

[fol. 140*a* 3] And on this day also was the martyrdom (?) of Saint ṢAFRÎRÂ, the daughter of MOSES the prophet. [In the Bodleian MS. the saint is called 'AFRÂ, and the NATIVITY of MOSES is commemorated.]

And on this day also died Abbâ GÂLYÔN, the spiritual fighter. This saint was a spiritual fighter, and he ceased from prayer neither by day nor by night. He used to eat one meal

only during the whole week, and from the time when, as a young man, he became a monk until he became an old man, he never went outside the court of the monastery; and none of the brethren ever saw him except at prayers. And when Satan saw his spiritual fight, he took the forms of monks and they came to him at the time of midnight, and said unto him, "We are dwellers in the desert and recluses; one of us having died, we want to take thee with us, and we have come to thee." And Abbâ GÂLYÔN thought that their words were true, and he went with them until they brought him to the top of a desert mountain, where there was no food; and when he saw that they were making a mock of him, he made the sign of the Cross over his face, and they disappeared from him. And having turned to this side and to that, he lost the road whereon he should go, and [fol. 140*b* 1] he prayed a long prayer, and then there appeared unto him some holy monks from the monastery of Abbâ SÎNÔDÂ, who were going about from one monastery to another singing the Psalms of DAVID, and they asked him questions about his actions. And when he told them his story they took him with them, and he dwelt a full year with them, and ate fish dried in the sun. And Abbâ ISAAC, his teacher, who had made him a monk, lacking news of him, asked God to be allowed to see his face [again]; and Abbâ GÂLYÔN knew this by the spirit, and went to him. And when Abbâ ISAAC saw him, he rejoiced and said unto him, "Where hast thou been?" and Abbâ GÂLYÔN told him everything, from the beginning to the end. And then at the time of his death the brethren came, and wrapped him in cloths and buried him. Salutation to Abbâ GÂLYÔN.

Salutation to BENJAMIN, who by reason of his spiritual excellence was caught up in the body [to heaven].

XIV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died SIMON *Shâlûsî* and JOHN his friend (or, JOHN FEḲRÛ). These saints were in the kingdom [fol. 140*b* 2] of YÔSṬÔS (JUSTUS), the believing emperor, and their parents were rich and honourable; they wished to keep the festival of the Cross, and they departed to Jerusalem to worship at the holy places. And when they had finished celebrating the festival, as they were riding back to their own city on their horses, they drew nigh to Jericho, and JOHN saw on the plain of the Jordan certain monasteries wherein monks dwelt. And he said unto SIMON, "O my brother, these are the monasteries wherein live the angels of God." And SIMON said unto him, "Can we see them?" And JOHN said unto him, "If we were with them (*i.e.* the monks) we could see them." Then they got down from their horses, which they handed over to their servants, and they told them to go on slowly in front until they overtook them; now they pretended to them that they wanted to fulfil the law of the body. And when they had drawn nigh to the road of the Jordan they both said, "Come, let us make a prayer. Let one of us stand on the road to our city, and let one of us stand on the road which will bring [us] to the monastery of the monks; and let us cast lots, and where it pleaseth God [for us to go], let us go." And then SIMON stood up on the road to the Jordan, and JOHN stood up on the road whereon their men had departed; and when they had cast lots, the lot went forth for the road of SIMON. And they embraced each other and kissed, and they went along the road to the Jordan rejoicing. And one admonished the other to be vigilant in the doing of good works, and each feared that his companion would not attain to his end. JOHN feared for SIMON, that he would not attain to his end, [because of his] love for his parents, and SIMON [fol. 140*b* 3] feared for JOHN, because of love for his parents, and because he had married in those days a beautiful and rich wife. And then they prayed and said, "O Lord our

God, if we find a monastery, the doors of which are open, let this be a sign unto us that it is the monastery wherein we are to become monks." And there was a certain archimandrite who was called NÎḲÔN, and he used to work many miracles, and the gift of prophecy had been given to him. That night he saw, as it were a man, who said unto him, "Open the doors of the monastery in order that sheep may come in." And when SIMON and JOHN came to him, he said unto them, "Welcome to you, O ye sheep of Christ"; and then he received them to himself as men who had been sent by God. And they asked the archimandrite to give them the tonsure, and to array them in the garb of the monk, for they had seen a monk, with a crown of light on his head, surrounded by angels, and therefore they longed to become monks quickly. And on the following day when the archimandrite put the holy garb upon them, their faces were shining with the grace of the Holy Spirit, and even in the night they could see each other's faces as they did by day; and they saw crowns of light upon their heads, like unto those they saw upon the head[s] of the monks. And then there came to them the spiritual thought that they should be separated from among the monks, and should go forth into the desert. That night a shining man appeared to the archimandrite, and said unto him, "Open the gates that the sheep of Christ may go forth." And when he woke up he went down straightway, and found the doors of the monastery open, and whilst [he stood] sad and sorrowing, [fol. 141*a* 1] behold the servants of Christ came, wishing to go forth. And he saw in front of them figures of eunuchs carrying lamps, and some of them were carrying staves of kings, and when he saw them he rejoiced greatly, and he joined them and they told him what was in their hearts, and they asked him to pray for them. And then he wept for a long time, and he turned his face towards the East, and he set SIMON on his right hand and JOHN on his left. Then stretching out his hands to heaven, he made a prayer, and committed them to the care of God, and he entreated Him to protect them from all evil; and he sent them away in peace. Then they departed by the road to the Dead Sea, and they came to a river which was called 'ARNÔN. And they found a cave

wherein an old desert monk used to live, now he had recently died, and in it there was what they needed, that is to say, a store of grain and food from which the old man had eaten; and they rejoiced in God exceedingly Who had prepared this for them. And they lived there, and fought the spiritual fight for many days, and they lived apart from each other, the distance between them being a stone's throw. And Satan set himself in opposition to them, and he fought against them, and Saint NÎḲYÔS (*sic*), their father, used to come to them in a vision, and pray on their behalf, and teach them psalms whilst they were asleep; and when they woke up they would recite everything which he had taught them during sleep, and they rejoiced exceedingly. And heavenly visions were granted unto them, and the power to perform miracles. And they dwelt in that desert nineteen years, and endured the cold of the night and the heat of the day, until they had vanquished Satan by the might of Christ. And then [fol. 141*a* 2] SIMON said unto his brother JOHN, "What doth it profit us to live by ourselves in the desert? Come let us go into the desert, that we may be profitable to others and deliver them." And JOHN said unto him, "O my brother, this thought appeareth to me to be due to the envy of Satan." And SIMON said unto him, "God hath commanded me to become the mockery of the world; come, let us pray a prayer." And then they prayed, and they embraced each other, and they wept until they spoiled their apparel. And SIMON went to Jerusalem, and he continued to pray for three days to God that He would keep hidden his work until he died. And then he went into the city, and pretended to be mad, and sometimes he healed those who were mad, and sometimes he carried fire in his hands. And he found by the gate a dead dog, and he dragged it about by his girdle like people who amuse themselves, and at last the people reviled him and cried out, "The mad monk"; and they used to run after him and buffet him. One day, now it was the First Day of the week, he took a branch (?) of a nut-tree, and went into the church at the time of the Offering, and he broke the lamps, and beat the women until he drove them out of the church. And sometimes he seized women as if he were going to lie with them, and [he

kept them fast] until their husbands beat them. And when the time of his death had drawn nigh God commanded His angel to tell him the day of his death, and of the death of JOHN his brother. And he went in under a vine, and he and JOHN his brother delivered up their souls into the hand of God. [fol. 141*a* 3] Salutation to SIMON and JOHN.

And on this day God worked a great miracle in the city of Alexandria, (by reason of which many Jews believed,) by the hand of Saint Abbâ THEOPHILUS, Archbishop of the city of Alexandria, brother of Saint CYRIL. Now the miracle was this: There was in the city of 'ESMADREYÂ a very rich Jew whose name was FALSKÎNÔS, who feared God and performed the Law of MOSES, according to his ability. And there were in the city of Alexandria two men who were Christians, and they were poor and earned their living with their hands. And Satan brought into the heart of one of them a blasphemous thought, and he said unto his companion, "O my brother, why do we serve Christ and [remain] poor, whilst this FALAKSÎNÔS (*sic*), who is a Jew, is exceedingly rich?" And his companion answered and said unto him, "O my brother, know that the possessions of this world are nothing before God. For if He had power over them, He would not give them to the worshippers of idols, and to whoremongers, and to thieves, and to murderers. The prophets were poor men and lived in tribulation, and also the Apostles, and our Lord saith, 'The poor are My brethren.'" And Satan, the hater of good things, would not permit that man to receive any of these words, but he stirred him up, and he went to that Jew FALAKSÎNÔS, and he asked him [fol. 141*b* 1] and said unto him, "Let me be thy servant." And the Jew answered and said unto him, "It is not convenient to me for thee to serve me. I only want a servant who believeth my Faith, and who is my own man. If thou dost want alms, I will give thee money, and [then] depart." And that wretched man answered and said unto him, "Take me into thy house, and I will do whatsoever thou commandest me." And the Jew FALAKSÎNÔS answered and said unto him, "Wait until I take counsel with my teacher." And the Jew departed and he

told his teacher how the man was a Christian. And his teacher said unto him, "If he hath denied Christ his Messiah, take him and circumcise him." And the Jew returned, and told the Christian what his teacher had said to him, and the wretched man accepted this condition, and the Jew took him and carried him to their synagogue. And the chief of the Jews questioned that wretched Christian before all the Jews, and he said unto him, "Is it true that thou wishest to deny thy Messiah, and become a Jew?" And the Christian said unto him, "Yea"; and that debased and contemptible man denied our Lord Jesus Christ, our God, before the Jews. Thus to poverty in money he added poverty in Faith. And the chief of the Jews commanded them to make for him a cross of wood, and they made one for him as the chief of the Jews commanded, and they gave him a reed, on the top of which was a sponge full of vinegar, and a spear. And he said unto the Christian, "Spit upon this cross." And he offered to him the vinegar and said, "Pierce [the cross] with this spear, [saying,] 'I have pierced Thee, O Christ.'" And that debased man took the cross and the spear from them [fol. 141*b* 2] and did as he commanded him. And when he pierced the honourable cross with his cursed hand, much blood and water flowed forth, and ran down on the ground, and it continued to flow for a long time. And straightway that apostate fell down and died, and dried up like a stone. And great fear fell upon all those Jews, and they cried out, saying, "One is the Lord God of the Christians, and we believe on Him." And then the chief of the Jews took some of that blood, and made a sign therewith over the eyes of a girl who was blind, and she saw straightway. And that Jew and all the men of his house believed, and very many of the [other] Jews believed. And then one went and told Abbâ THEOPHILUS, the archbishop, what had happened, and he rose up, and took with him Abbâ CYRIL, and many of the priests, and many of the people, and went to the synagogue of the Jews. And the archbishop saw the cross with blood and water running down from it, and the saint blessed himself, and made the sign of the Cross with the blood on his forehead, and on the foreheads of all the people. And he commanded, and they took up that

cross with great honour and brought it with the singing of hymns to the church, and laid it therein; and they gathered up the blood from the ground and laid it in a vessel for "blessing," and it healed the sick. And after this FALAKSÎNÔS and all the men of his house, and many other Jews, followed the archbishop, and they confessed before him [fol. 141*b* 3] our Lord Jesus Christ, Whom their fathers in times of old had crucified, and then he baptized them with Christian baptism in the Name of the Father, and the Son, and the Holy Ghost. And he associated them with him in prayer, and he administered to them the Holy Mysteries, and they departed to their houses rejoicing, and praising, and thanking God. Salutation to the conversion of the Jews.

And on this day also died DAMIATES, the martyr, who worked a miracle at the time when he, together with his servants, were stoned to death. Salutation to the great miracle of making a blind man to see, and raising up to life a dead man on his bier.

And on this day also Saint BASILICUS became a martyr. To this saint our Lord Jesus Christ appeared when he was in prison, and He said unto him, "Depart, say farewell to thy kinsfolk, behold the time of thy martyrdom hath come." [The text is corrupt here.] [fol. 142*a* 1] And he passed the night in saying farewell to his mother and to his kinsfolk. And on the following day they brought Saint BASILICUS, and tied him to two pillars, and beat him, and they made for him pegs of brass, and they fastened them to his feet like shoes so tightly that they pierced his feet, and the blood ran out on the ground; and all those who saw him wept for him. And then they tied him to a dry tree, and men struggled with each other to touch the hem of his garment, when they saw the miracles which he performed on many sick folk. And then they took him to the city of ṬERLÎNÔS in a ship, and the soldiers said unto him, "Eat, that thou mayest not die." And the blessed BASILICUS said unto them, "I am filled with heavenly food, and I do not choose [to eat] the food which perisheth." And on the following

day they brought him to the governor, who said unto him, "Sacrifice to the gods." And BASILICUS said unto him, "I offer offerings of praise to the Father, and the Son, and the Holy Spirit." And then the governor commanded the soldiers to bring him into the house of his idols, and the saint stood up and prayed to God and at length fire came down from heaven, and burnt up the idols. And the governor being afraid took to flight, and went outside the city, and he was wroth and commanded the soldiers to hang him [on a tree]. And the saint prayed, and gave thanks to God, and they cut off his head, and we saw his soul with many angels who were taking it up [to heaven], and our Lord Jesus Christ called to him and said unto him, "Come, ascend, BASILICUS, for I am not a liar, and I fulfil all that I say." And thus he finished [fol. 142*a* 2] his martyrdom. Salutation to BASILICUS.

XV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CHRISTINA, the daughter of RÛBÂNÔS, became a martyr. Her parents worshipped idols, and she herself offered incense to them according as her father had taught her. And one day the fear of God entered her heart, and she turned herself towards the East, and she asked Him to teach her the path of the kingdom of heaven; and the Holy Spirit taught her the Faith of the Trinity. And when her father came he said unto her, "What hath happened unto thee, O my daughter?" And she said, "I am going to live the life of Christ." And her father was dismayed, and he said unto her, "What hath changed thy heart?" And she said unto him, "I am instructed by the God of heaven"; and then her father departed, being very sad and sorrowful. And Saint CHRISTINA rose up, and prayed to God, and straightway the angel of God came unto her, and he said unto her, "Be strong, for thou shalt be tortured by three governors." And then the angel of God sealed her with the seal of the Cross of our Lord Jesus Christ, and he gave her the Holy

Mysteries. And [she] went [fol. 142*a* 3] into the house of the idols, and broke the idols in pieces, and when her father saw her he commanded them to beat his daughter, until there went forth from her body honey instead of blood. And they also laid her upon an iron bed, and they lighted a fire under her, but the fire did not harm her and it consumed ten thousand pagans [who were there]. And then her father commanded his servants to cast her adrift on the sea on a raft. When she had prayed, our Lord Jesus Christ came with His angels, and baptized her, and MICHAEL gave her, on a trident of fire, the Body and Blood of Christ, and cleansed her from the uncleanness of idols. And that night RÛBÂNÔS her father died. And another governor, whose name was DIOS, came, and he commanded the soldiers to bring Saint CHRISTINA, and to hang her on a tree, and to beat her, and to light a fire under her; and when the women saw her stripped naked they cursed the governor, and he cut off their heads with a sword. And CHRISTINA they cast into the prison house. And when the people saw her three thousand of them believed, and the wicked DIOS died. And there came a third governor, whose name was JULIUS, and he seized Saint CHRISTINA, and forced her to sacrifice to the gods, and when she cursed him he cast her into a vessel filled with boiling pitch, and lead, and wax, but this did not harm her. And he also commanded the soldiers to cast her to the serpents, but they licked the dust at her feet, and bit the keeper of the serpents, who died. And they also slit open and cut her breasts, and cut out her tongue, and she took the piece of her tongue which was cut off, and cast it into the eyes [fol. 142*b* 1] of the governor, and blinded him. And he was filled with wrath, and commanded the soldiers to cast her to the serpents; and one bit her in her heart, and one in her side, and thus she died by the Will of God; and innumerable miracles and wonders were made manifest at her grave. Salutation to CHRISTINA, whom God baptized. Salutation to the three thousand companions of CHRISTINA who were martyred.

Salutation to God Who helped the Apostles to be present at the burial of the Virgin.

And on this day also died Saint MARÎNÂ. This saint was the daughter of a man who was very rich indeed, and he was a Christian; and the name of her mother was MARY. And MARÎNÂ'S mother died when she was a little girl, and her father brought her up with good teaching until she became a woman, and then he wanted to give her in marriage, and to go himself and become a monk [fol. 142*b* 2] in one of the monasteries of the desert of SCETE. And she said unto her father, "Why wouldst thou save thine own soul, and destroy mine?" And he answered and said unto her, "What shall I do with thee, seeing that thou art a woman?" And she said unto him, "O my father, I will take off my woman's dress, and will put on the garb of a man"; and she rose up straightway, and shaved off the hair of her head and put on the garb of a man. And when her father saw the strength of her will, and the earnestness wherewith she fought to carry out her will, he gave all his possessions to the poor and needy, keeping only a very little for himself, and he changed his daughter's name from MARÎNÂ to 'ANBÂ MARÎNÂ; and then he took her with him and carried her to the desert of SCETE. And he went into a certain monastery, and dwelt in a cave with his daughter for ten years, fighting the spiritual fight, and then her father, who was an old man, died; and Saint 'ANBÂ MARÎNÂ was left by herself, and she doubled her fasting, and prayers, and vigil. And the abbot sent the saint, together with three monks, to the city on certain business of the monastery, and he did not know that she was a woman, but by reason of the low sound of her voice, which was due to her manifold ascetic labours, he thought that she was a young man. And having departed with the monks, she and they lodged in a guest house. And that same night there came one of the king's soldiers and lodged in that guest house, and he saw the daughter of the master of the house, and he destroyed her virginity, and he said unto her, "When thy father shall say unto thee, 'What hath happened unto thee?' do thou say unto him, 'It is the young monk 'ANBÂ MARÎNÂ who hath destroyed my virginity.'" And when she had conceived, and her father knew [fol. 142*b* 3] that she had done so, he asked her saying, "What hath happened unto thee, O my

daughter? Who hath destroyed thy virginity?" And she answered and said unto him, "It is ANBÂ MARÎNÂ who hath destroyed my virginity." And her father rose up, and went to the monastery and began to curse the monks. And when the abbot heard him he asked him, saying, "Why dost thou curse the monks, and dost not fear God?" And the man told him what had happened to his daughter, and he said unto him, "ANBÂ MARÎNÂ the monk is he who hath destroyed the virginity of my daughter." And when the abbot heard this, he asked him questions, and the man answered believing that what he said was true. And the abbot asked the master of the guest house, and said unto him, "Hide this matter, and do not bring disgrace upon the monks in the eyes of the laity." And then the abbot summoned 'ANBÂ MARÎNÂ the monk, and rebuked him, and cursed him, and Saint 'ANBÂ MARÎNÂ did not know why the abbot cursed her. And when she knew what had happened, she wept and bowed down at the feet of the abbot, and she besought him, saying, "I am young, I have sinned, forgive me my sin"; and the abbot was furious with her, and cast her out from the monastery. And she sat outside the door of the monastery until the daughter of the master of the guest house had brought forth her child; and the parents of the girl took the child, and brought it to 'ANBÂ MARÎNÂ and set it down by her. And she took the child and went over to some shepherds who were pasturing cattle and sheep, and she begged from them, and they gave her milk, and she made the child drink it. And she increased her fasting, and prayers, and spiritual fight, and she lived outside the gate of the monastery for three years. Then [fol. 143*a* 1] the monks gathered together, and asked the abbot to have mercy upon 'ANBÂ MARÎNÂ, and to bring her into the monastery; and he brought her in, and having laid heavy penalties upon her, she mingled with the monks. And the saint used to perform very hard labours, and she boiled the lentils, and cleaned the cells, and took up the dust and ashes and carried them away and cast them outside the monastery, and fetched water; and she gave the boy to drink, and he grew up and became a monk. And when four (?) days were fulfilled for Saint 'ANBÂ MARÎNÂ

in that monastery, she was sick for three days, and then died in peace. And when the abbot knew that 'ANBÂ MARÎNÂ was dead, he commanded the monks to blow a trumpet before they buried her. And when they removed her clothing, and found that she was a woman, all the monks cried out, saying, "God have mercy upon us"; and they marvelled exceedingly and glorified God, and informed the abbot what had happened. And the abbot came and looked upon her and marvelled, and he wept because of what he had done to her. And then he sent and had the master of the guest house brought, and told him that 'ANBÂ MARÎNÂ was a woman, and he took him in, and the master of the guest house saw and wondered; then the abbot prayed over her and they wrapped her up, weeping, and singing psalms and hymns; and when they had prayed for her blessing they buried her. Behold now, see what happened. God commanded a certain Satan, and he took the daughter of the master of the guest house, and the young man who had destroyed her virginity, and he tormented them until he brought them to her grave, where they confessed their sin before all the people. [fol. 143*a* 2] And innumerable miracles and wonders were made manifest at her grave. Salutation to MARÎNÂ.

And on this day also Saint LAURENTIUS became a martyr in the days of DECIUS CAESAR. This saint was a man in whom great confidence was placed, and he was appointed an archdeacon, and he had charge of the revenues of the archbishop. And when the emperor had killed the archbishop because of his Christian Faith, he commanded his soldiers to bring Saint LAURENTIUS before him, and when they had brought him, they took him into the prison house. And the saint found there a blind man, and he said unto him, "Wilt thou believe in the Son of the Living God? And wilt thou be baptized in His Name, so that thine eyes may be opened?" And the blind man said unto him, "Yes, my lord." Then the saint prayed over some water in the Name of the Father, and the Son, and the Holy Spirit, and washed his eyes therewith, and his eyes were opened, and he cried out with a loud voice, saying, "Blessed

be our Lord Jesus Christ Who hath given light to mine eyes, through the prayer of His servant LAURENTIUS." And when the emperor heard this, he commanded his soldiers to bring Saint LAURENTIUS before him, and he urged him to bow down to the idols; and when he refused to do so they broke his teeth with a stone, and tore off his garments, and laid him upon an iron bed, and kept a fire burning under him until his body melted. And the saint continued [fol. 143*a* 3] to pray to his God until he delivered up his soul into the hand of God, and the angels came to meet it, saying, "Hallelujah," and they brought it into the heavenly Jerusalem. Salutation to LAURENTIUS.

XVI. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the ASCENSION of the body of our Lady MARY, the God-bearer, into heaven. After her death the Apostles continued to be sad and sorrowful, because of her separation from them, and because they were left orphans by her; for our Lord had given them the hope that they would see her in the flesh. Whilst JOHN the evangelist was preaching in the country of Asia, on the sixteenth day of the month of Naḥassê, he was caught up in the spirit to the Garden of Delight, and he saw our Lord Jesus Christ sitting by the Tree of Life, where was the body of our Lady MARY, and He commanded His Seven Angels to summon her from earth. And they said unto her, "God, our Lord Jesus Christ, commandeth that the [fol. 143*b* 1] body of His pure mother shall go forth." And straightway the body of our Lady MARY went forth from the grave at the foot of the Tree of Life, and our Lord Jesus Christ comforted her, and He said unto her, "Come to Me, O My beloved mother, that thou mayest ascend to the kingdom of heaven, to the joy which is everlasting." And straightway all the trees of the Garden bowed their heads, and the angels and archangels took her up, and the righteous bowed low to her.

And DAVID, the prophet, sang a hymn of praise, saying, "And the Queen shall stand at Thy right hand, and her apparel shall be of fine needlework with gold woven through it" (Psalm xlv, 9). And she sat down at the right hand of the Son of God, with great glory, and she went up into the heavens sitting upon the chariot of the Cherubim. And JOHN the evangelist was blessed by her, and he bowed low before her, and he turned and came down from heaven, and found the Apostles gathered together and sorrowing for the body of our holy Lady, MARY the Virgin. And JOHN told them what he had seen, and how they had taken the body of our Lady MARY up into heaven, with great joy, and praise, and songs, and hymns. And when the Apostles heard this they were exceedingly sad and sorrowful because they had neither heard nor seen what JOHN had heard and seen. And whilst the Apostles were sorrowing behold our Lord Jesus Christ appeared unto them, and said unto them, "Peace be unto you, O My children! Why are ye sad about the body of My mother MARY? Behold, I shall shew her to you, and [fol. 143*b* 2] your hearts shall rejoice"; and having said these words He went up into heaven with great glory. And the Apostles continued [to wait] there for a full year. And on the first day of Naḥassê JOHN said unto the Apostles, "Come, let us fast for two weeks, and let us entreat God, and make supplication unto Him, that He will consider us worthy and will shew unto us the body of our holy Lady, the Virgin MARY, sitting on the right hand of her beloved Son, that we may rejoice in her." And they fasted as JOHN had said unto them, and it came to pass that when the sixteenth day of Naḥassê had come, as it were to-day, our Lord Jesus Christ caught all the Apostles up to heaven, and they saw in her flesh our holy Lady, the Virgin MARY, sitting on the right hand of her beloved Son and God in great glory. And she stretched out her hands, and blessed each one of the Apostles, and the souls of the Disciples rejoiced exceedingly. And our Lord Jesus Christ served as priest in His holy Body, and STEPHEN the archdeacon ministered with Him, and JOHN with Him, saying, "Stand up in fear"; and all the Apostles stood up around the altar. And there was great joy at that time, the like whereof

before never was. And when our Lord had finished, He gave them the Holy Mysteries. And then [MARY] went up before them sitting upon the chariot of the Cherubim. And our Lord Jesus Christ said unto our Lady MARY, "Tell thy children, the Apostles, to preach in all the world the commemoration of thy Ascension into heaven," as it were on [fol. 143*b* 3] this day. "Whosoever shall celebrate thy commemoration, I will destroy his sins, and he shall never see the fire at all, for mercy shall find every soul who shall take heed and shall receive the Holy Mysteries on this day, which is the day of thy Ascension into heaven." And our Lady MARY said unto Him, "Behold, my sons, behold, they have seen with their eyes, and they have heard with their ears, and they have received with their hands, and they shall see other wonders greater than these"; and as the Virgin was saying these words she gave the salutation of "Peace" to the Apostles, and they returned to the Mount of Olives. And it is meet for us, O beloved brethren, to celebrate the commemoration of the Ascension of our Lady MARY into heaven with joy and gladness, so that she may make intercession for us, at all times, with her beloved Son, our Lord Jesus Christ. Salutation to the ASCENSION OF MARY into heaven, and to MARY as the tree of knowledge, and to her body.

[fol. 144*a* 1] And on this day also took place the translation of the body of Saint GEORGE, the chief of the martyrs, from the country of Persia to the church of Lydda, with great splendour. The translation of his body took place at the same time as the translation of the body of our Lady MARY, and therefore those who know how to love her, paint his picture with her picture, so that it may be a port of salvation for those who pray in his name. Salutation to GEORGE.

And on this day also GÊGÂR, governor of Syria, [became a martyr]; and this was the reason for his martyrdom. When our Lord was with His mother MARY in the mountains of LÎBÂNÔS, and GÊGÂR heard that HEROD wanted to seize them and kill them, he sent horsemen to them to bring them away from the mountains. And because of this HEROD seized him, and tortured him with every kind of torture, and he cut off all his limbs. And then our Lord Jesus Christ appeared unto him, and gave him a promise concerning everyone who should call upon his name, and celebrate his commemoration, and write the history of his strife. And then the soldiers cut off the head of GÊGÂR, and he was crowned with three crowns. [fol. 144*a* 2] Salutation to GÊGÂR, the governor of the martyrs.

XVII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day 'ENṬÂWÔS (ENTAEUS), the 'AMÔRÂWÎ, became a martyr. Originally this saint was a wicked man, and knew not Christ, and he devoted all his toil and thought to heaping up money. And having arrived in the city of Damascus, he went into the church of Saint THEODORE, the man from the East, whilst the congregation were assembled there, now it was the day of their festival, and having entered the church, he set fire to the furniture thereof, and broke the cross. And when he went up into the upper part of the church, he saw with his own eyes fire coming down from heaven in the form of arrows, which transfixed all his soldiers, and one of the arrows pierced his right eye, and he suffered great agony, and the sweat dropped from him. And he cried out from the depth of his heart, and, shedding tears, said, "I believe in Thee, Jesus Christ, Son of the Living God, the God of Saint THEODORE, and in the Holy Trinity"; and he pledged himself never again to worship any other [god]. Now the Christians, who were celebrating the Offering, did not know what had happened, and when they heard they marvelled, and their Faith was increased. And when Saint 'ENṬÂWÔS (ENTAEUS) had gone to the bishop, whose name was ELIAS, he told him everything that had happened, and he asked him to baptize him with Christian baptism. And when the bishop prayed over the water in the vessel for baptism, [fol. 144*a* 3] a pillar of light, like unto the rainbow, came down, and all the people saw it. And Saint 'ENṬÂWÔS (ENTAEUS)

and those who were with him, both Jews and pagans, sixteen hundred and ninety-eight in number, were baptized, and received the Body and Blood of Christ. And Saint 'ENṬÂWÔS (ENTAEUS) said, as he marvelled at this, "I saw in a dream a shining Lady, and she took me by the hand and led me to the altar, and she brought me near with her hand. And then I went to Jerusalem and I received the Body of Christ. And again I saw on the altar a White Lamb, and having been slain with the knife (?) of the cross, its blood ran into the cup. And when I had partaken of the Body of Christ, the Body became pure bread, and His Blood became wine." And then, when he was departing from Damascus, the people thereof seized him, and took him to the king. And when the king knew that he was strong in the Faith of Christ, he commanded his soldiers to beat his mouth with clubs (?) until his teeth were broken, and his blood filled his mouth. And then they tied him up in strips of hide for several days, without water and food, and they took him out from them and cast him into a furnace, which was heated with pitch, and sulphur, and bitumen, and fat, and there came forth therefrom a sweet and pleasant odour. And when the soldiers looked at him they found him standing up in the middle of the fire praying, and they took him to the king. And the king said unto him, "Where didst thou learn the power of magic?" And the saint said unto him, "I know nothing of magic, but [I know] that the might of my Lord Jesus Christ hath put thee to shame." [fol. 144*b* 1] And being filled with wrath, the king commanded the soldiers to cut off his head with the sword. And when Saint 'ENṬÂWÔS (ENTAEUS) stood up facing the East, he stretched out his hands, and committed his soul to God; and as he was praying, a voice came from heaven, saying, "Come, My servant, in peace, so that thou mayest rest with GEORGE and STEPHEN." And when he had finished his prayer the soldiers cut off his head with the sword, and having finished his martyrdom innumerable signs and wonders were made manifest through his body. Salutation to 'ENṬÂWÔS (ENTAEUS).

And on this day also 'AKRÂṬES, the brother of ANTAEUS, became a martyr. Salutation to 'AKRÂṬES.

And on this day also Saint JAMES, who was from a little city the name of which is MANÛG, on the borders of ABÛS, in Lower Egypt, [fol. 144*b* 2] became a martyr. The parents of this saint were Christians, and fearers of God, and they had begotten three daughters before they begot him. And when they were grown up a little, they committed them to a nunnery to be taught, and brought up, in the fear of God, and they learned many of the Books of the Church and of the Old and New Testaments. And when their parents wished to bring them back from the nunnery, the maidens did not wish to return, but they dedicated themselves as the brides of Christ; and their parents sorrowed because of their separation from them, but God consoled them by means of this Saint JAMES, and they rejoiced in him when he was born to them. And when his days were six years, they sent him to the city of 'AWĔSÛ, to school, and he studied learning of every kind, and was perfect in every branch of knowledge; and his father deputed him to take charge of his money and possessions, and his herds and flocks. And there lived with his father a certain old shepherd of sheep, and he used to perform many works of excellence, and he used to go down into a well of water during the days of winter and stand up therein the whole night praying; and Saint JAMES used to do even as did the old shepherd of sheep, and he continued to do so for many days. And Satan having brought tribulation upon the Christians, many of them became martyrs. And the old man handed over the sheep to the father of Saint JAMES, and when Saint JAMES departed to become a martyr, the father of Saint JAMES asked the shepherd to go with him. [fol. 144*b* 3] And he left [him] with that old man, and [told him] to return. And when he had gone with him, he found that the governor was in Upper Egypt, passing judgement upon JUSTUS, the king's son, who had forsaken his kingdom and become a martyr. And the old man said unto JAMES, "Observe, O my son, if this king of Egypt hath rejected a kingdom of this world, and followed Christ, and hath separated himself from his wife and family, how very much should we, who are poor folk, be consoled. O my son, be not sorrowful because of thy separation from thy parents." And then the

old man approached the governor, and confessed the Name of our Lord Jesus Christ before him, and cursed his gods. And the governor condemned the old man, and cut off his head with the sword speedily, and he became a martyr. And he tortured Saint JAMES very severely, and he beat him with whips made of cords, and then he made [an iron] red-hot and laid it on his belly. And Saint JAMES lifted up his eyes to Christ, and prayed, saying, "O my Lord Jesus, help me under this tribulation"; and the Lord delivered him from the torture and raised him up whole and uninjured. And then the governor put him in a sack, and cast him into the river, and the angel of the Lord raised him up from the river whole and uninjured. And the saint stood up before the governor, and cursed him and his unclean gods; and the governor was wroth with him and sent him to the governor of FARMÂ, who tortured him very severely. They cut out his tongue, and tore out his eyes and his eyelids, and they tortured him [fol. 145*a* 1] on the wheel, and they made slits in every part of his body, and at length all his limbs were crushed, and his blood flowed down on the ground like water; and SÛRÎÊL, the angel of God, came down and delivered him, and healed his wounds. And when the governor was tired of torturing him, he commanded the soldiers to cut off his head with the sword, [and they did so,] and he received the crown of martyrdom in the kingdom of the heavens. And when he was in the city of FARMÂ there were two other men who became martyrs with him, that is to say, ABRAHAM and JOHN, who were of the men of the city of GAMNÛDÎ. Salutation to JAMES, who was learned from his youth. Salutation to the aged shepherd who followed the Law of God.

XVIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ ALEXANDER, Archbishop of the city of Alexandria. This holy father was an honourable man, and much tribulation came upon him through

the people of ARIUS. And in his days Abbâ ATHANASIUS renewed the excommunication [fol. 145*a* 2] of ARIUS, and he removed him, and expelled his followers, from the churches of the city of Alexandria. And ARIUS departed to the city of Constantinia, and he went unto the Emperor CONSTANTINE, the son of CONSTANTINE the Just, and he made accusations against ATHANASIUS to him. And when he found no rest with him, ARIUS asked the emperor to command this Father ALEXANDER to receive him with his priests. And the emperor sent messengers to this father, and had him brought, and he said unto him, "ATHANASIUS transgressed our command, and would not receive ARIUS; thou knowest that we appointed thee, and thou must not transgress our command. Make my heart glad, and release ARIUS from thy ban." And Saint Abbâ ALEXANDER answered and said unto him, "The Church will not receive ARIUS, because he doth not worship the Holy Trinity"; and the emperor said unto him, "But he confessed his belief in the Holy Trinity before me." And ALEXANDER answered and said unto him, "If he believeth in the Holy Trinity and if he believeth that the Son is equal with the Father in His Godhead, let him write this with his hand." And the emperor had ARIUS brought, and he said unto him, "Write with thy hand the True Faith," and he wrote with his hand the True Faith, although he did not believe it in his heart, and then he took an oath on the Holy Gospels that this was the True Faith, but he swore falsely. And the emperor said unto this Father ALEXANDER, "There is now no pretext to be found against him since he hath written the True [fol. 145*a* 3] Faith with his own hand, and taken an oath on the Holy Gospels." And Abbâ ALEXANDER said unto the emperor, "ATHANASIUS renewed the proclamation of the excommunication of ARIUS, which was written by the hand of thy Father CONSTANTINE, and was written also by the hands of the Three Hundred and Eighteen [Bishops] of the city of Alexandria. But wait, at my request, for one week, and if nothing happeneth to him during this week, then his profession of the Faith is sincere, and his oath is righteous, and I will receive him, and

will let him mix with the priests, and he shall take part with them in the service of the Sanctuary." And the emperor answered and said unto him, "Know thou that I will not wait at thy request seven days. If thou wilt not receive him I will levy a very heavy tax upon the churches." And after this Father ALEXANDER went out from the emperor's presence, and departed to his own house, and he fasted there the whole week, and he besought God to deliver ARIUS from his sin. And when the week was expired, ARIUS arrayed himself in fine apparel, and went into the church, and sat down in front of the altar with the priests. Then this Father ALEXANDER entered, being sad and sorrowful, and not knowing what to do. And he stood up and began [fol. 145*b* 1] the service of the Offering. And the bowels of ARIUS were moved, and he went to answer the call of nature, and everything which was in his body flowed away from beneath him, and he was left empty. And when ARIUS delayed in returning, the people searched for him and enquired where he was, and they found him dead in the latrine; and they told this father what had happened, and he praised Christ Who had not cast away the Church. And the emperor marvelled about this, and knew that ARIUS had sworn an oath falsely, and had written a lie with his own hand; and then the emperor knew the holiness of this father, and his righteousness, and orthodoxy, and he knew that ARIUS was an infidel. And the emperor praised the Father, and the Son, and the Holy Ghost, and confessed that their Godhead is One. And this father, having followed a good course, and arrived at a good old age, departed to God, Whom he loved, and received the crown of martyrdom in the kingdom of the heavens. Salutation to Abbâ ALEXANDER.

Salutation to JUSTINUS, who dwelt on the top of a mountain, and learned by heart the Psalms, [fol. 145*b* 2] and the Books of the Prophets and Apostles.

XIX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint Abbâ MACARIUS the Great to the desert of SCETE. After his death certain men came from the city of SĔLÂWÎR and stole the body of the saint, and built a church over it in their city; and it remained there until the Muslims ruled over the city, and then the men of SĔLÂWÎR removed it to another city. And they built a church over him in their country, and he remained therein until the days of Abbâ MICHAEL the archbishop, that is to say for a period of four hundred and forty years. When Abbâ MICHAEL was appointed, he became steward (or, administrator) of the church of Saint Abbâ MACARIUS. And when the archbishop went up to fast the Great Fast in the monastery of Abbâ MACARIUS, he cried out, saying, "I wish that our Lord Jesus Christ would help me, and that I shall find happy days, and that the body of Saint Abbâ MACARIUS shall be among us in this monastery." And after a few days Abbâ MICHAEL, the steward of the church, and certain aged monks with him, departed on some business of the monastery, and a spiritual thought moved itself in their minds. And they came to the place wherein was the body of Saint Abbâ MACARIUS [fol. 145*b* 3] that they might take him up, and the governor and all the men of the city gathered together with staves and swords, and prevented them from taking up the body of the saint; and the aged monks fell asleep being very sad and sorry in their hearts. And that night Abbâ MACARIUS appeared to the governor and said unto him, "Why dost thou prevent me from departing to my sons? Let me go with them to my own place, and prevent them not from carrying me away with them." And when the morning was come, the governor rose up, and he was in fear and trembling, and he called the aged monks, and delivered over to them the body of Abbâ MACARIUS, and they received him with great joy. And they placed the body in a ship, and when they arrived in the city of

TARNÛṬ, there were many people with them from every city, who had come to bid the body of Abbâ MACARIUS farewell. And the aged monks lodged there that night, and they prayed, and they celebrated the Offering, and received the Holy Mysteries, and then they took up MACARIUS and carried him to the desert. And as they were going along, they came to a place in the desert which was half way, and they wished to rest for a little because of [their] fatigue. And Abbâ MICHAEL said unto them, "As God Who holdeth the place of the Cherubim in His hand liveth, we will not rest until God revealeth unto us and sheweth unto us, [the place wherein] Saint Abbâ MACARIUS shall rest." And when the camel which was carrying the body of Abbâ MACARIUS came to that place, he knelt down, and would not rise up again, and he began to turn his head to this side and to that, and to lick the box [fol. 146*a* 1] wherein was the body of Saint MACARIUS. And the aged monks knew that that was the place where the saint was to rest, and they marvelled exceedingly, and glorified God greatly; and that place is well known to this day. And when they came to the monastery, all the monks went out and received him with great honour, and with singing and with hymns, and with the Gospel, and with the Cross; and they had lighted lamps with them. And they carried him on their heads, and they bore him along singing as they went, until they brought him into the church, with great honour; and God performed many miracles that day. Salutation to the translation of the body of Abbâ MACARIUS. Salutation to the children of MACARIUS.

Salutation to FÎNḤANES (PHINEHAS).

XX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 146*a* 2] On this day died Abbâ SALÂMÂ the interpreter, and on this day also is commemorated Saint ḤÎZÂWÎ (or, ḤÎZÂḴÛ). Salutation to SALÂMÂ.

Salutation to JAMES, the Pure.

And on this day also died the SEVEN holy young men of the city of Ephesus. And it came to pass that in the days of the wicked Emperor DECIUS these seven young men were in his army, and he appointed them to offices in his government. And when he established the worship of idols, certain men made accusations against these saints to him, and he seized them and shut them up in prison. But as he wanted to go to another place he released them from their bonds and sent them away until he returned, thinking within himself that they would turn from their good counsel. And when the emperor had gone out of the city, these saints refused to do the work of the soldiers and would not worship unclean [fol. 146*a* 3] idols, and then they went to a cave in the mountain, and closed up the mouth thereof and went to sleep inside it. And they had among them silver moneys on which was stamped the name of the Emperor DECIUS. And one after another of them used to go into the city every day in the early morning, and buy food for them. One day one of them heard a rumour of the coming of the Emperor DECIUS; and when the news reached them that the Emperor DECIUS had come to the city of Ephesus, they closed the doors of the cave on themselves, and went to sleep. And a certain believing soldier knew the place where they were, and he used to wait for them to come into the city, but after the arrival of the emperor they did not come. And the soldier rose up and departed and came to that cave, and he found that they had shut the doors of the cave from the inside, and he thought that they were dead. And he took a tablet of brass, and wrote upon it the story of their strife, and of what had happened to them, and he laid that tablet in a cavity in the wall of the cave. And sorrow laid hold upon the saints, and they slept by the commandment of God for three hundred and seventy-two years. And DECIUS died, and many other emperors reigned after him, and at length came the days of the Emperor THEODOSIUS. And it came to pass in the thirty-eighth year of his reign, that certain men discussed among themselves the words of those who said, "There is no resurrection of the dead,"

and many people followed them. And God wished [fol. 146*b* 1] to reveal the truth, and to make men to be certain that the resurrection of the dead would assuredly take place, and He woke up those seven holy young men. And they gave to one of their number some of the moneys which they had, and they commanded him to go and buy them food to eat, and he heard [from] them the story of the wicked Emperor DECIUS. And when he came into the city, the manner thereof appeared to him to be changed, and he saw crosses on the gates of the city and on the walls thereof, and he heard the people taking oaths in the Name of our Lord Jesus Christ. And he asked one of them, saying, "Is not this the city of Ephesus?" And the man answered and said unto him, "Yea." And he took out the silver moneys which he had and gave to a certain merchant in the market, in order to buy from him food to eat; and when the merchant saw the silver money, he did not find it to be the silver money with which one could buy in those days; for he found the name of DECIUS, the wicked emperor, stamped upon it. And the merchant seized him and bound him, and he said unto him, "Thou art a seeker after ancient treasure, and behold this silver money which is on thee is a proof of it." And whilst they were quarrelling together, many men gathered round about them, and they asked him, saying, "Whence comest thou?" And he answered and said unto them, "I belong to this city." And they said unto him, "Whom dost thou know among the men of this city?" And he said unto them, "So and so." And of those men [fol. 146*b* 2] whom he said he knew, there was not one of them left alive; and they dragged him away, and were wroth with him. And the story of the young man was heard by the bishop, Abbâ THEODORE, and by the Emperor THEODOSIUS, who had that man of the Seven brought before him. And the emperor and the bishop asked him, saying, "Tell us what hath happened unto thee, and from what country thou comest." And he answered and said unto them, "We were seven men, and we belonged to the army of the wicked Emperor DECIUS. And when he departed to another place we went out of the city of Ephesus, and came into a cave, and we closed up the mouth of the cave. And we lay

down and have slept there until now. And behold my six companions are lying in the cave." And the emperor and the bishop went forth, and all the people with them, and they came to the cave, and they found the saints lying there, and the written and engraved tablet, in the cave. And they read the tablet, on which it was said that it had been engraved in the days of the wicked DECIUS, that is to say, three hundred and seventy-two years before. And when the emperor, and the bishop, and all the people saw this, they marvelled exceedingly, and they glorified God greatly; and those who did not believe in the resurrection of the dead believed forthwith when they saw this miracle. And when the seven young men had been questioned, and they had made known everything which had happened to them, they lay down again, and delivered up their souls into the hand of God. And the emperor made gold coffins for them, [fol. 146*b* 3] and he wrapped them in silk cloths and laid them in the gold coffins, and signs and wonders took place through their bodies. Now their names were these: MAXIMANUS, TÂMÛKÎGRÔS, MARDIMUS, JOHN, CONSTANTINE, ANTONIUS, and DIONYSIUS. Salutation to the SEVEN BRETHREN.

XXI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a festival commemorating our Lady MARY, the God-bearer, who became the salvation of the world, and who maketh intercession for us at all times, and for all those who celebrate her commemoration. Salutation to thee, O MARY.

And on this day also died Saint IRENE, which is being interpreted, [fol. 147*a* 1] "Peace." This saint was the daughter of King LUCIANUS, and he built for her a palace, and he placed in the walls eight windows, and round about it were twelve halls. And he made for her a table of gold, and vessels of gold and silver, and he commanded a certain aged man to teach her;

and then he settled her in the palace, with three handmaidens to render her service, and closed the doors of the palace upon her. And the old teacher used to instruct her from outside; and her days at that time were seven years. And one day whilst she was sitting at table, she saw a dove with an olive leaf in her mouth, and she laid it upon the table, and then there came an eagle with a crown, which he laid upon the table, and a raven came with a serpent, which he laid upon the table; and she was frightened at this sight, and she told her teacher about it. And he answered and said unto her, "The dove is the teaching of the Law, and the olive leaf is Christian baptism; the eagle is the conqueror, and the crown is the works of the righteous; the raven is a king, and the serpent is tribulation." And her teacher said unto her, "Thou must fight the fight for the Name of Christ." And her father the king came to visit her, and he said unto her, "O my daughter, I wish to marry thee to one of the great nobles"; and she asked him, saying, "O my father, wait three days, until I can take counsel about it with [fol. 147*a* 2] my soul." And when her father had departed from her, she shaved off her hair, and stood up before the altar of the idols which were in the palace, and asked them to advise her about marriage; but they made no response whatsoever to her. And the saint lifted up her eyes to heaven, and said, "O God of the Christians have mercy upon me according to Thy good pleasure." And the angel of God came to her and said unto her, "Behold, on the morrow there shall come to this city one of the disciples of PAUL the apostle, and he shall baptize thee with Christian baptism"; and on the following day God sent unto her one of the disciples of the apostle, and he baptized her with Christian baptism. And after three days her father and her mother came to her, according to their promise, and she said unto them, "I am a Christian. I believe on my Lord Jesus Christ, the Son of the Living God; the Creator of heaven and earth." And her father was wroth with her, and he had her brought out into the midst of the city, and he commanded his servants to bind her with cords, and to throw her in the road, and to make horses trample upon her; and they did to her as he commanded, but no harm came to her. And when her

parents saw this, they believed on our Lord Jesus Christ and marvelled exceedingly, and they forsook their kingdom, and departed to their abode and dwelt there. And when the king, who lived near their country, heard the story of them, and what had happened to them, he came to that city, and [fol. 147*a* 3] said unto them, "Return to your kingdom," but they did not wish to do so; now that king ruled the whole country. And he tortured Saint IRENE, and he set starving lions and serpents to attack her, but no evil whatsoever happened to her. Then he sawed her with a saw, and he hung a heavy stone about her neck, but our Lord Jesus delivered her, and raised her up uninjured from every torture. And her parents called the priest who had baptized her, and he baptized them with Christian baptism, and three hundred of their servants, and many of their kinsfolk and people of the city. And then NUMERIANUS the king heard the report of her, and he sent and had her brought to him, and he took her to the city of ḲALÂNÎ, where he tortured her severely, and shut her up in a brass bull, but God smashed the brass bull, and brought her out therefrom. And NUMERIANUS the king died, and King SÂBÔR reigned in his stead. And he heard the report of Saint IRENE, and he had her brought to him, and then he speared her with the spear which was in his hand, and she delivered up her soul. And our Lord Jesus Christ raised her up from the dead. When SÂBÔR the king saw this miracle, he marvelled exceedingly, and he bowed low before her and believed on our Lord Jesus Christ, and with him were many people of the inhabitants of the city. Now the number of those who believed through her [fol. 147*b* 1] was three hundred and ten thousand...women. And the father and mother of Saint IRENE died in the palace. And the Divine power bore the saint to the city of Ephesus, where she performed many signs and wonders. For her confidence was in our Lord Jesus Christ [when she stood] before the kings of Persia, and the kings of Macedonia, and the kings of KALÂNÎKÂ and Constantinia. And then she died in great honour, and they built a beautiful church for her, and laid her body therein, and many signs and wonders took place through her body, and a great healing of the sick. Salutation to IRENE.

XXII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day [is commemorated] the great prophet MICAH, the son of ÎYÛÊL YOAK, and his father also called him "JÔRÂM." This righteous man prophesied in the days of JEHOSAPHAT, King of Judah, the son of JÔRÂM, and of the kings AHAZIAH, and KHATÔLYÂ, and God proclaimed by his mouth [fol. 147*b* 2] great things. And he prophesied concerning the Incarnation of our Lord Jesus Christ, saying, "Behold, God shall come from His place, and He shall come down and walk upon the earth." And he prophesied concerning the Nativity of our Lord Jesus Christ, in Bethlehem of Judah, saying, "And thou Bethlehem [in] the land of Ephratha, shall not be less than the kings of Judah, for from thee shall go forth a king, who shall rule my people Israel; and his going forth shall be before the creation of the world." And he prophesied concerning the destruction of the Temple of the Jews, and concerning the rising up of another Temple in its place in all the ends of the earth. And he prophesied concerning the going forth of the Gospel, saying, "The Law shall go forth from Zion, and the Voice of God from Jerusalem." And he prophesied to AHAB, the King of Israel, saying, "Thou shalt die in the battle of Edom, King of Gilead." And many years having been fulfilled to this prophet, and having reached a good old age, he departed to God, Whom he loved. And he prophesied eight hundred years before the Incarnation of our Lord Jesus Christ, and he was buried in the village the name of which is MĔRÂTÂ. Salutation to MICAH.

XXIII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 147*b* 3] On this day three (or, thirty) thousand of our Christian brethren in the city of Alexandria became martyrs. And this took place when the wicked Emperor MARCIANUS

exiled our father DIOSCURUS to the island of GÂGRÂ; and there was rebellion and great tumult in the city of Alexandria for many years. And when MARCIANUS died, and LEO reigned, the people of Rômê set over themselves a man from the city of Alexandria, whose name was ABRUTARIUS, as archbishop. He had been a priest in the city of Alexandria, and he believed in the Council of Chalcedon. Only a few of the Alexandrians accepted him, and the rest of the people received the Holy Mysteries from the priests whom our father Abbâ CYRIL and Abbâ DIOSCURUS had appointed. And when ABRUTARIUS was appointed, he formed a company of his friends who believed his words, and he excommunicated 'AWTÂKÎ (EUTYCHES), the priest, who declared that the Godhead [of Christ] was mingled in His Incarnation. And by this he wished to seduce the men of the city, and to make them at length to enter into an evil faith; and they believed his words, because they thought that our father DIOSCURUS and his company agreed with 'AWTÂKÎ (EUTYCHES) in [his] denial. Now our father DIOSCURUS excommunicated 'AWTÂKÎ (EUTYCHES), and he cursed [fol. 148*a* 1] all those who mingled the Godhead of Christ with His Incarnation. How could one turn and believe his words? Nay, the Faith of our father DIOSCURUS was like the Faith of Saints BASIL, and GREGORY, and CYRIL, who believed in the One Nature of God, the Word, Which became incarnate, and not that the Godhead changed and became flesh, and not that the flesh changed and became Godhead, but that each of them remained by Itself. And it was not right for them to say that Christ became Two Natures, and Two Persons, and Two Things after His Union, which did not destroy [His] Unity. And 'AWTÂKÎ (EUTYCHES) believed in the mingling of Nature. Our fathers excommunicated those who separate the Natures, after they had become One, and likewise they excommunicated those who mingle them after they were separated. And on the day following the Council which ABRUTARIUS had gathered together, they found ABRUTARIUS killed in his house, and his companions said that it was one of the disciples of our father Abbâ DIOSCURUS who had killed him. And he said unto them, "We are brethren. Perhaps it is one of the companions of

'AWTÂKÎ (EUTYCHES) who hath killed him, or perhaps thieves killed him in order to carry off his money." And this was true, for the Council did not assemble on account of us, nor because of us; but we agree in the excommunication of 'AWTÂKÎ (EUTYCHES). And the companions of ABRUTARIUS sent a letter to the king wherein they said, "Behold, the people have treated the government with insolence, and have behaved contemptuously towards the emperor, [fol. 148*a* 2] and have killed the archbishop whom the emperor appointed." And whilst they were gathered together because of this thing, behold our brethren assembled and appointed Abbâ TIMOTHY archbishop over them. And those wicked men sent another royal official, one 'ABRÔTÂRÎ, to the emperor, saying, "Behold they have killed ABRUTARIUS and have appointed over them an archbishop without the emperor's command." And the emperor was exceedingly angry because of these two letters, and Satan entered into him, and he sent many soldiers, and they slew of our brethren three thousand orthodox Christians, small and great, slaves and free men, and he exiled Abbâ TIMOTHY to the island of GÂGRÂ, where he lived for seven years. And if [they say] that one of the servants of Abbâ DIOSCURUS killed ABRUTARIUS, as Satan taught them, they speak falsehood. Was it meet that they should kill three thousand men instead of one man, especially as they did not kill any one of the wicked Arian heretics, who killed bishops and priests? But let everyone know that this took place through the operation of Satan. And after this shameful slaughter, the emperor knew that our brethren did not kill ABRUTARIUS, and that they did not know who did kill him. And the emperor sent and brought back TIMOTHY from the island, and he paid him great honour, and set him upon the throne of his office in the city of Alexandria. And he sat in the days of [fol. 148*a* 3] LEO for twenty-two years. Salutation to those who died by violence.

And on this day also Saint DAMIANUS became a martyr. They tortured this saint in the city of Antioch with every kind of cruel torture. When the governor was tired of torturing him, he commanded [the soldiers] to cut off his head, and they cut

off his head, and the saint received the crown of martyrdom in the kingdom of the heavens. Salutation to DAMIANUS the martyr, the workman of Jesus.

Salutation to MARY the daughter of ABRAHAM.
[fol. 148*b* 1] Salutation to ABRAHAM, the Friend of God.

XXIV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the head of the monks and father of all the world, Abûnâ TAKLA HÂYMÂNÔT. The birthplace of this saint was ZARARÊ, in the country of SHAWÂ. His father's name was ṢÂGA ZA'AB, and his mother's name was ĔGZÎ'Ĕ KHARAYÂ. His father belonged to the family of priests who illumined Ethiopia with their Faith; his wife was barren, and they used to pray to God to give them a son. And whilst they were living thus, Satan made MATALÔMÊ governor of DÂMÔT, and he laid waste the whole of the districts of SHAWÂ, up to the border of 'AMKHÂRÂ. And all the nobles, one after the other, gave him their women, and the beautiful women whom he found during his raid he made his concubines. And in those days he came to the city of ṢĔLÂLĔSH and killed all the Christians, and ṢÂGA ZA'AB fled in fear, and fell into a pool of water, which became like a tent. And ĔGZÎ'Ĕ [fol. 148*b* 2] KHARAYÂ the soldiers seized and carried off, and they brought her to MATALÔMÊ. And when he saw her beauty he rejoiced exceedingly, and he adorned her with apparel of fine linen. Then he returned to his country, and his nobles gathered together in order to make ready for the feast of his marriage with her; and when ĔGZÎ'Ĕ KHARAYÂ heard this she made prayer to God that He would deliver her from this unclean union. And straightway MICHAEL the archangel came, and he took her up upon his wings, and brought her into the church at the time of the third hour, and as ṢÂGA ZA'AB was going out of the church he saw her standing dressed in ornamental apparel.

And he said, "Who is this woman?" and when he asked her he knew that she was his wife; and she told him everything which had happened to her from the beginning to the end. One night MICHAEL, the angel of God, appeared unto them, and told them that they should produce a son whose righteousness should be heard of in all the ends of the earth, and that the heavens and the earth would not be sufficient [to contain] one of his excellences. And after a few days this saint was conceived, on the twenty-fourth day of the month of Magâbît, and he was born on the twenty-fourth day of the month of Ṭâkhshâsh; and there was joy in the house of his father and mother. On the day when they gave him Christian baptism they called him "ZARA YOḤANNES." On the third day after he was born, he cried out, saying, "One is the Holy Father, One is the Holy Son, One is the Holy Spirit." And he grew in the Holy Spirit, and in wisdom, and he worked [fol. 148*b* 3] signs and wonders, thus: When anything which was used for food was wanting in his father's house, he would touch, with a smile, a little flour, and fill all the house therewith, and he did the same with olive oil, and honey, and fat, and wine; and he would fill the house so full that everyone who saw it, and heard of it, marvelled. And when he was seven years old his father taught him the Psalms of DAVID, and all the Books of the Church. And then he took him to the Bishop, Abbâ CYRIL, who made him a deacon and prophesied concerning him, saying, "This boy shall become a chosen vessel of God," and having received the office of deacon [he departed] to his own country. When he was a young man, he used to traverse the desert hunting wild beasts, and [one day] at noon, our Lord appeared unto him, sitting upon the wings of MICHAEL, and said unto him, "O My beloved, henceforward thou shalt not be a hunter of wild beasts, but thou shalt catch many souls in [thy] net. And thy name shall be 'TAKLA HÂYMÂNÔT,' for I have chosen thee from thy mother's womb, and I have sanctified thee like JEREMIAH the prophet, and JOHN the Baptist. And behold, I have given thee power to heal the sick, and to drive out unclean spirits in all the world"; and having said these words He disappeared, and the saint returned to his abode. And after a few

days his father and his mother died, and he gave all his goods to the poor and needy, and he left all the house open, and took his staff and went forth by night, saying, "What shall it profit a man if he gain the whole world and destroy his soul?" And then he took the rank of priest, [fol. 149*a* 1] and began to preach the Faith in all the country of SHAWÂ; and he baptized seventy thousand people in his own country. And he destroyed all the shrines of idols, and cut down the trees thereof, so that the Satans, who used to dwell in them, might take to flight. And after three years a voice cried unto him from heaven, saying, "O TAKLA HÂYMÂNÔT, rise up and go to the land of DÂMÔT, that thou mayest receive for me much spoil." And as he was journeying along the road of 'ENÂRTE'AT, he met some men, who were magicians and diviners, and their king, and they were performing acts of divination. During the violent quarrel which he had with them, they beat him with a thick iron rod, until the bones shewed through his skin, and he died; but God gave him strength to endure, and He raised him up sound and unharmed. And he remained thus for four mornings, and after he had prayed the earth swallowed up the magicians and their beasts. Passing on from that place he arrived at the country of DÂMÔT, and he destroyed the diviners. And when MÔTALAMÊ (*sic*), the governor, heard of him, he commanded his soldiers to bring him to him, bound with strong fetters, and he said unto him, "Why dost thou destroy my country?" And having said this to him, he commanded the soldiers to kill him, and to cast him down a precipice several times. And God gave him strength to endure, and He raised him up unharmed. And having performed signs and wonders before the governor and destroyed the soothsayers, he made the governor to believe on Christ, for he raised up before him many dead persons. Now those who were baptized with him, on that day, were in number twelve thousand and ninety-nine [fol. 149*a* 2] souls. And when the wherewithal for the administration of the Holy Mysteries was lacking MICHAEL brought down to him [some oil of] MÊRÔN from heaven, and he said unto him, "Consecrate the Tabernacle with this, and administer the Holy Mysteries to the people"; and he did as MICHAEL told

him. And our father continued to teach the king the Books of the Prophets and Apostles. And when he had lived in DÂMÔT for twelve years, a voice cried to him from heaven on Easter Day, and our Lord gave him the promise that He would give the kingdom of heaven unto all those who called upon his name and celebrated his commemoration, and that He would deliver them from all tribulation and sorrow. And the voice also said unto him, "Go thou to the country of 'ANḤARÊ, to Abbâ BAṢALÔTA MÎKÂÊL," and when he had arrived there he lived with him for ten years; and he served by day with his disciples, and during the night he made innumerable bowings to the ground. And he worked the flour mill, and drew water, and cut wood for the fire ceaselessly. And besides this, he wrought many miracles, raising the dead, and healing sick folk without number. And then God said unto him, "O My beloved TAKLA HÂYMÂNÔT, go thou to the place (or, shrine) of STEPHEN Protomartyr, which is called ḤAYḴ, and there thou shalt find a holy man whose name is ÎYÂSÛS MÔA, and he will give thee the order of monkhood." And he rose up and departed, and came to the sea-coast, and passed over the sea as if he were on dry land, without wetting his feet. When he came to the holy man, he welcomed him, and gave him the apparel of the monk, [that is to say,] the tunic and the head cloth only; and he dwelt there for ten years working signs and wonders, and each [night] he made seven thousand bowings. [fol. 149*a* 3] And then God said unto him, "O My beloved TAKLA HÂYMÂNÔT, go thou to the land of TEGRÊ, and go up the mountain which is called DÂMÔ, and thou shalt find there a holy man whose name is 'YÔḤANNÎ,' and take thou from him the cap and cloak, and dwell there until I tell thee." And he dwelt there fighting the fight, having received the cap and the cloak, for twelve years. And God appeared unto him and said unto him, "Get thee out of this mountain, and travel about through the deserts of TEGRÊ and visit the monasteries and houses of the monks." And he went down from that high mountain, being exhausted by the toil thereof, and he travelled through the deserts of TEGRÊ. And having finished this he went down to Jerusalem, MICHAEL, the angel, guiding him, and when he

came to the Red Sea he passed over it, according to his wont, without wetting his feet. Having crossed the sea he came to Jerusalem, and he went round and visited all the holy places. And he returned to the land of TEGRÊ and talked and mixed with all the saints; and he went down to Jerusalem a second and a third time, and wished to dwell there. And the Holy Spirit said unto him, "Go back to the land of MÛLÂDEK, for that is thy lot." And going back he visited Abbâ YÔḤANNÎ of DABRA DÂMÔ. Thence he went down and travelled on towards BÛR, and he found MADKHANÎNA 'EGZÎ'Ĕ, in a place the name of which is GWÔNÂGUĔNÂ, and that saint gave him the garb of the monkhood, and prophesied to him that he should become the father of all the monks of TEGRÊ, and the son of Abbâ SAMUEL of WÂLDEBBÂ, and of all the teachers who were in TEGRÊ. And when our father TAKLA HÂYMÂNÔT had gone out [fol. 149*b* 1] from TEGRÊ, he went to the place of ḤAYḴ and gave to ÎYÂSÛS MÔA the cap and the cloak. Thence having gone out and passed through all the deserts, he came to the land of SHAWÂ, and he dwelt in the desert of GĔDÂ for many days. And then he departed to the land of GĔRÂRYÂ, and he made a cell among the rocks and he went out neither by day nor by night. And his disciples were in number seventeen, and many came to him, both men and women, and they became monks and widows, and they lived in one house; but no man had knowledge of any woman, because Satan was fettered by prayer. And then he built in his cell a kind of wall to lean against, and he fixed therein sharp points, behind him, on his right hand, and on his left, so that they could pierce his body. And having stood in the cell too long, the thigh bone of one of his legs broke, and then he stood up on one foot for seven years. And our Lord Jesus Christ came unto him, with our Lady MARY, and with the prophets and apostles, and the righteous, and the martyrs, and MICHAEL and GABRIEL, and He said unto him, "O My beloved, thou dost resemble Me in My suffering, and I will make thee My equal in My kingdom. And behold, thy weakness in this world is ended, and it hath been accepted by Me. Come, that henceforth thou mayest inherit everlasting life"; and then He gave him the promise concerning those who

should call upon his name, and celebrate his commemoration. And then the saint became slightly sick of the plague, and he died at a good old age, his days being ninety-nine years [fol. 149*b* 2] and eight months. And they wrapped him in cloths with reverence and praise, and buried him in his rock. Salutation to TAKLA HÂYMÂNÔT.

And on this day also died the holy father, the fighter and conqueror, the soldier and apostle of Christ, THOMAS, Bishop of the city of MAR'ÂS, the confessor. The tongues of men are incapable of describing the glory and righteousness of this saint. Beings of flesh are incapable of understanding his excellences and virtues. Originally this saint was an ascetic, and a fighter of the spiritual fight. He fasted and prayed frequently, and kept vigil by night and by day, and he gave alms in abundance to the poor and needy. And God chose him and made him Bishop of the city of MAR'ÂS, and he protected his flock like the Apostles. And when DIOCLETIAN the wicked was reigning, one of his governors came to the city of MAR'ÂS to torture the Christians. And he sent some wicked soldiers to this holy father, and they seized him and brought him to him, and they beat him, as they dragged him over the ground, and he arrived in the presence of the governor with his blood dropping on the ground. And the governor said unto him, "Deny Christ and worship the gods." And the saint answered and said unto him, "I will not worship filthy [fol. 149*b* 3] stones, I will worship only my Lord Jesus Christ, the Son of the Living God. Cursed art thou, and thy filthy idols, and cursed are those who worship them." And the governor was wroth with Saint THOMAS, and he tortured him very severely, and he beat him very cruelly, and he hung him up, and boiled pitch and poured it into his mouth and nostrils, and he tortured him for many days. Now the hearts of those deniers of Christ were like unto stones, and they did not want the saint to die quickly, so they prolonged his torture in order to frighten the multitude, and make them to deny Christ; but they were vanquished, and whilst they were weary of torturing him, he was strong in rebuking them. And they cast him into a dark place and forgot him, and he dwelt

in that one place for twelve years. And each year the wicked men came to him, and tortured him, and cut off one of his limbs. And in this place they cut off his ears, and his nose, and his lips, and his hands, and his feet, and they pulled out his front teeth and his grinders, and his whole body was as black as ink. And they forgot him in that dark prison house until at length those members of his flock, who knew him, thought that he was dead, and they used to perform services of commemoration for him every year. And when they shut him up in prison, a certain believing woman saw him, and she used to come to him by night secretly, and throw in food to him through a little window. And he lived in this way until the righteous Emperor CONSTANTINE reigned, and revealed [fol. 150*a* 1] the True Faith of Christ. And he commanded his officers to release all the confessors who were shut up in prison throughout all his dominions. And that believing woman went into their houses and told the priests about Saint THOMAS, and what had happened to him, and how they had shut him up in prison for two and twenty years, and she guided them to the place where he was. And they came to him, and took him out of the prison house, and they carried him on their heads, singing as they went, until they brought him into the church and set him on the throne before the sanctuary. And all the Christians came and received a blessing from him, and they kissed [the places of] his eyelids, which had been cut off. And when the Emperor CONSTANTINE assembled the General Council of the Three Hundred and Eighteen holy Bishops in the city of Nicea, this father was present with them; and the Emperor CONSTANTINE embraced them, and received a blessing from them. And when one made known unto him the fight of this holy father, he drew nigh unto him, and bowed low before him, and he kissed all the places whereupon his limbs had been cut off, and he stroked his face and eyes. And after they had disputed with ARIUS, the apostate, and vanquished him, and had excommunicated him and cursed him, and driven him out, even as the Holy Spirit taught them, and they had proclaimed with their tongues the True Faith, and drawn up the Law and the Judicial Regulations and the Canons, this holy father Abbâ THOMAS departed

to the seat of his office. And he assembled the priests and all [fol. 150*a* 2] his flock, and he proclaimed to them the True Faith, and he explained unto them what they found difficult, and he made them to understand it, and he commanded them to keep it and to wax strong therein. And after this he lived a few days, and having pleased God he died in peace; and all the days of his office were forty years. And he departed to God bearing a crown of victory, and inherited everlasting life. Salutation to THOMAS.

And on this day also nine (or, ninety) thousand martyrs of the company of Saint THOMAS were crowned.

XXV. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANDRIANUS, and four and twenty other men who were with him, were martyred. This Saint ANDRIANUS was one of the imperial officers, and was captain of the young men, and whilst MAXIMIANUS was torturing the Christians, [fol. 150*a* 3] because they refused to worship idols, Saint ANDRIANUS saw their boldness of heart and patience under suffering, and he said unto the saints, "What do ye expect to get that ye endure such sufferings?" And the holy martyrs said unto him, "Our mouths are unable to describe the hoped-for things which await us," and they told him in the words of the Law and the Prophets about Christ. When ANDRIANUS heard this he went to the officers and scribes, and said unto them, "I am a Christian. Write down my name with the names of the fighters." And when they told the Emperor MAXIMIANUS this, he called him and said unto him, "Hast thou gone mad, O ANDRIANUS? Dost thou wish to be destroyed for nothing?" And ANDRIANUS said unto him, "I am not mad now, but I have turned aside from my former madness." When the emperor heard this he commanded the soldiers to

cast him into prison with the holy martyrs; and one of his slaves told his wife ANTOLIA, and when she heard it she departed to the prison, rejoicing to be associated with him. And she kissed the fetters of the four and twenty saints, and she besought them to encourage her husband to endure every trial. And to him she said, "O my lord, let not this infidel lead thee astray. Thy beauty, thy grace, thy gold and thy silver are all vanity; follow Christ so that thou mayest find with Him the kingdom which never passeth away"; and having said this she went to her house. And when ANDRIANUS knew that they were going to bring him to the torture, he went straightway to bid her farewell, and when she heard him arrive, [fol. 150*b* 1] she thought that he had escaped from the prison, and she shut the door against him, and reviled him from the inside of her house, saying, "Yesterday I called thee 'martyr' and to-day thou hast denied Christ!" And when ANDRIANUS saw [the strength] of her Faith, he marvelled exceedingly, and said unto her, "Open to me, O my sister, for I have come to bid thee farewell." When she heard this she opened the door to him; and then he took her into the prison, telling her everything. And when ANTOLIA had come into the prison she saluted the saints, and washed their wounds. And the overseer commanded his men to bring the saints out of prison, and when he saw that they were exhausted by their torturings, he set ANDRIANUS in front of them, and said unto him, "Sacrifice to the gods"; and when ANDRIANUS reviled him the governor commanded them to beat him with sticks. When ANTOLIA heard this she entreated the saints to pray for him. And the governor also commanded the soldiers to beat him on his belly, until his bowels gushed out. Now at that time ANDRIANUS was eight and twenty years old. And then they took him into the prison with the holy martyrs, and ANTOLIA came and wiped away the blood from ANDRIANUS and the saints, and she embraced him, saying, "Rejoice, for thy name is written in the heavens." And then the governor commanded the soldiers to bring a blacksmith's hammer and to break the thighs of the saints therewith. And ANTOLIA placed first of all the hands and the feet of ANDRIANUS under the hammer, and the soldiers smote, and broke

off his hands and his feet, and [fol. 150*b* 2] smashed his bones, and at length he delivered up his soul. Similarly they smashed the thighs of all the saints, and cast their bodies into the fire, which did them no harm. And then the believers took their bodies to another city, and they hid them until the days of persecution were passed. And ANTOLIA took the portions of the hands of ANDRIANUS which had been cut off, and laid them by her pillow. And then the governor of the city wished to marry her, and as soon as she heard about it she fled by boat, taking the fragments of the hands of ANDRIANUS with her. And she came to the place where the bodies of the saints were, and she asked them to receive her with them, and God accepted her petition, and she died whilst she was sleeping, and was buried with the saints. Salutation to ANDRIANUS.

And on this day also died the holy father Abbâ BÎSÂRYÔN (BESSARION) the Great. The parents of this saint were believing Christians and God-fearing people. When this father grew up he wished to put on the garb of the monastic life, that is to say, the garb of the angels, and to devote himself to God. [fol. 150*b* 3] And he went forth from this world, and renounced it, and he departed to Saint Abbâ ANTHONY, and became his disciple and ministered unto him for many years. And after this he went to Abbâ MACARIUS, and ministered unto the holy old men who were monks, and then he wandered about in the desert of SCETE; he never lodged in a place which had a roof, and he possessed absolutely nothing. He had neither a whole garment nor a bed, but only rags of coarse hairy sackcloth, which he girded about his loins, and he used to go round to the cells and caves of the monks, and sit down by the side of the doors thereof weeping. And when there went out to him one who knew him, they would take a blessing, each from the other, and depart. And when there went out to him someone who knew him [not], and said unto him, "O my father, what maketh thee weep?" [the saint would reply,] "My riches have all been destroyed, and I have escaped from death. My family have fallen from honour into disgrace." He who did not understand what his words meant would console him, and say unto

him, "God shall restore to thee thy riches which have been destroyed," and give him some bread; and the saint would take it and go and give it to others. But those who understood what his words meant would know that what he was referring to was the spoliation of the virtues of the children of men by Satan. His purity, and virginity, and sincerity resembled those of the angels. And the fathers have described the fights which he fought in his spiritual battles when he lived among them; thus for forty days he never lay down on the ground at all to sleep, and on many occasions, during his spiritual fights, he often fasted for forty days at a time. [fol. 151*a* 1] And he continued to fight the spiritual fight for seven and forty years. And many great miracles were made manifest through him, and of these the holy old men and monks speak. Saint DÛLÂS and Saint JOHN relate a story concerning him, and say that they went with him to the shore of the Red Sea, and that they were suffering exceedingly from thirst. And when he knew that they were thirsty he prayed to God and made the bitter water sweet, and they drank thereof. And on another occasion he came to the River TAKAZZÊ, [wishing] to cross over, and that as he found no ferry he prayed, and [then] walked on his feet on the surface of the water to the other side. And one day they brought to SCETE a man who had a devil that the holy old men might heal him by their prayers. And the fathers discussed the matter among themselves and said, "If we acquaint the holy old man Abbâ BÎSÂRYÔN (BESSARION) with the story of the man in whom is a devil he will not heal [him], for he fleeth from [worldly] honour and [the praise] of men." And the fathers made a plan, and they caused the man in whom was a devil to lie down in the church, on the place where Abbâ BÎSÂRYÔN (BESSARION) used to stand up to pray. And when the saint came into the church and found the man there asleep, he woke him up and seized him by his hands, and said unto him, "Rise up," and the man rose up straightway, sound in heart and [fol. 151*a* 2] healed of his disease. And those who saw him marvelled exceedingly, and they glorified God for the grace which is given unto those who fear him. And this father performed very many miracles besides this, and he

pleased God and died in peace. Salutation to Abbâ BÎSÂRYÔN (BESSARION).

And on this day also are commemorated ELIANUS the martyr, and his sister EUDOXIA.

Salutation to the company of priests of the brotherhood of ANDRIANUS.

XXVI. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÔYSES and his sister SÂRÂ became martyrs. The parents of these saints [fol. 151*a* 3] were righteous folk, and they were exceedingly rich. After the death of their parents Saint MÔYSES wanted to give his sister in marriage, and to hand over to her all the possessions which their father had left them, and to go and become a monk. And his sister answered and said unto him, "If thou wouldst first of all marry thyself, thou canst then get me married." And he said, "I have committed many sins, and I want to become a monk to blot out my sins, I cannot think about marriage, but only about the salvation of my soul." And she answered and said unto him, "O my brother, how canst thou cast me into the net of this transitory world, and think of the saving of thine own soul only?" And he said unto her, "If thou wishest for the ascetic life, thou thyself knowest"; and she answered and said unto him, "What thou doest for thyself, I likewise will do for myself, for we both are of one nature, and are from the same father, and the same mother." And when he saw the strength of her will he rose up forthwith and gave all his goods to the poor and needy, and then he brought his sister to a convent for virgins, which was outside Alexandria. And he entered a monastery and he devoted himself to the ascetic life, and fought a great spiritual fight, and his sister did likewise; and the two remained for ten years without meeting. And in the days of the

kingdom of SEVERIANUS, the infidel, and under the rule of Abbâ DEMETRIUS, [fol. 151*b* 1] Archbishop in the city of Alexandria, that wicked emperor afflicted the Christian people, and there were very many martyrs in his days, [among them] being many heads of monasteries. And Saint MÔYSES rose up, and sent a letter to his sister SÂRÂ, to greet her and to inform her that he wished to become a martyr; and when she heard she rose up straightway and asked the abbess to release her, so that she might go and become a martyr; and the abbess prayed over her and embraced her and let her go. And SÂRÂ embraced the virgins, and she departed to her brother, and found him on the road wishing to go into the city of Alexandria. And the two of them came into the city of Alexandria, and confessed our Lord Jesus Christ before the governor; and he tortured them severely, and afterwards the soldiers cut off their heads with the sword, and they received crowns of martyrdom in the kingdom of the heavens. Salutation to you SÂRÂ and MÔYSES.

And on this day also are commemorated Abbâ AMMÔN, and ELIAS, the martyr, and his sister EUDOXIA, and Abûna JACOB.

[fol. 151*b* 2] On this day also AGABUS the soldier and THEKLA the nun became holy martyrs. These saints fought the fight in the days of LULIANUS (JULIAN ?) the governor, one of whose officers tortured them very severely, and then cast them to the lions; and they received crowns of martyrdom in the kingdom of heaven.

And our fathers have commanded us that the people shall celebrate on this day a festival in commemoration of the woman SÂRÂ, the wife of ABRAHAM, whose womb was honourable, and whose breasts blessed. When the King of GÊRÂRÂ wished to seize SÂRÂ in his ignorance, God rebuked him, and told him that he was not to touch this woman, and he restored her to ABRAHAM, together with much money. And again, at the time when God lodged in her house, and told ABRAHAM about the birth of ISAAC, she laughed inside the tent, saying, "Can

such a thing still happen to me? I have become old, and my lord is old." And God said unto ABRAHAM, "Wherefore did SARAH laugh? Is there anything too hard for God?" And then when ISAAC was born, and she saw him playing with ISHMAEL, the son of HAGAR, jealousy seized her, [fol. 151*b* 3] and she forced ABRAHAM to cast him out with his mother. And although it was hard to ABRAHAM, God commanded him to fulfil her wish, and he did so knowing that from his seed Christ, the Saviour of the world, should appear. And PAUL called her the "free woman," and likened her to the Church. And then she died at a good old age, and ABRAHAM buried her in the grave which he bought from the children of 'ÊMÔR, the Hittite. Salutation to the womb of SÂRÂ.

XXVII. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Abbâ BENJAMIN and EUDOXIA became martyrs. The parents of these saints were believing folk of the city of SABERSÎR, and they shewed affection to pilgrims and strangers, and they preserved their purity, and devoted themselves to God, and fought the spiritual fight. And they brought up their two children very carefully, and in the manner which befitted the followers of Christ; and when the children were grown up, this Saint BENJAMIN wanted to shed his blood for the Name of Christ. And he went to the governor of the city of SEṬÛF [fol. 152*a* 1] and confessed the Lord Jesus Christ before him; and the governor tortured him severely, and shut him up in prison. And when his parents and sister heard about him they came to him, and when they saw him under torture they wept and were exceedingly sorry for him. And he comforted them and said unto them, "The life of this world is as nothing, and the days thereof pass quickly, but life everlasting hath neither end nor finish." And when his sister heard this beautiful teaching from him, she said unto him, "O my brother, as God liveth, from this time onward I will never leave thee,

and whatsoever death thou shalt die I myself will die that same death with thee"; and forthwith she confessed our Lord Jesus Christ before the governor. And the governor seized her, and commanded the soldiers to set her with her brother in a dark place, and they did as he commanded; and the saints remained in that dark place for twenty days without food and drink. And after this the soldiers took them out, and hung heavy stones about their necks, and cast them into the river (?). And the angel of God came down, and untied those stones from their necks, and they kept their strength in the river (?) until they arrived at the port of a village the name of which was BÂṬRÂ. And a certain virgin found them and brought them up from the river, and they went and stood before the governor, and cursed him, and [fol. 152*a* 2] his idols; and the governor tortured them severely for many days. And when the governor was weary of their tortures, he commanded the soldiers to cut off their heads with the sword, and the saints received crowns of martyrdom in the kingdom of heaven, and inherited everlasting life. And a holy church was built in their city of SABERSÎR, and they laid their bodies therein, and from them there appeared many miracles, and great healings for the sick. Salutation to BENJAMIN and EUDOXIA.

And on this day also is commemorated SAMUEL the prophet, and how God called him in the days of ELI the priest, and how God made him a prophet to the children of Israel. Salutation to SAMUEL, who sealed DAVID.

And on this day also are commemorated [fol. 152*a* 3] VICTOR(?), the Alexandrian, and his mother SÂRÂ.

And on this day also is celebrated the festival of SÛRÎ'ÊL, the fourth archangel, who remembered the twelve sons of JACOB.

XXVIII. Naḥassê

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day we have received as an inheritance from the early fathers and doctors of the Church, who were strong in the grace of the Holy Spirit, an order to celebrate the festival of our holy fathers, the patriarchs, our fathers ABRAHAM, ISAAC, and JACOB. As concerning our father ABRAHAM, the head of the fathers, who among the children of men hath the ability to describe the virtues and righteousness of this man, who became the father of many nations? He believed on God, blessed be His Name! and was obedient unto Him. And he had confidence in the promise of God until he died, and he never doubted in the smallest degree any of the promises of God. At the beginning the angel of God appeared unto him in a vision by night when he was on the island, and said unto him, "Get thee out from thy city, and from thy father's house, and come unto the [fol. 152*b* 1] land which I will shew thee, that is to say the land of KARÂN (HARRAN), that thou mayest dwell therein"; and he came to the land of KARÂN (HARRAN), which country God shewed him. And when his parents died God removed him again to the land of Palestine, and He promised him that he should inherit it; and he had confidence in God's promise until he died, and his heart remained unshaken and free from doubt. Moreover, he knew, and believed, that God would give that land to his seed after him. And after that God appeared unto him at midday in the form of a man, as he thought, and with Him were two angels, and ABRAHAM thought they were like unto all the other men who used to pass along the road every day. And he made a meal for them, and God gave him the promise concerning ISAAC his son, one year before he got him. Now, at that time the days of ABRAHAM were one hundred years, and his wife SARAH was far advanced in her days. And ABRAHAM believed God, and doubted not, and when he got ISAAC, God commanded him to circumcise him on the eighth day, on which day he circumcised his son. And having believed,

according to his confidence, there came to him the seed which God promised him. And God said unto him, "Offer up as a sacrifice to Me thy son ISAAC, on the mountain which I will shew thee, and that place was Golgotha, where the body of our father ADAM was buried," and he neither doubted nor hesitated at the word of God. [fol. 152*b* 2] And he took ISAAC and laid him on the altar, and he knew that God was able to take ISAAC away, and yet that ISAAC should be to him a seed. And having completed the sacrifice of ISAAC in his mind, though not in deed, God shewed ABRAHAM'S righteousness and virtues to all succeeding generations. And then the angel of God called to him, and told him not to stretch out his hands over the young man, and do him no harm whatsoever. And God said unto him, "Behold, it is manifest that thou lovest Me, for thou hast not spared thy beloved son for My sake. Therefore I will bless thee with blessing, and I will multiply thee in great number, and I will make thy seed like the stars of heaven, and like the sand of the sea-shore." And it was even so, and God revealed ABRAHAM'S work from that time and for ever, and the report of him and his name were heard in all the ends of the earth. And it is evident why he was called the "Father of Christ" in the flesh, for He appeared from his seed.

[erasure]

in the flesh. And the spiritual fightings of this father, and his virtues, and his righteousness, and his mercy, and his gifts, which were many, were very great. He did not eat every day, but only when travellers came to him and sat at his table, and it is evident from this that he sat with God and His angels before he knew Him, though afterwards he knew them. And tribulation and [fol. 152*b* 3] great sorrow came upon him in his days, for he was separated from his father, and from his kinsfolk, and he was a wanderer on the earth. And when he arrived in the land of Egypt, he was afraid of the infidels in the days of PHARAOH, King of Egypt. And when the Egyptians wished to take his wife SARAH, who was exceedingly beautiful to look upon, he told them that she was his sister, so that they might not kill him. And when PHARAOH, King of Egypt, heard the report of SARAH, he called ABRAHAM and asked him,

saying, "Who is this woman who is with thee?" And ABRAHAM said, "She is my sister," and PHARAOH took her from him. And that night a terrifying angel appeared unto PHARAOH, and wanted to kill him, and he commanded PHARAOH to send back SARAH to her husband, and said that if he would not do so he would destroy him. And when the morning was come PHARAOH called ABRAHAM and said unto him, "Why didst thou say unto me 'This woman is my sister.' She is thy wife"; and he gave her back to him, with gifts, and much money, and HAGAR her handmaiden also. And when ABRAHAM arrived at the age of one hundred and forty-five years, he departed to God, Whom he loved, and he inherited the Garden of Delight and everlasting life. And he left a memorial for good behind him unto the end of the world. Salutation to ABRAHAM, ISAAC, and JACOB.

[fol. 153*a* 1] And on this day also our fathers and doctors of the Church have commanded us to celebrate the festival of the departure of Abbâ ISAAC, the son of ABRAHAM, the patriarch. This righteous man was produced through the proclamation of God and His angels, by ABRAHAM his father, and SARAH his mother. And he finished his fight, and the work of righteousness, and he was subject to God, the Most High, and to his father ABRAHAM, and it pleased his father to offer him up as a sacrifice to God, but God redeemed him by a goat. We know not whether we are to wonder more at the willingness of his father ABRAHAM to slay him, the child of promise, whom God gave him by SARAH when he was far advanced in years (now God said unto ABRAHAM, "There shall be unto thee seed," and yet he spared not ISAAC through natural affection, because of his love for God, the Most High), or whether we are to wonder (and we know not which is more wonderful) at the subjection of this father ISAAC, and his consenting to his father ABRAHAM, even to his slaying him and burning him in the fire. Now ISAAC was a child, for the Book of the Law saith that his father made him carry the wood to a place afar off, to the top of a mountain, but the Book of the Chronicle of Days saith that at that time the days of ISAAC were seven and thirty

years. And this father ISAAC submitted to his father ABRAHAM, and he stretched out his neck to the slaughtering knife, [fol. 153*a* 2] and the voice of the angel of God came and said unto him, "Stretch not out thy hand upon him, and do nothing evil to him." And as his father ABRAHAM was called the "Sacrificer" of his son in his mind, even so was this father ISAAC called the "Sacrifice" in his mind. And great tribulation and much sorrow came upon him in his days, and he was a stranger to his country. And ABIMELEK took his wife from him, and when God was wroth with him because of it, he gave her back to him, together with much money and gifts. And this father was exceedingly simple in disposition, for the Book of the Law saith that when the shepherds quarrelled together about a well of water, this father left them, and went and dug other wells. And he begot two sons, ESAU and JACOB, and he loved ESAU because of his strength and might. And when he was far advanced in days, and his eyes were feeble, he called his son ESAU and said unto him, "I have become old, O my son, go and hunt the wild animals of the desert, so that I may eat, and my soul shall bless thee." And ESAU took his weapons, and went out into the desert. And REBECCA called JACOB and said unto him, "O my son, rise up and kill one of thy goats quickly and take it to thy father so that he may eat and bless thee before he dieth." And JACOB said unto her, "I am afraid lest he shall know that I am JACOB, and lest he be angry with me, for though I want to receive [his] blessing, a curse may come upon me instead of a blessing." And she answered [fol. 153*a* 3] and said unto him, "Let thy curse be upon me, O my son." And this took place through her by the command of God. And JACOB did as his mother commanded him, and he offered [food] to his father, and he ate and blessed him. And this father Abbâ ISAAC arrived at the age of one hundred and eighty years, and he died in peace, and was buried in the grave of his father ABRAHAM, which he bought from the sons of 'ÊMÔR and in which SARAH was buried. Salutation to ISAAC.

And on this day also our fathers, the doctors of the Church, have commanded us to celebrate the festival of the departure

of JACOB the patriarch whom God called "ISRAEL." This [righteous man] followed the examples of his fathers ABRAHAM and ISAAC in [the practice of] mercy, and in giving alms, and in sincerity and humility. And his brother ESAU hated him because he forestalled him, and bought from him his rights as the firstborn with a meal of lentils; now ESAU was the firstborn, and JACOB acted craftily towards him, and received the blessing from his father ISAAC. And when ESAU threatened to kill JACOB, his father ISAAC advised him to go to the father of his mother's brother, and he went there, and he was betrothed to the daughter of his mother's brother, and he tended his flocks for seven years, and [fol. 153*b* 1] he married her. And then he was betrothed to the second daughter of his mother's brother, and he served him for seven years, and also married her. And his mother's brother gave him a portion of his flocks, and it came to pass that when he said unto JACOB, "Let thy wages be the sheep which are all of one colour," the ewes brought forth only lambs which were all one colour. And when he said to JACOB, "Let thy wages be the sheep which are spotted all over," the ewes brought forth only lambs which were spotted all over; thus his wages were doubled, and he had many possessions. And he returned to the land of his father, and he begot twelve sons. And he saw the vision of a ladder on the earth which reached to heaven, and the angels of God were ascending and descending on it. And when he woke up he said, "This is the house of God, and the door of heaven"; and that place became the Sanctuary in the city of Jerusalem wherein was to be buried the body of our Lord Jesus Christ. And then he saw a second vision, and it seemed as if God were contending with him, and He caused his hip to be benumbed and He called him "ISRAEL"; and because of this the Jews do not eat the muscles of the hip. And in his days came great tribulation and much sorrow. First of all [his sons] sold his son JOSEPH as a slave to the Egyptians. And their father asked them, saying, "Where is your brother JOSEPH?" And they said unto him, "The wild beasts have devoured him"; and because of his excessive weeping JACOB'S eyes became blind. And after this there came a great famine in those days, and

they found nothing [fol. 153*b* 2] to eat, and at length JACOB sent his sons into the land of Egypt to buy grain. And they came to JOSEPH their brother, who had become steward to the King of Egypt, and he knew that they were his brothers, but they did not know that he was their brother JOSEPH. And JOSEPH made a pretence to them, and said unto them, "Depart and invite your father JACOB to come hither," and they invited JACOB, and he came to the land of Egypt and dwelt there for seventeen years. And when the time of his death had drawn nigh, he called his twelve sons, and blessed them, and he gave JUDAH sovereignty and made it known that Christ should appear from him, and he blessed him with many words, saying, "The sceptre of sovereignty shall not come to an end in JUDAH, and the rule shall not depart from before his hand until He, to Whom sovereignty belongeth, shall come, Him for Whom the nations wait." And after he had blessed him, JOSEPH brought to him his two sons EPHRAIM and MANASSEH, so that he might bless them, and he made the sign over their heads, and he laid his right hand upon the head of the younger, and his left hand on the head of the elder, and he made his hand [to take] the form of the Cross, indicating that the firstborn should be abased at the appearance of the Cross. And he reached the age of one hundred and forty-six years, and he died with the hands of JOSEPH resting on his eyes. And JACOB commanded him to bury him in the grave of his fathers, and JOSEPH mourned for him with a great mourning, [fol. 153*b* 3] and the Egyptians with him. And then he carried him on the chariots of PHARAOH, and with him were the great nobles of the Egyptians, and they brought him to the land of CANAAN and buried him with his fathers. Salutation to JACOB.

And on this day Abbâ BARSEBÛ (or, BARSÔBÂ), and ten monks who were his disciples, and the captain of the royal horses, became martyrs by the hand of the King of Persia, and eight hundred companions of ISIDORE. Salutation to Abbâ BARSEBÛ.

XXIX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of commemoration of the BIRTH of our Lord, and God, and Redeemer, Jesus Christ, in the flesh, of our holy Lady, the Virgin MARY, for the [fol. 154*a* 1] salvation of the whole world. Salutation to Thy BIRTH.

And on this day also Saint ATHANASIUS the bishop became a martyr, and with him were two servants, GÂRSÔMES (or, GARSÎMÔS) and THEODOTUS. Certain men reported to the king that Saint ATHANASIUS had baptized the daughter of 'ANṬÔNÎTÔS the general, and the king seized him, and ATHANASIUS confessed before him that he was a Christian; and the king tortured him greatly, but not only would he not deny Christ, but he increased his Faith in Him. Then the king commanded the soldiers to cut off his head with the sword, and he likewise tortured the two servants GARSÎMÔS and THEODOTUS severely, and he beat them and crucified them. And then the soldiers cut off the heads of all three of them with the sword, and the saints received crowns of martyrdom in the kingdom of the heavens. And the believers gave much money to the soldiers, and the guards who were keeping the bodies, and they took away the bodies of the saints and wrapped them up in rich cloths, and laid them in coffins, and many signs and miracles appeared through them. [fol. 154*a* 2] Salutation to ATHANASIUS.

And on this day also Saint IRENAEUS, the Bishop of SÔREM, became a martyr. They seized this saint at the first hour of the night, and brought him into the governor's house, and the governor said unto him, "Sacrifice to the gods." And IRENAEUS said unto him, "I will not offer sacrifice, for I am a fearer of God and I am His servant." And the governor commanded the soldiers to drown him in the river, and when he had come to the ferry, he stripped off his apparel, and prayed to God to

receive his soul, and to protect his people in SÔREM, and to give peace to the churches. And then he said, "I believe in thee, O my Lord Jesus Christ, and I make supplication to thee as I suffer," and straightway they cast him into the river. Salutation to IRENAEUS.

And on this day also is commemorated the translation of the body of Abbâ JOHN the Short to the desert of SCETE; this took place [fol. 154*a* 3] after his death in DABRA ḲUĔLZEM, which is the desert of Saint Abbâ ANTHONY. And this happened in the days of Abbâ JOHN, the forty-eighth Archbishop of the city of Alexandria, who went to the desert of SCETE, and the holy monks said unto him, "We wish the body of Abbâ JOHN the Short to be in the church of Abbâ MACARIUS, that we may bow down before it." And straightway the grace of God moved him, and he wrote a letter [and sent it] by the hands of a certain abbot, whose name was COSMAS, and with him was an old man of the country of CLYSMA. And when they arrived they were unable [to do anything], for at that time his body was in the charge of CHALCEDONIAN MALKITES (Melchites), who were dwelling in that place. And the abbot, and those who were with him, learned and made certain where that place was, and they returned and found certain men who were orthodox believers dwelling in that city, and they told them the matter concerning which they had come. And after a few days a governor, who was one of the elders of the city, was appointed over CLYSMA, and he was a friend of Abbâ MICHAEL, Bishop of the city of CLYSMA. And the archbishop wrote a letter to the bishop about the body of Saint Abbâ JOHN, and he commanded him to make plans, and to help his messengers, the aged monks, so that they might be able to remove the body of the saint from the hands of the heretics. And the bishop rejoiced [fol. 154*b* 1] with a great joy, and told the scribe of the governor, his friend, and the scribe told the governor about the letter of the old monks. And the scribe said, "How can we find an excuse for introducing the monks into the cave of the place?" And the governor said, "Let the monks put on over their own apparel Arab garments, and let them come with

us to that place"; and they did so. And the governor departed having with him many people, and horsemen, and Arabs, and the aged monks from the desert of SCETE, and they came to CLYSMA. And the governor spake unto the Melchite bishop who dwelt in that place, [saying,] "Send out all our men from the church, and let not one of them be left therein, for I wish to go into the church, and to remain there the whole night"; and the heretic did as the governor commanded. And the aged monks made ready their beasts outside the city, and they came by night and took away the body of Abbâ JOHN, and they departed and came to MĔSR (CAIRO), and thence they travelled to the desert of SCETE. And the monks of the monastery of Abbâ MACARIUS went out and met them with crosses, and Gospels, and instruments of music, and incense, and songs, and hymns. And they brought Abbâ JOHN to Saint Abbâ MACARIUS, and all the monks were blessed by him; and they sprinkled many perfumes over him, and they celebrated the Offering. And at the time when the Gospel was being read a miracle which was [fol. 154*b* 2] most marvellous was made manifest; the whole of the church was lighted up with heavenly light, and was filled with the odour of very sweet perfume, the like of which never was. And there was great joy. And the saint remained in the monastery of Abbâ MACARIUS for six days, and after this they took him and carried him to the church, and his sons the monks received him as the Hebrews received our Redeemer, and they cried out before him, saying, "Blessed is he who cometh in the name of God." And they laid him in his place, and signs and wonders took place through him. And after the death of this Saint Abbâ JOHN, Abbâ MARK the archbishop, who lived after him, went up to the desert of SCETE, and he entered the church of Saint Abbâ JOHN, and bowed low before him; and with him were bishops, and many of the elders of the city of Alexandria, and of all the country of Egypt. And he uncovered the body of the saint and found it moist and hairy, and he was blessed by it and wept with a bitter weeping. And when Abbâ MARK uncovered JOHN'S body, there was a loud clap of thunder in the church, and all the men fell in a state of terror and fear. And the archbishop

replaced the sackcloth covering over him, and then wrapped him in fine linen. And they carried away the saint, singing praises and a spiritual song, saying, "O thou who wast a swift cloud, and didst bear rain, thou didst go to the country of Babylon, to the THREE CHILDREN, and didst return to the city of Alexandria in the might of the Holy Spirit, which was [fol. 154*b* 3] with thee. And thou didst also go to CLYSMA, and didst overthrow the houses of idols, and didst preach the True Faith, and didst heal the sick, and didst cast out devils, and didst return to thine inheritance; thou art a habitation of blessing, and a traveller to the kingdom of heaven." And the translation of the body of Abbâ JOHN the Short took place in the five hundred and twentieth year of the Holy Martyrs (A.D. 804). Salutation to the translation of thy body, O JOHN the Short.

XXX. NAḤASSÊ

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great prophet MALACHI. This righteous man was the completion of the Twelve Minor Prophets, and he was one of the Twelve. And he prophesied at the time of the return of the people from captivity in Babylon to Jerusalem. And he rebuked the children of Israel because of their transgression against God and His Law, and also because of their vile offerings which they offered unto Him, for they did not give the tithe of their goods, nor their first fruits, as God commanded them. And God spake unto them, by the tongue of [fol. 155*a* 1] this prophet, the reproach of God, and He said unto them, "Do mercy, give alms to the poor, and testify ye to Me by giving tithe and first-fruits. I will open to you the doors of heaven, and will bring down unto you blessings, so that at length ye shall say, 'It sufficeth us, it sufficeth us,'.... [And I will rebuke] the caterpillar, and the worm, and the wire-worm, and the moth, so that they may not devour the fruits of your land." And he prophesied concerning the coming of JOHN the

Baptist, before our Redeemer, and concerning the coming of ELIAS before him, and also concerning the end of the world. And he prophesied concerning the habit of boasting among the Jews, and revealed to them that there were [other] people on the earth, and priests and righteous men who offered up incense and sacrifices to God, which were accepted. And having pleased God by his strife, and ended the days of his prophecy, he departed to God Whom he loved.

And on this day also is celebrated the commemoration of Abbâ MOSES, Bishop of the city of FARMÂ. Salutation to MOSES, pillar of the city of FARMÂ.

[fol. 155*a* 2] And on this day also ANDREW performed a miracle when our Lord appeared unto him in the form of the captain of a ship, and taught him the craft of a spirit ship. And ANDREW said unto our Lord, "Take me up into Thy ship, but we have no money [to pay] the ship's fare. Our Lord commanded us not to carry gold and silver in our wallet." And our Lord said unto ANDREW, "If it be thus, come up into My ship"; and ANDREW and his disciples went up into the ship. And the Lord commanded one of the angels to bring three bread-cakes, and he did so, and our Lord Jesus commanded ANDREW, saying, "Rise up and eat ye bread so that thou mayest be able to support the journey by sea"; and ANDREW marvelled. And he said, "God give thee the bread of life in the kingdom of the heavens." And the disciples of ANDREW could neither speak nor eat food through fear of the waves of the sea, and they were not used to travel by sea. And our Lord Jesus Christ said unto ANDREW, "Tell thy disciples to go back to the shore, for they appear to be timid, and if thou wilt not [do this], teach them with pleasant words [not] to be afraid—if thou art a disciple of God—for behold, the ship is far from land"; and [then] the Lord Jesus departed, and sailed the ship. And ANDREW taught his disciples, and encouraged them, and prayed in his heart, and having prayed they fell into a heavy sleep; [fol. 155*a* 3] and ANDREW rejoiced because of this. Then ANDREW turned to our Lord, and said unto Him, "Verily Thou art a

master-sailor! Fourteen [times] have I travelled by sea, and I never saw any man sail a ship as thou dost." And our Lord Jesus answered and said unto him, "When we sail on the sea we often suffer tribulation, but since thou art a disciple of our Lord Jesus Christ, the sea recognizeth thee, and doth not make its waves to rise up against thee." And ANDREW cried out with a loud voice, saying, "I bless Thee, O my Lord Jesus Christ, that I have spoken to a man who praiseth Thee." And our Lord Jesus answered and said unto ANDREW, "Tell me, O disciple of God, why do the Jews [not] believe that Jesus is the Son of God, for," He continued, "we have heard that He hath performed many miracles." And ANDREW said unto Him, "Yea, my brother, He revealed unto us that He was God, and He performed miracles innumerable; He opened the eyes of the blind, He made the lame to walk, He made the deaf to hear, He raised the dead, He cleansed the lepers, He turned water into wine, and He took five bread-cakes and two fishes, and having commanded the multitudes to sit down upon the grass, He brake them, and of what was left over they gathered up many baskets full; yet, in spite of this, [the Jews] have not believed." And our Lord Jesus said unto him, "Doth He do this in public or in private?" And ANDREW said unto Him, [fol. 155*b* 1] "Some things He doeth publicly, and some privately; but it seemeth to me that Thou art trying me." And the Lord Jesus said unto him, "Far be it from Me so to do! Tell Me, O my brother, that My soul may rejoice." And ANDREW said unto Him, "O my son, may God fulfil for Thee every good work. But now hearken to a miracle which the Lord performed when we, the Twelve Disciples, were with Him, and likewise many of the chief priests, and many of the people. We came unto the synagogue, and our Lord saw two images, one on the right of the house, and one on the left thereof. And our Lord said, 'Do ye see that there are similitudes of the Cherubim and Seraphim in the heavens, which have been made by a man on earth?' And He turned to one image, and said unto it, 'Unto thee, I speak, O similitude of heavenly beings which was made by an artificer ...come down from thy place, and revile the chief priests, and declare whether I be God or man.' And straightway the image

leaped down, and spake like a man, and said, 'O ye foolish Jews, whose blindness is not enough for yourselves, but who wish to make others blind, why do you say that He Who is God is a man? This is He Who hath fashioned man in the beginning, and who gave him His own breath to breathe. This is He Who made ABRAHAM and Who brought back JACOB to his native land. This is He Who giveth blessing unto those who call upon Him, and Who prepareth punishment for those who do [not] submit to Him. Verily I say unto you that ye have denied [fol. 155*b* 2] God, and have changed the Law. Behold, therefore, your synagogue shall be destroyed, and shall become a church in the Name of the Only Son of God.' And having said these words and others like unto them the image held its peace. And we answered the chief priests and said unto them, 'Behold, the image hath spoken unto you and reviled you.' And the chief priests and the Jews said unto us, 'This hath been done by magic. The image spake of ABRAHAM, but where could it have found ABRAHAM, for it is many days since ABRAHAM died.' And the Lord Jesus turned to the image and said unto it, 'They do not believe that I have spoken to ABRAHAM. Go and say this to ABRAHAM, "Thus saith He Who formed man at the creation, and Who made thee His friend: Rise up, thou and ISAAC and JACOB thy sons, and come forth! Come ye and rebuke the chief priests and make them to know that ye know Me."' And when the image heard these words it rose up, now we were all looking on, and it went to the land of Canaan, to the grave of ABRAHAM, and it stood up outside the tomb, and cried out as our Lord had told it [to do]. And straightway the Twelve Fathers came out from the tomb, and said unto the image, 'Unto which of us wast thou sent?' And the image answered and said unto them, 'I was sent to the three fathers of the people; as for you get ye back until the time of the Resurrection'; and when they heard this they re-entered their tombs. And the three fathers went with the image to the chief priests and the [fol. 155*b* 3] Jews, and they chided them, and told them that He was the Son of God. And then the Lord Jesus said unto the fathers, 'Depart ye to your places and sleep.' And again He turned to the image and

said unto it, 'Return to thy place,' and it went back to its place, and became as it was before. And although the chief priests saw this they did not believe. Now there are very many other things which our Lord did, O my brother, and if I were to begin to narrate them to thee I should never come to the end of the telling." And our Lord Jesus answered and said unto him, "I am able to complete the telling, and every hidden word, and every word of the Faith. For the wise few words suffice, but if I were to tell them to the fool, his soul would not believe [them] until he died." And then when the ship was approaching the coast and was nigh to arrive they held their peace. Now whilst our Lord Jesus was talking to ANDREW, He pretended to be sleepy, and He lay down and slept; and ANDREW seeing Him lie down lay down himself and slept. And our Lord Jesus commanded the angels to take up and carry away ANDREW and his disciples, and they went and laid them down outside the city where they wished [to be]. And when the day came, and ANDREW woke up and opened his eyes, and saw the gates of the city, and knew that he was on land, he was greatly frightened; and he woke up his disciples, and said unto them, "What did our Lord do unto us at sea? We did not recognize Him, for He turned His face into that of a man; it was He Who appeared unto us when He was giving us counsel." And they said unto him, "Whilst we were asleep we saw our Lord [fol. 156*a* 1] sitting upon the throne of His glory, and all His angels were surrounding Him. And we saw ABRAHAM, and ISAAC, and JACOB, and all the saints, and DAVID playing upon his harp and [other] instruments of music; and we saw the Twelve Apostles standing before our Lord, and there were twelve angels before Him, and many other angels behind Him. And we heard the Lord saying unto the angels, 'Hearken unto the Apostles in everything which they shall say unto you.'" And when ANDREW heard this, he rejoiced greatly that his disciples were held to be worthy to see this wonderful thing. And then he lifted up [fol. 156*a* 2] his eyes to heaven, and cried out with a loud voice, saying, "O my Lord Jesus Christ, I knew that Thou wast not far from Thy servants. Forgive me, O my Lord, because that when I was talking to

Thee on the ship it seemed to me that Thou wast a man whom I could instruct." And our Lord Jesus appeared unto ANDREW a second time, and He said unto him, "I am He Who appeared unto thee on the ship in the form of the captain of the ship, and I steered thee over the sea. Fear not, neither be dismayed, for I will be with thee, and whithersoever thou goest my peace shall be with thee." And having said these words He went up into heaven in great glory, [fol. 156*a* 3] and ANDREW departed on his way. Salutation to ANDREW.

Here endeth the section which is to be read during the month of Naḥassê.

THE INTERCALARY MONTH—PÂGUĔMÊN
(SEPTEMBER 3–7)

[fol. 156*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

I. PÂGUĔMÊN

On this day the blessed Apostle EUTYCHIUS became a martyr. This holy apostle was the disciple of Saint JOHN the evangelist, and he was filled with the grace of the Life-giving Holy Spirit, whilst he was ministering to JOHN the apostle, and he was subject unto him. He longed to go with PAUL the apostle, and JOHN commanded that he should go with him, and he went with him into the preaching. And he preached in the Name of our Lord Jesus Christ, and he converted many of the Greeks and brought them into the knowledge of our Lord Jesus Christ, and he baptized them with Christian baptism; and he destroyed the temples of idols, and rebuilt them as churches of our Lord Jesus Christ. And he endured great tribulation, and imprisonment, and beatings for many days by the infidels. And the angel of God used to come to him in the prison house, and with him was the food which the saint ate, and which fire had never touched. And the soldiers also cast him to the lions, but the beasts never attacked him, and they were friendly towards him, like sheep with their shepherd. And then he went to the city of Constantinia, and the angel of God went before him and strengthened him. And having finished his fight, and waxed old, and arrived at a good old age, he departed to God Whom he loved. [fol. 156*b* 2] Salutation to EUTYCHIUS, who was called the "Companion of JOHN the evangelist."

And on this day also the holy priest BĔSÔY, the brother of Saint Abbâ ḤÔR, became a martyr. This saint came from the

city of Antioch, and he belonged to an honourable family, and because of the nobility of his kinsfolk, and his knowledge and his orthodoxy, he was appointed priest. And when his brother Abbâ ḤÔR, and his mother DIODORA went to the city of Alexandria, and became martyrs on the twenty-ninth day of the month of Sanê, this saint rose up to go to the city of Alexandria to see their bodies, and to be blessed by them. And he gave all [his money] to the poor and needy, and took nothing with him except three bread-cakes and a staff of palm wood on which to lean. And when he arrived in the city of Alexandria he enquired for the bodies of his brother and mother, and certain men guided him and brought him to them; and when he saw them he wept with a bitter weeping, because of his separation from them. And then he went to the governor and confessed our Lord Jesus Christ before him, and he made known to him that he was the brother of Abbâ ḤÔR. And the governor commanded the soldiers to set a great pillar on his belly, [fol. 156*b* 3] and straightway he delivered up his soul into the hand of God. And then the governor commanded the soldiers to burn the body of the saint and the bodies of his brother and mother in the fire, and the bodies of other martyrs, eighty-eight in number, but the fire never touched them. And certain believing men took the bodies of Saint Abbâ ḤÔR, and his brother Abbâ BĔSÔY, and his mother DIODORA, and Saint DÂMÔN, of the city of DĔBKĔYÂ, and the body of Saint BÎMÂKÔS from the city of BARMÔN, and WÛRSÛNÛFÂ of the city of ṬÛLÛYÂ, and carried them in a ship, and brought them to the city of 'ABLÂSÎ with great honour, and laid them in a good place until the days of persecution were ended. And they built a church for them, and laid them in it, and many signs and wonders and many healings were made manifest through them. Salutation to Abbâ BĔSÔY.

And on this day also are commemorated Saints PACHOMIUS and SERAPION. [fol. 157*a* 1] Salutation to SERAPION and PACHOMIUS.

Salutation to the imprisonment of JOHN the Baptist.

II. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint TITUS the apostle, unto whom PAUL the apostle wrote one of his Epistles. The birthplace of this saint was the city of WÂRṬĔS, and he was the son of the sister of the governor of the city, and his kinsfolk were Greeks. And from his childhood he studied the learning of the Greeks, and he was exceedingly wise in his understanding, and sincere in his disposition, and his acts were good, and he loved the poor and needy. And one night he saw [a vision] and it seemed as if one said unto him, "Fight, O TITUS, for the salvation of thy soul, for this world is unprofitable unto thee"; and when he awoke from his dream he was frightened and did not know what to do. Now the story of our Lord Jesus Christ had been preached abroad and it was heard of in the city of SHÂM (DAMASCUS ?), and the people thereof talked among themselves about His doctrine and about His miracles. And when the governor of the city, whose name was 'AKRÂṬĔS, heard of this miracle [fol. 157*a* 2] he marvelled exceedingly, and he wished to know with certainty if the story which he had heard about the Lord and His miracles were true. And he sought out a wise and understanding man whom he could send to the city of Jerusalem to verify the story of our Lord, and to put His miracles to the test, and to find out whether He was a being from the infernal regions, or whether He was a magician, or whether He was truly God; and he chose TITUS to send, for he found no one better than he, and he sent him and commanded him to search into these matters with very great care and attention. And when TITUS came to the land of Judah, and saw the miracles of our Lord Jesus Christ, and His marvellous deeds, and heard the Life-giving words of our Lord, he distinguished between the words and miracles of our Lord, and the words and deeds of the Greeks; and he found a great difference between them, and he knew that the faith of the Greeks was as nothing. Then he believed on our Lord Jesus Christ and followed Him. And he sent to the

governor, his mother's brother, and informed him of what he had seen and heard of the signs and wonders of our Lord Jesus Christ. And when our Lord chose His Twelve Disciples, He chose this Saint TITUS to be of their number. And after the Ascension of our Lord the grace of the Holy Spirit Paraclete descended upon him, as upon the Apostles, in the upper chamber of Zion; and he went with the Apostles [fol. 157*a* 3] into the preaching. And when our Lord chose PAUL the apostle, this Saint TITUS followed him, and went with him into many cities. And after PAUL the apostle became a martyr in the city of Rômê, this saint returned to his native city of 'EKERṬES (*sic*), and built a church therein; and he appointed priests and deacons over the cities which were round about. And having finished his apostolic fight he departed to God, Whom he loved. Salutation to TITUS.

III. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the glorious angel RÛFÂ'ÊL (RAPHAEL) the archangel, the third of the vigilant, holy and heavenly archangels; and the dedication of his church, which was built to him on an island outside the city of Alexandria in the days of Saint THEOPHILUS the archbishop; and the miracle which was made manifest therein, and took place thus. A certain rich woman from the city of Rômê came to Saint THEOPHILUS the archbishop, [fol. 157*b* 1] and with her were her son and a picture of the glorious Archangel RÛFÂ'ÊL (RAPHAEL), and much money which she had inherited from her parents. And she cleared away the heap of rubbish which was in front of the archbishop's house, and there appeared from beneath it a treasure of gold, even as we have written [in the section for] the eighteenth day of Ṭĕḳĕmt. And Saint Abbâ THEOPHILUS built many churches, and among them was the church which was on the island outside the city of Alexandria, and was dedicated in the name of the glorious Archangel RÛFÂ'ÊL (RAPHAEL); and Abbâ THEOPHILUS the archbishop

finished the building thereof and consecrated it as it were this day. And whilst the believers were praying in the church, behold the church trembled, and was rent asunder, and it moved about. And they found that the church had been built upon the back of a whale of the whales of the sea, on which a very large mass of sand had heaped itself. Now the whale lay firmly fixed in its place, and the treadings of the feet of the people upon it cut it off from the mainland; and it was Satan who moved the whale so that he might throw down the church. And the believers and the archbishop cried out together, and made supplication to the Lord Christ, and they asked for the intercession of the glorious Archangel RÛFÂ'ÊL (RAPHAEL). And God, the Most High, sent the glorious angel RÛFÂ'ÊL (RAPHAEL), and he had mercy on the children of men, and he drove his spear into the whale, saying unto him, "By the commandment of God stand still, and move not thyself from thy place"; and the whale stood in his place and moved not. And many signs and wonders were made manifest, and great healings of sick folk [fol. 157*b* 2] took place in that church. And this church continued to exist until the time when the Muslims reigned, and then it was destroyed, and the whale moved, and the sea flowed back again and drowned many people who dwelt in that place.

This story was told by JOHN, Archbishop of the city of Constantinia, to HONORIUS, the righteous emperor. And he said unto him, "Know, O emperor, that we were sailing in a ship to come to thee, and as we were going along we saw a church, on the island, on the day preceding the Sabbath, and we came into port, so that we might receive the Holy Mysteries on the First Day of the week. And we found a little monastery by the side of that church, with brethren and monks therein. And, by the commandment of God, we went to them, and we said unto them, 'O brethren, if ye have with you an old manuscript treating of the days of the ancients, give it to us so that we may comfort ourselves therewith.' And they answered and said unto me, 'Behold, we have many manuscripts in the sanctuary, but we do not know how to translate them.' And I said unto them, 'Bring them here that I may see them.' And

when they brought them to me, I searched through them, and I found that they treated of the mighty deeds and miracles which our Lord Jesus Christ had performed before His disciples, and also of the beginning of the heavens and [fol. 157*b* 3] the earth, and [they went on] to the end of this world. And as I was examining these manuscripts, I found a manuscript which was written by our fathers, the holy Apostles, and which treated of the appointment of the Seven Archangels, and it said: 'When our Lord Jesus Christ was on the Mount of Olives with His disciples, He revealed to them the mystery of the Godhead.' And the Apostles asked Him, saying, 'O our Lord and God, we beseech and entreat Thee to tell us about the glory of the honourable angel RÛFÂ'ÊL (RAPHAEL), and what day Thou didst appoint him, and in what month, and whether he is the equal of his fellow archangels, so that we may preach him in the world, and that men may celebrate a festival in his honour as they celebrate festivals in honour of his fellow archangels, and that men may pray to him in the time of their sorrow and tribulation, so that they may find grace and compassion with Thee, and his intercession.' And straightway our Lord Jesus Christ commanded, and the seven, and the three archangels, came from the third heaven, MICHAEL, and GABRIEL and RÛFÂ'ÊL (RAPHAEL) with great joy, and they bowed down before our Lord Christ: and our Lord said unto the angel RÛFÂ'ÊL (RAPHAEL), 'Tell the Apostles thy name so that they may know thy great honour.' Now the Archangel RÛFÂ'ÊL (RAPHAEL), a sincere (?) angel, is the third of the archangels, and MICHAEL the archangel is the first of all the angels; and his name [meaneth] the 'compassionate.' And GABRIEL is the second archangel, and his name [meaneth] 'God and man,' and it was he who was sent to our holy Lady, the Virgin MARY, to announce the birth of our Lord Jesus Christ from her." And RÛFÂ'ÊL (RAPHAEL) [fol. 158*a* 1] said, "I make hearts to rejoice, and I am sincere, and good, and merciful to sinners, against whom I never lay information concerning their sins before God; I speak only of my power to save, and my sincerity, and my love for men. I send angels with the souls of sinners, and I treat them with long-suffering until at length they repent

of their sins, and forsake their transgressions, I am RÛFÂ'ÊL (RAPHAEL) whom God set over the twenty-three hosts of angels, [and] we praise God the Father, and His compassionate Son, and the Holy Spirit the Comforter. I am RÛFÂ'ÊL (RAPHAEL) whom God commanded to give good things to the saints at the Marriage of One Thousand Years in Mount Zion, when our Lord Jesus Christ made them to drink out of the cup which is filled with honour indeed, as they reclined with Him when He sat on the holy throne. I am RÛFÂ'ÊL (RAPHAEL) whom God commanded to take up branches of the Tree of Life in my hand, and to give them to Christians on that day [of] life and joy. I am RÛFÂ'ÊL (RAPHAEL) under whose hand are kept the treasure-houses of the heavens, and I open them and shut them according as God commandeth me. And if any man shall do a good deed to another man, who is in tribulation upon earth, for my name's sake, or shall write a book about my office, or shall remember any of the poor in my name, or shall offer up an offering or incense on the day of my commemoration, which is the third day of Pâguĕmên, whereon God appointed me, and crowned me with the office of the angels, I will bear them and transport them on the chariot of light, until they enter the heavenly Jerusalem. And I will place in their souls [fol. 158*a* 2] scented branches with an exceedingly sweet odour, the like of which shall never be found upon the earth. Ask of me, O chosen Apostles, at all times so that I may protect you until ye stand before God. And preach ye unto all men in all the world that they must celebrate my commemoration, and I will make intercession with God on their behalf, and I will deliver them from their tribulation, and they shall never see punishment." And having said these words RÛFÂ'ÊL (RAPHAEL) bowed low to the Lord. And this glorious angel RÛFÂ'ÊL (RAPHAEL), the archangel, hath performed many miracles, and it is meet that we should celebrate his commemoration at all times, for he maketh intercession with God on our behalf. Salutation to RÛFÂ'ÊL (RAPHAEL).

And on this day is celebrated the death of MELCHISEDEK. This man was the son of ḲÂINÂN, the son of SHEM. And when

he was fifteen years of age God commanded NOAH to send SHEM his son with the body of our father ADAM, and to lay it in the middle of the earth, which is called "ḲRÂNYÔ" (CRANIUM); and he informed him that the Saviour of the world would come, and that they would sacrifice Him there, and that He would redeem ADAM by His blood. And SHEM and MELCHISEDEK took the body of Adam from the house of his father in secret, and he went there, [fol. 158*a* 3] and the angel of God guided them; and MELCHISEDEK was appointed priest. And he took twelve stones and offered up an offering upon them, with bread and wine which came down to him from heaven, and which revealed the mystery of the new Law. And the angels used to bring food unto him from heaven, and his apparel consisted of a hide, and a hide girdle, and he continued to minister before the body of our father ADAM. And when ABRAHAM returned from the war, and had vanquished the kings, he offered him bread and wine, and ABRAHAM gave him tithes of all his possessions, and he was appointed priest and king of SÂLÊM. Salutation to MELCHISEDEK.

And on this day also died SERAPION of LANDÛN. This saint was learned in the Books of the Church, and in the interpretation of the same, and he renounced all the possessions of this world. And then he went and departed into the country of the pagans, and sold himself for twenty *dînârs*, and he took care of his *dînârs*. He ate nothing but bread and water, and he used to pray to God to turn [the people] from their error; and then he made them all to believe in the Faith of Jesus Christ, and he taught them all the Law. And then he told them that he was an Egyptian free man, and that for love of them he had sold himself; and he gave them the money of his price to give to the poor. [fol. 158*b* 1] And he departed to another city, the people of which were called "MANKAYÂWĔYÂN," and he sold himself to them, and he served them until he made them to believe in the Faith of Christ. And then he went to Rômê and lived and worked there, with fasting and prayer, until at length he died in peace; and signs and wonders appeared through his body. Salutation to SERAPION.

And on this day also died the good, and honourable, and orthodox, and apostolic king ZARA YÂ'AḲÔB [died 26th August, 1468] after he had established ordinances and laws for the good behaviour [of his people] in all the cities of his kingdom. Salutation to ZARA YÂ'AḲÔB, the preacher of the Faith of the Gospel.

IV. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the ascetic, fighter, and anchorite Saint Abbâ BENJAMIN (or, BÂYMÔN). This saint was from the city of MĔSR (CAIRO). There were seven brethren, namely, JOHN, and JOB, [fol. 158*b* 2] and JOSEPH, and BASIL, and BAYMÔN, and JACOB, and ABRAHAM, and they all became monks. JOHN was the most advanced (*i.e.* the eldest) of them in his days, and Abbâ BÂYMÔN was most advanced in knowledge and wisdom. And they all agreed together, and went forth from the world, and dwelt in places which were remote from men; and they bore the yoke of our Lord Christ. And they travelled on the straight road, and put aside the honour of family, and the desire of their mother to see them. Now their mother came to their abode, and she stood outside and having sent them a message she waited (?) for them to come to her, so that she might see them before she departed. And they sent to her a message, saying, "If thou wishest to see us in the generation which is for ever, depart from this place"; and she understood, and accepted [their words], and departed. And this father was a haven and a comforter of the old men and of the young men of the desert of SCETE. And whenever tribulation, and doubt about the Faith, or a temptation of the Adversary [assailed any one of them], he would come to him, and our father would comfort him, and straightway he was cured of his sickness. And this father composed works on Doctrine, and many Homilies, and profitable Admonitions on piety, and the spiritual fight, and the path of the monastic life. And he said in his teaching, "If thou seest a brother who hath transgressed,

despair not of him, but wake up his soul, and comfort him, and lighten his heaviness, so that he may rise up from his fall." And he also saith, "Teach thy heart so that it may do what thy tongue sayeth." And one of the brethren said unto him, "If I see a brother who is good, I rejoice in him, and bring him into my abode, and make him to rejoice. And also, [fol. 158*b* 3] if I see a brother whose works are inferior I do not wish to bring him into my abode." And Abbâ BÂYMÔN answered and said unto him, "If thou treatest well the brother who is good, thou must treat that brother whose works are inferior with a double portion of goodness, for he who is sick needeth healing especially." And then he informed that brother who was talking with him, saying, "There was a monk in the monastery whose name was TIMOTHY, and he fell into sin, and he was always weeping; and he wept, and groaned, and petitioned God, saying, 'O Lord, I have sinned against Thee; forgive me.' And a voice came to him and said unto him, I will only cast thee off when thou despisest thy brother in the time of his trial." And this father Abbâ BÂYMÔN also said, "If we cover over the sins of our brethren, God will cover over our sins." And this holy father lived all his days a life of spiritual fighting, and devotion to God, and he arrived at a good old age and pleased God and died in peace. Salutation to thee, O mortal tongue of the seven brethren who refused to see their mother.

On this day also died LIBERIUS, Archbishop of the city of Rômê. This holy father was appointed over the city of Rômê in the days of ḲUĔNESṬÂ (CONSTANTINE), the son of ḲUĔNESṬÂ (CONSTANTINE). And ḲUĔNESṬÂ (CONSTANTINE) [fol. 159*a* 1] having driven his brother, the apostolic Saint ATHANASIUS, from the throne of the city of Alexandria, and having also driven out PAUL, Archbishop of the city of Constantinia, the two of them came to this father LIBERIUS and asked him to help them. And he received them and brought them to the Emperor ḲUĔNESṬÂ (CONSTANTINE), and he wrote for them from himself a letter to his brother ḲUĔNESṬÂ (CONSTANTINE), and commanded him to receive them. And he wrote for them a letter to his brother ḲUĔNESṬÂ (CONSTANTINE) that he might help them. And when the Emperor ḲUĔNESṬÂ (CONSTANTINE) read the letter of his brother ḲUĔNESṬÂ (CONSTANTINE), and the letter of this holy father LIBERIUS, he received them, and set them upon their thrones as before. And when ḲUĔNESṬÂ (CONSTANTINE) was killed in the city of Rômê, ḲUĔNESṬÂ (CONSTANTINE) sent to this Saint LIBERIUS, and asked him to help him, and to drive the apostolic ATHANASIUS out of the city of Alexandria, and to receive the Arians, and he made him many promises. But LIBERIUS did not accept this petition, and he would come to no agreement with him, and the emperor banished him to a remote region; and then he sent and slew the murderer of his brother. And after this he went to the city of Rômê, and with him were the heads of the monasteries and the chief priests, and they begged him to make this father LIBERIUS to come back from exile to his archiepiscopal throne in the city of Rômê; and he accepted their petition, and commanded him to return to his office. And having returned to his archiepiscopal throne, this father taught always his flock to be strong in the True Faith. [fol. 159*a* 2] And he composed many Homilies and Admonitions, and he resisted the followers of ARIUS, and excommunicated them, and drove them out until he died; and he sat on his archiepiscopal throne for seven years. Salutation to Abbâ LIBERIUS the archbishop.

V. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the pure and holy virgin, Abbâ JACOB, Bishop of the city of MĔSR (CAIRO). The soul's desire of this fighter from his youth up was to wear the holy garb of the monastic life, which is the apparel of the angels. And he went forth from his city, and departed to the desert of SCETE, that is to say, to the monastery of Saint Abbâ MACARIUS, and he took up his abode in a cave close by Saint Abbâ JOHN the Short; and he devoted himself to God and fought the spiritual

fight for many years, and he was appointed Archdeacon of the church of Saint JOHN. And the report of his virtues, and his knowledge, and his sanctity was noised about, and God chose him, and he was appointed Bishop of the city of MĔSR (CAIRO). And having taken his seat upon the throne of his office, he added to his fasting, and prayer, and asceticism, and fighting of the spiritual fight, and he did not diminish through [the duties of] his office his former fight. He taught his people continually, and he read the Scriptures to them, and he explained [fol. 159*a* 3] the obscure passages in them, and he admonished them for continuing to commit sin; and he excommunicated them and repelled them from receiving the Holy Mysteries until they repented. And when he had finished his good fight, he fell sick of a slight illness, and he summoned his flock and taught them to hold fast the True Faith. And he summoned the priests and commanded them, saying, "Take heed that ye be not negligent at the time of celebrating the Mysteries," and he made them to know that they would deserve great punishment if they were negligent about the celebration of the Holy and Divine Mysteries, and if they did not minister in holiness, and in the fear of God. And he said unto them, "I am innocent of your sins." And then he made the sign of the Cross over his face and eyes, and stretched out his hands, and made the sign of the Cross, and he covered his eyes with his hands and died in peace. And they wrapped him in a beautiful shroud which was worthy of bishops, and they made a great lamentation over him, and they buried him in the tomb of the fathers, the Bishops. Salutation to JACOB, Bishop of MĔSR (CAIRO).

And on this day also died the great Prophet AMOS, the father of ISAIAH the prophet, one of the Twelve Minor Prophets. This righteous man prophesied in the days of the kings of Israel, [fol. 159*b* 1] JOASH, AMOS, and UZZIAH; and all the days of his prophesying were fifty years and more. And he admonished the children of Israel and their kings, and the kings of Judah, and he told them that God would not accept over many offerings, nor the things which they did not offer up to Him in the days of MOSES the prophet. And he prophesied concerning the

Passion of our Lord, and concerning the darkness of the sun on that day, and concerning the lamentation and sorrow which should come upon the children of Israel after this; and how their festivals should be turned into [days of] sorrow, and their joy into weeping; and how they should lack the help of God; and how they should hunger and thirst through the lack of teaching and knowledge; and how they should be scattered in all countries among the nations; and how they should be driven about like spelt. And all these things were fulfilled upon them, for they dwell [scattered] in the world unto this day. And it is said that the people killed him when he rebuked them overmuch for their sins. And he prophesied before the coming of our Lord Christ sixty (read six) hundred years before the coming of our Lord. Salutation to AMOS the prophet.

And on this day also died the holy, and blessed, and chaste Abbâ BARSÛMÂ, the "Naked," the son of TÂBÂN. This saint had God-fearing parents in the city of MĔSR (CAIRO), and they entreated pilgrims kindly and walked in the [fol. 159*b* 2] way of God; and they were exceedingly rich in gold and silver, and they had many possessions. And when they got this blessed son they called his name "BARSÛMÂN," and brought him up in the fear of the Lord, and taught him the Doctrine of the Books of the Church. And when his parents finished their days at a good old age, and died in peace, the brother of the mother of this saint took all the money which BARSÛMÂN'S parents had left. And when this Saint Abbâ BARSÛMÂ (*sic*) saw how he had seized his parents' money, he meditated in his heart about this fleeting world, and said, "Our Redeemer saith in His holy Gospel, 'He who wisheth to save his soul, let him cast it away, and he who hath cast away his soul for My sake shall find it. What shall it profit a man if he hath gained the whole world, and destroyed his soul? And what shall a man give [as] a ransom for his soul? Verily, verily, I say unto you, the Son of the children of men shall come in the glory of His Father, with His holy angels, and shall reward each one according to his works (Mark viii, 35 f.).'" And the saint went outside the city, and did as JOB the Just did, and sat upon a dust heap for five years, in

the heat of summer and the cold of winter, and he wore no clothing on his body, but went naked; and his loin-cloth was made of hairy sackcloth. And he said unto his soul, "O BARSÛMÂ, know thou that thou must stand naked before God." And he devoted himself frequently to fasting, and prayer, and bowings, and vigil, by night and by day, for seven days at a time ceaselessly. And he ate [nothing but] dry bread soaked in water, and at length his body dried up, and his skin stretched itself tightly over his bones. And then he said unto himself, "I will [fol. 159*b* 3] rise up and will depart from this place, so that men may not know me, and award to me the vain praise of this world." And he departed from that place, and came to the church of Saint MERCURIUS in MĔSR (CAIRO), and he dwelt therein and fasted (?) for three and thirty years. And there was a large serpent in a well which was in that church, and men were unable to light the lamp through fear of that snake. And God willed to make manifest the righteousness of this righteous man, Abbâ BARSÛMÂ, and to make signs and wonders to appear at his hands. And the saint went into that cave, and stood up and prayed to God, saying, "O my Lord and God, Jesus Christ, the Son of the Living God, Who hath given unto us power to tread upon serpents and scorpions, and all the might of the Enemy, I ask Thee now to make me strong over this serpent which is in this cave, for Thine is the glory for ever and ever, Amen." Then he sealed himself with the sign of the Honourable Cross, and he sang the psalm, saying, "Thou shalt be strong against the wolf and the serpent, thou shalt tread upon the lion and the serpent" (Psalm xci, 13), and having finished his singing, he seized the serpent with his hand, and said unto it, "Henceforth be blessed! And thou shalt not have power and might over any man, and thou shalt do no evil whatsoever to any man, but thou shalt be subject and obedient to what I shall say unto thee." And straightway that serpent coiled itself at the feet of this saint, even as the lions crouched before DANIEL the prophet in days of old. And this saint fought a great fight against hunger and thirst, and he used to fast two and three days [fol. 160*a* 1] at a time, and after this he fasted for a whole week, without cessation or negligence.

And the light shone upon him, and when he stood up to pray the serpent would go away from him, and when he sat down and called the serpent it would come to him. And there was a spring of water in that place wherefrom water flowed unceasingly in the winter season, and in the period of cold, and he used to stand up [in it] from sunset to sunrise, continually; and he used to eat dry bread, and food which had gone bad, and was full of worms, and had been thrown away, and he drank dirty water. And in those days there took place a period of great persecution of the Christian people in the country of Egypt. And he passed all his time in reading the Books of the Church, and especially the Psalms of DAVID, and the histories of the ascetic labours of the fathers and the stories of their abstinence. And because of this he loved the life of abstinence and purity, and he spake to men profitable words, saying, "Without purity no man can see the kingdom of God, and all his sin shall God forgive when he hath acquired purity." And this saint stood up and prayed, and entreated God by day and by night for seven days, and God received his petition, and he taught the people Christianity. And God performed many signs and miracles by his hands, and on many occasions made manifest to men his extraordinary spiritual fight. [fol. 160*a* 2] His presence was handsome, and he was of fine appearance, and his face was joyful; he rejoiced in being without a bed, and he possessed nothing whatsoever of this world's goods. He wore a tunic only, but he was [otherwise] naked, and his head was uncovered and he covered his body with apparel which was in rags. And he endured the heat of summer and the cold of winter, and he laid no bed between his body and the ground, and he fought the fight that he might reach the Heavenly Garden. And he found trouble through evil men and devils; who is able to explain it? And in spite of this he gave thanks to the Lord Jesus Christ Who helped him in this difficult work. And whilst following this course men heard of the glorious report of him, and everywhere men loved him. He was the comforter of the old men, and of those who were in trouble and misery, and of him that had been tripped up by the enmity [of Satan], and of him whom the temptation of the Enemy or of an evil man had found;

such an one used to seek and find with him healing. And having spent thirty years in his spiritual fight, and pleased God, he died in peace on the fifth day of the month of Pâguĕmên in the one thousand and thirty-third year of the Martyrs (A.D. 1317). And after his death JOHN the priest, his disciple, thought in his soul and said, "Who is there that shall comfort men after our father BARSÛMÂ?" "Abbâ BARSÛMÂ had knowledge through the Holy Ghost," saith his disciple. And he answered saying with his holy mouth, "Know, O my brother JOHN, I am far from all those who call me by my name, and unto all who say unto me, 'Abbâ BARSÛMÂ, the son of TÂBÂN,' I say, 'Behold I will fulfil for him everything which he wisheth with our Lord Jesus Christ.'" And then this holy father looked towards his left hand and said, "Behold, they have made the reckoning about us, and they have not found against us any evil thing." And after this [fol. 160*a* 3] he said unto his disciple ABRAHAM, "Give me a knife or a razor," and he cut off his tongue therewith, and cast it away, and he began to sing, saying, "The Lord illumineth me, and delivereth me, who then shall make me afraid?" (Psalm xxvii, 1)—to the end [of the Psalm]. And he sealed his face with the sign of the Honourable Cross, and delivered his soul into the hand of God, and the angels of light carried it up to the Garden of Joy. And he departed to God, Whom he loved, and he dwelt with the righteous in the Garden of Delight in the kingdom of the heavens. And the monks wrapped him up in pure white woollen cloths, and they took him and laid him in the church. And Abbâ JOHN, the eightieth Archbishop of the city of Alexandria, came, together with priests, and deacons, and the nobles of the city of MĔSR (CAIRO), and a great many Christian folk, and they made a procession in his honour with singing and instruments of music, and they buried him; and they made great mourning for him many days. Salutation to Abbâ BARSÛMÂ.

And on this day also died Abbâ MAḲDER. Salutation to MAGDER (*sic*).

VI. PÂGUĔMÊN

IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

[fol. 160*b* 1] And if the month of Pâguĕmên containeth six days he (i.e. the priest or monk) shall read the following; and if it hath only five days, he shall read it likewise.

On this blessed day, O believing, beloved, and orthodox brethren, it is meet that ye should magnify our Lord Jesus Christ and His honourable Blood, and that we should praise God the Most High, and multiply His praises, and exalt His highness exceedingly, because He hath given unto us the grace of His goodness and the greatness of His compassion, which have brought us to this hour, which is the end of the revolution of the year of mercy of Egypt, and of Ethiopia, and Nubia. And we are sound and healthy in our bodies and souls, and we are strong in the True Faith, following our holy fathers. And God sheweth patience towards us, and He hath mercy upon us, and He waiteth for us to turn from our transgressions and from our evil works. And He doth not destroy us, as He destroyed many nations who were before us, but He abideth us patiently, and He waiteth for us to turn from our sins, and our transgressions, and our folly, and for us to rouse ourselves up out of our sluggishness, and for us to rise up from our fall. And it is meet that we should weep before Him, and cry to Him to set aside His abomination of our transgressions, and our many sins, and that we should ask Him to strengthen us in the True Faith in this world, and in that which is to come, and during all the days of our life, and to preserve us from the snare [fol. 160*b* 2] of Satan, our Enemy, so that we may arrive at the end of this coming year, and that we may be strong in the True Faith, and joyful in good works, and healthy in our bodies. And let us ask Him to give rest to the souls of those who have died among us, and may He set grace in our country, and bless our land, and bring us into our abode in houses in joy, and in peace, for ever and ever. Amen.

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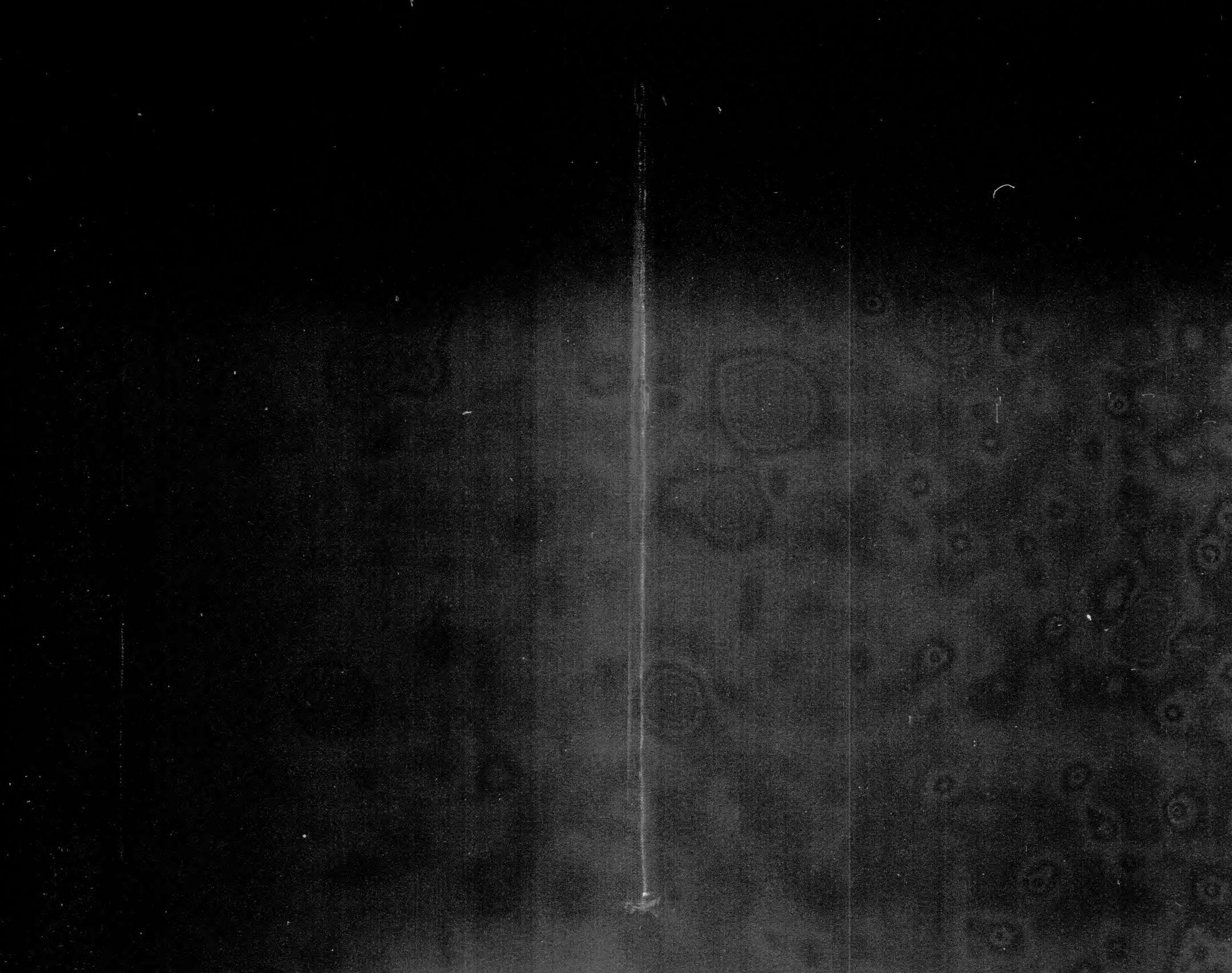
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